

**Vol. 6**

**Jan. - Dec., 1869**

# THE Herald of Truth.

A RELIGIOUS MONTHLY PAPER,

DEVOTED TO THE

Exposition of Gospel Truth, and Promotion of  
Practical Piety.

EDITED BY J. F. FUNK.

VOLUME VI.

How sweet are thy words unto my taste! Yea, sweeter than honey to my mouth. Through thy precepts I get understanding; therefore I hate every false way. Thy word is a lamp unto my feet, and a light unto my path. Ps. 119: 103—105.

Cast thy bread upon the waters, for thou shalt find it after many days. In the morning sow thy seed, and in the evening withhold not thine hand, for thou knowest not whether shall prosper, either this or that, or whether they shall be alike good. Eccl. 11: 1, 6.

---

ELKHART, INDIANA.

JOHN F. FUNK & BROTHER, PUBLISHERS AND PRINTERS.

1869.

# INDEX TO VOLUME VI.

	Page.		Page.		Page.
A Hint to the Sisters.	4	Died.	14, 31, 47, 63, 79, 95, 111, 127	Jesus given up by pilate,	142
A Letter from a young Brother.	9	Death.	140, 143, 159, 175.	Joining the Church,	177
A Passing Thought—A Comparison.	12	Do not be Discouraged.	103, 115	Jude, Verse 3,	179
A Christian.	13	Development of the moral sense of Life.	141	Kindness,	153
A Momentous Question.	21	Ebenezer.	14	Let us work for the Paper,	12
A Hint.	33	Editoriel.	8, 24, 40, 56, 72, 88, 104, 120, 136, 152, 168,	Let us do our Duty,	39
A Time for all Things.	41	Earnestness.	42	Let us Try,	42
A Sermon to a Preacher.	42	Early Consecration.	78	Let us write for the Herald,	76
A Good Resolution.	43	Exaltation of Christ.	102	Letters from th Children, 91, 154, 171, 188	188
A Duty.	52	Each had to lay it down.	124	Let us be Faithful,	92
A Hint to our Brethren.	54	Encouraging to the Poor in Spirit.	134	Let your Light Shine,	92
Anger.	61	Excellency of the Bible.	139	Life is the Time to serve the Lord,	134
A good Precept well told.	67, 68	Evening Thoughts.	150	Laughing,	139
An Admonition.	75, 90	Encourage One Another.	155	Little Things,	171
A Word to the Children.	78	Evening Reflections.	167	Married,	14, 31, 46, 63, 79, 94, 111, 127, 143, 175, 190
A sad Railroad Accident.	86	Evidence of Conversion.	177	Mother,	29
Are we serving the Lord.	101	Faultfinding.	77	Ministers should be Serious,	141
Alarming Reflections.	106	Forward.	111	My Journey	189
A New Heart.	109	Faith.	134	Narrow Mindedness,	6
A Way of return Providentially, &c.,	110	Four Servants of Satan.	138	New Years Thoughts,	39, 93
Abide in Me.	123	Foolish Talking and Jestng.	158	Our Duty.	53
A Defense for the Herald of Truth.	142	From Virginia.	166	Our Journey of Life,	58
All Things speak of Jesus.	166	Farewell.	190	Overcoming Evil with Good,	59
A Christian cannot fight.	171	Foot-Prints in the Snow,	68	Omnipotence of God.	76
Arise, O Sleeper.	171	God's Bitter Cups for Sick Souls.	110	Our little Bible-readers,	102
A True Story.	189	Good Rules for Everyboy.	118	Observations on the Ten Plagues of Egypt,	127
A Boy's Religion	7	Growing.	122	Obituary,	156
A Parable by Spurgeon,	46	God's Name.	127	On Dress,	188
Be Not Idle.	76	Glorify God.	143	Only one Brick on Another,	2
Boys using Tobacco.	91	Grandour of the Bible.	162	Paul Ready to Die,	22
Bosetting Sin.	93	Grieving the Spirit	179	Paul and the Church at Corinth,	30, 94
Brotherly Address.	107	God Protects those that Trust in Him,	188	Pray Without Ceasing,	87
Be Serious when you write for the Herald.	119	Good News,	42, 114	1 Peter 1: 13,	107
Brotherly Love,	126	Honor thy Father and Mother.	70	Prayer,	156
Bridging the Stream.	149	Help One Another,	100	Past Feeling,	167
Bunyan's Advice.	157	Humility,	107	Paul Abased,	106
Be Still.	37	Hebrews 4: 11.	133	Questions for the Children.	121, 169
Christ's Intercession for Peter.	45	Help! Help!	135	Questions,	122
Children learning the art of Shooting	45	Hope, Hope On,	172	Report of the Sunday School in Allen County Ohio,	3
Christian Living.	50	He went away Sorrowful,	273	Reigning Sin,	71
Cast your Care on the Lord.	82	He pitched his Tent towards Sodom.	36	Riches of Glory.	108
Christ's	84	Heaven,	39	Religion a Security against National Calamity,	124
Covetousness.	85	Hope,	41	Romans 8: 14,	133
Criticising Others.	90	If ye know these Things, &c.,	87	Riches of the Bible,	141
Confession.	93	I was not hurt by the Fall,	130	Subjection to the Bible,	52
Catching Birds.	94	Increasing regard for the Sabbath,	164	Something that Cannot be Expected.	87
Come to Jesus.	100	Isn't it True,	171	Singing,	91
Christ's Work.	122, 138, 154,	Instructions,	173	Swearing,	106
Causes of sudden Death.	40, 56,	Inconsistency,	182	Short Comment on Romans 6: 4,	123
Charity.	171	Idle Words,	11	Sweetness of Worship at Evening.	140
Children's Task.	138	Ill Manners,	131	Separation from the World	150
Conferences.	138	It is the Lord,	138	Shocking Accident,	151
Children's Questions.	142	I was Glad,			
Counsels to Children.	150	I love Christ more than This			
Christ the only Rest for the Soul.	151	Intemperance,			
Conversion.	185	Jesus is Precious,			
Christian Life.	186	Jesus came to save Sinners			
Christmas,		Jesus Speaks,			
Channels of Usefulness,					

The Church,	1, 17, 49, 65, 97, 113
To the Young People in the Vicinity of Burr Oak, Michigan.	5
The Old Year.	7
The Golden Rule.	11
The Christian Charity.	11
The Present Number of our Paper.	13
The Virtuous Woman.	13
The Catechuman.	19, 34
Thoughts for the Children.	26
The Christian's Meat.	27
The Blood of Christ, &c.,	28
The Well of Salvation.	29
The Iron Cage.	29
Traveling Pilgrims,	30
The One Cherished Sin.	30
1 Timothy 4: 8	36
Thoughts for Reflection,	39
Two Streams, and where each flows.	43
The Children,	53
The Translation of the Bible,	53
The Twelve Foundations,	55
The Valley of Burdens,	61
The Cross,	61, 81
The Apostolic Confession of Faith.	62
The Infidel Settlement.	62
The Love of God,	69
The Time to serve the Lord.	73
To the Children.	74
The Love of God,	74
Teach Me Thy Statutes	75
That Disciple whom Jesus Loved,	75
The Menonites in Russia,	78
The Power of God,	83
Thank You.	89
The Heavenly Babe and its Mother,	89
To Maria Huber,	91
The Great Day.	94
The Poor in Spirit.	99
Temptations.	100
The Salutation of the holy Kiss.	101
The Happy Night,	106
The Coat of many Colars,	108
The Seed and the Fruit,	109
The Number Seven,	111
The Harvest.	114
The Eyes of the Lord,	115
The Cup of the Wrath of God.	116
The Children of Light and the Children of Darkness,	116
The Ship and the Chisel,	124
The Divine Will.	124
The Sabbath.	125
The Day of Judgment,	129, 145
The Unpardonable Sin.	132
The Seven Rewards to the Overcomers,	133
The Sunday School near Bluffton, Allen County, Ohio,	137
To the Young.	137, 165
Thoughts for Children,	138
The Unslumbering One.	140

The Beauty of Truth,	Page. 141
The Sudden Change,	141
The Typhoon,	141
The Voyage of Life,	142
The Railroad Switch,	142
True and False Prayer,	143
The Great Commandment,	147
The Pennsylvania German's,	149
To the Young,	151
The Man who got out of Prison by an Angel's Help,	153
Take Hold of my Hand,	154
The Endless Rest,	154
Take my Yoke upon You and Learn of Me,	158
The Romantic Period,	161
The Work Undone,	165
The Love of God to a Fallen World,	165
The Bible Triumphant,	172
The two Books,	183
Time is Short,	181
The Prodigal Son,	190
The Bible in School,	190
Visit to Bethlehem and the Holy Places,	37
Worldly Riches are very Dangerous,	5
Who Cares for the Children,	10
Writing Our Thoughts,	12
Will You Help Me?	43
What I Love to See and Hear and what I do not Love to See and Hear,	57
What is Sin,	58
Who will find a Virtuous Woman, for her Price is far above Rubies,	60
Working in the Vineyard,	98
When and How Shall the Young be Trained for the Church, &c.,	99
What Good can I do?	99
Words of Encouragement,	101
What is It,	101
Work for the Children,	106
Wisdom,	108
What are We Coming to?	109
What shall I do,	111
Ye Cannot Serve God and Mammon,	114
Ye are the Light of the World,	115

#### Correspondence.

A Visit,	9, 57, 105
A Visit to Ohio,	10, 74
" Dekalb County, Ind.	10
" Illinois,	10
" Pennsylvania,	104
" Lagrange and Dekalb Cos.,	120
" South Western Missouri,	120
A Journey to Pennsylvania and Ohio,	73
" to Canada,	105
Account of a Journey,	26
" from Canada,	41
" to Ill. and Mo.,	25

From Grundy County, Illinois,	Page. 25
" Allen County, Ohio,	57
" California,	89
" Wayne County, Ohio,	89
" Iowa,	169
Letter from California,	121
<b>POETRY.</b>	
The Herald's Greeting,	1
Christmas,	7
There is a Light Beyond the River,	14
Be True,	27
The Aged,	23
You and Me,	27
Acrostic for New Year,	30
Acrostic,	33
Youth,	40
The Past, Present and Future,	43
Do Good,	46
I Come to Thee,	53
Written on the Death of Ida Bell Brunk,	61
Written on the Death of Little Alice Holdeman,	62
The Heavenly Rest,	62
The Christian Traveler,	62
They that sow in Tears Shall Reap in Joy,	71
The Twenty-third Psalm,	75
The Wisdom of the Lord,	75
The Christian's Faith and Hope,	76
Thou God Seest Me,	81
Written on the Death of My Mother,	87
The Conversion of Paul,	91
A Piece of Good Advice,	93
My Choice,	94
An Acrostic,	107
Behold, I Make all Things New,	108
Weariness,	108
O! Why Should Man be Proud?	109
Heavenly Union,	110
The God of the Harvest,	126, 110
My Bible Tells Me So,	113
The Bank of Faith,	119
The Lord's Prayer,	122
The Glory that Excelleth,	126
Fear not, it is I.	129
Let us Serve the Lord,	133
Trust in the Lord,	133
The Promised Land,	135
Tarry with Me,	138
No Night in Heaven,	139
Tired of Life,	142
Solemn Truths,	143
Questions for Little Children,	154
Hide Mildly the Erring,	161
1 Peter 5,	171
Lazarus Come Forth,	174
A Compassionate Savior,	183
Christmas Hymn,	189
From Darkness to Light,	190
Pleading with God,	177
The Love of Christ,	190

# Herald of Truth.

A RELIGIOUS MONTHLY JOURNAL.

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 6—No. 1.

ELKHART, INDIANA, JANUARY, 1869.

Whole No. 61.

For the Herald of Truth.

#### The Herald's Greeting.

Hail, friends of truth, a bright new-year  
I kindly bid you all,—  
Though sorrow often dews the bier,  
And casts a gloomy pall  
Over the old year's dying train  
Of mingled joys and woes,  
I, from the fount have drank again,  
Where wisdom's pleasure flows.

A hearty greeting thus I bring,  
Of jewels fresh and rare,  
In honor of my heavenly King,  
Whose glorious cause I bear.  
The Past, is past—its issues sped  
Far down the stream of time!  
The Present—let it not be dead,  
That future joy be thine.

Death's iron hand is thinning fast,  
The ranks of kindred dear.  
So, too, with them, we may be cast  
Upon its brink quite near.  
Burns now our lamp with steady glow,  
Of love divinely bright?  
Or, is it glimmering, dim, and low  
With sin's delusive light?

The Master calls—Awake! Awake!  
Ye bearers of the cross!  
In Zions battle, undertake  
To purge the gold from dross.  
To-day, some precious soul may fall  
Into the silent tomb—  
A captive in sin's grievous thrall  
And sink in endless gloom!

Now, is the chosen time, make haste  
To snatch one soul from sin,  
Life's golden sands no longer waste,  
Salvation's work begin.  
Millions are starving for the bread  
Of life, to sinners given,  
Let them no more sin's courses tread,  
Oh! turn their feet to heaven.

His blood-stained banner, lift it high  
Till nations of the earth,  
Shall mingle in the sacred cry,  
Of a regenerate birth.  
Take up the cross, and follow Him,  
Till death shall end the war  
Of Satan's rage, and fleshly sin  
Shall cease forevermore!

As Zion's Herald I proclaim  
The merits of his love,  
All honor to his glorious name,  
Who reigns in heaven above.  
Behold, on Calvary's rugged mount  
He pierced the veil in twain  
And opened there the precious fount  
Of life's redeeming plan.

His blessed voice is calling now—  
Ye needy, erring, blind,  
Come, at his feet in sorrow vow,  
And life eternal find.  
His presence shall your pathway cheer,  
His love each burden ease;  
And as you Jordan's waters near—  
He'll land you safe in peace!

MATTIX.

For the Herald of Truth.

#### The Church.

"And I say unto thee, that thou art Peter, and upon this Rock will I build my Church, and the gates of hell shall not prevail against it."  
Matt. 16: 18.

The word CHURCH appears in the Scripture very frequently, and is used in several different significations. Christ uses it in the passage above, to denote ALL HIS TRUE FOLLOWERS, speaking of them collectively, as one body. In Acts 2: 47, where we read that "The Lord added to the church daily such as should be saved," the word is used in the same sense. In Acts 14: 23, the term is used to signify a portion of Christ's church, namely, a body of christian believers residing in the same community or neighborhood, city, or town, and worshipping in the same place.

"THEY ORDAINED THEM ELDERS IN EVERY CHURCH." That is, in every church which they visited, or in other words in every place whither they came and found a community of believers, forming a society, and

who from time to time assembled themselves together in the worship of God. In the 27th verse we find that Paul and Barnabas when they came to Antioch, they had the church, that is the church or the believers in that city, gathered together and REHEARSED all that God had done with them and how he had opened the door of faith to the gentiles.

In Buck's Theological Dictionary we find the following explanation in regard to the application of the word. He says, It stands 1st, For the whole collective body of the saints or peculiar people of God, redeemed out of every nation, kindred and tongue, and usually denominated the Church Catholic or Universal.

2d. For a PARTICULAR SOCIETY of Christians professedly devoted to God according to the rules of the Gospel, believing in Christ as the Savior, subjecting themselves to him as their spiritual Lord and Ruler, voluntarily agreeing together to partake of the privileges, discharge the duties and support the means of Christian faith, fellowship, worship, and discipline, and usually meeting together in one place for public religious exercises. Such a society is a particular visible Gospel church, of which there is frequent mention in the New Testament.

The word is also used in several other significations, by writers and others of the present day, though perhaps without any scriptural authority, as in distinguishing one denomination from another, we say, the Baptist church, the



Brethren church, the Mennonite church &c. Also in speaking of the house of worship some use the term church, though for my own part I love the more simple and significant name, *Meeting-house*.

Again, we also speak of the *church militant* signifying the church universal upon the earth, the children of God, engaged in the spiritual warfare of righteousness against unrighteousness, light against darkness, sin against holiness—the striving of the spirit against the flesh, the conflict between good and evil. Again of the *church triumphant*, composed of those who have passed through the conflicts of earth, fought the good fight, kept the faith, won the crown and passed in triumph to the world of light, and joy and glory above.

It is, however also applied to the people of God in all ages of the world, whether Jews or Christians. We read Acts 7: 38 of the *church in the wilderness*, and in the first verse of the twelfth chapter that *Hezekiah stretched forth his hand to swear certain of the churches*. Thus we see that the people of God, whether before or after the coming of Christ are denominated, the church, and they may be called the church of Christ, for those living before the coming of the Savior, looked to Christ for salvation, even as those who live in the present age. They looked forward to the promise of a Savior, and rejoiced in the hope of his coming, even as we rejoice because he has come, suffered, died, arose from the dead and redeemed us. Christ says to the Jews, "Your father Abraham rejoiced to see my day: and he saw it, and was glad." With the spiritual eye of faith he looked forward to the coming of Christ and rejoiced in the dying love of the coming Redeemer. Christ was just as much the Savior of Adam, and Enoch, and Noah, and Abraham, and of all the prophets as he is our Savior. Hence we see that all the people of God in whatsoever age they may have lived, are embraced in the church of Christ.

The Church of God has existed since the days of Adam. In all ages of the world there were pious, holy people—people who loved and served the Lord. We read of pious Enoch who walked with God, and that God took him unto himself, and that in the days of Seth and Enos admired men began to preach concerning the name of the Lord. In these times God's people may have been indeed few, yet when two or three are gathered together in the name of the Lord, he promises to be with them, and their service is acceptable. And if there should be but a single soul in the whole world that was engaged in the service of God, that one soul would be acceptable unto God, and could rejoice in the promise just as much as though there was a greater number, and that soul would, in that case, comprise the Church of God, because he, within himself would be the representative of the kingdom of God upon the earth, the exemplification of faith and holiness, of light and truth, and in this sense would show forth, as far as his influence

would reach the principles, the character and nature of the heavenly kingdom; just as a larger body.

We find that at times, in the earlier ages, from what we can learn, the number of God's people must have been very small, comprising sometimes only a few individuals or a few families, and these, in those days comprehended the people, or the church of God upon the earth. Noah was a just man, perfect in his generation and walked with God, He and his family alone were saved from the general destruction which was brought upon the earth by the flood. Noah was in his day the representation of God's Church.

In the calling of Abraham, we have the origin, in a single individual of God's own peculiar people, and from that day to this the church has been more numerous. The promise was unto Abraham that in his seed should "all the nations of the earth be blessed," and it should be multiplied even as the stars of heaven. During all the ages of time from Abraham unto Christ, though sin and unrighteousness, superstition and idolatry prevailed, and the nations loved darkness rather than light, and God's own chosen were stiffened and disobedient, and often rebelled against his holy will, there was always remaining a faithful few, a chosen band, a royal household, who loved the Lord and feared his name; a little seven thousand among the hosts of Israel whom the Lord had reserved unto himself and who had not bowed the knee unto Baal. Even when Christ the promised messiah came, and found the religion of the Jews only a dull observance of outward ceremonies and traditions of men, without any true spiritual life, there was still a faithful Simeon and a pious Anna who worshipped God in spirit and in truth, and looked forward with gladness to the coming of the long-expected Jesus, and doubtless there were yet many sincere worshippers among this people besides, at that time, though no record of the fact is left us.

J. F. F.

For the Herald of Truth.

### Paul Ready to Die.

For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course. I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing. 2d Tim. 4: 6-9.

These words were written by St. Paul, to his fellow laborer in the gospel and most intimate friend Timothy. At the time of writing this epistle he was for the second time at Rome, a prisoner in close confinement as if guilty of a great crime; suffering the miseries of a Roman jail, with the near prospect of an ignominious death before him, which he soon after suffered under the cruel and wicked emperor Nero.

Paul first speaks of himself as a sacrifice about to be offered, and foreseeing that his end was approaching was willing to give up his life as a sacrifice in the cause of God, that he might receive the crown of martyrdom. He says, "I am now ready to be offered, and the time of my departure is at hand." This according to the learned *Blackwell*, is an allusion to that universal custom both among Jews and Gentiles of pouring wine or oil on the head of the victim, immediately before it was slain: and the apostle's emphatical word signifies, "Wine is just now pouring on my head; I am just going to be sacrificed to Pagan rage and superstition."

He next speaks of himself as having fought a good fight, finished his course, and kept the faith; alluding probably to the Olympic games, the boxing and wrestling combats, and the running of races, at that time very common among the Romans and Greeks. With him the combat was ended; his life's battle was fought; his race was run; his earthly career was finished. He had kept sacred the faith intrusted to his care; he had been earnest and zealous in the Savior's cause; and had labored diligently and faithfully in preaching Christ and him crucified to Jew and Gentile, as well as the Roman and the Greek.

In looking over the past events of his christian life, Paul felt the consciousness of having been a true christian and a faithful follower of Jesus. For Christ he had suffered stripes above measure, for Christ he had suffered imprisonment, and the oft threatened danger of sudden death; for Christ he suffered shipwreck, and long journeys of many weary miles; for Christ he suffered perils by water and perils by his own countrymen; for Christ he suffered perils in the city, in the wilderness and among false brethren; for Christ he suffered wearisome and painful watchings; for Christ he bore all these sufferings and calamities, that he might be counted worthy to receive his crown—a crown of righteousness and glory, reserved for him against the second coming of his Lord, his Savior and his Judge.

And he rejoiced to know that the crown was not for him only, but for all who suffered for Christ; for all who repented of their sins and believed on the Lord Jesus; for all who kept the faith, who waver not, but remain steadfast in their hopes of salvation through a crucified Redeemer, who falter not when times of trouble and affliction come, or when trials and persecutions overtake them; for these there is an immortal crown, for them who are continually looking and longing and waiting, for the coming of their Lord, and who love his appearing, and hail him as their almighty Savior. Paul was ready to die; he had fulfilled his mission on earth, and was now waiting with calm resignation for the hour that would end his sufferings here; and though a martyr's doom awaited him, he feared not to enter the dark valley and the shadow of death. Beyond the clouds of the dark and gloomy future he saw the light of eternal glory, that would illumine his pathway

when he trod the valley and shadow of death, and trusting in Jesus he feared not the hour of his departure. The way to him was clear; he had conquered the fear of death, and through the Lord Jesus Christ obtained the victory over the last great enemy.

When we consider the circumstances of Paul, and the condition he was in when he wrote this, his last epistle to his beloved brother Timothy, we cannot help but observe, with what pleasure he speaks of dying. He calls it his departure; though he probably foresaw that he must die a violent, bloody death. But to the good death is a release from the imprisonment of this world; a departure from this vale of tears, to the pure enjoyment and eternal happiness of another. The good do not cease to be, but are only removed to another world; changed from a mortal to an immortal life. Paul looked back with pleasure over the life he had lived. He did not fear death, because he had the assurance of his conscience, that by the grace of God he had in some measure lived to do good; and as a christian, as a Minister he had fought a good fight. The life of every christian is a warfare and a race; and we must fight this good fight; we must run with patience the race that is set before us, and we must not give over till like Paul we are made more than conquerors through him who hath loved us. And though God may permit us to suffer physical harm, affliction and persecution, he will also from "the lion" deliver us.

With pleasure Paul looked forward to the life he had to live hereafter, and the crown of righteousness he would receive from God as a righteous Judge, as the reward for his services; the joy and glory of which would abundantly recompense him for all the toils and hardships of his present warfare.

The Lord is a righteous Judge, for his judgment is according to truth; and there is a crown of righteousness for every believer, purchased by the righteousness of Christ, for the reward of righteousness. This crown which is promised to all believers and which they shall wear, is laid up for them; and the righteous Judge will give it to all who love, prepare, and long for his appearing.

And now dear reader, let me ask of you; are you fighting a good fight? Are you engaged in the good warfare? Are you armed with the helmet of salvation, and the sword of the spirit, the breastplate of righteousness, and the shield of faith, wherewith to quench all the fiery darts of the wicked? If you have not yet commenced the christian warfare dear reader, do so now: delay not; you may lose the crown if you do not now commence to run the christian race. And what a comfort at the dying hour, what unspeakable comfort it will afford, when standing like Paul on the verge of eternity, full of God, and be able like him to say in the sublimest language of hope and exaltation: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge

shall give me at that day, and not to me only, but to all them also that love his appearing." May it be *my* and *your* constant endeavor dear reader by the grace of God, to finish our course with joy, that we may die the death of the righteous, and our latter end be like his.

A. K. F.

Elkhart, Ind., Dec. 1868.

For the Herald of Truth.

### Report of the Sunday School in Allen County, Ohio.

On Sunday, August 16th, we organized a Sunday school, in our church in this place, of which an account has already been given through the columns of the Herald of Truth. This has induced me to give a further account thereof, since I am well aware that there are many of our brethren who esteem a Sunday school very lightly and look upon it as something new, or that would lead to pride and corruption in the church or, as a custom of the world; but I believe it will make no difference whether it is new or old, so that it is good, and conduces to the glory of God, and contributes anything to the salvation of our children, it will be acceptable in the sight of God.

The reason why we established a German Sunday school here, is, first, because we ourselves are German, and do not have any other German schools, and we think we should not allow the noble German language to pass away entirely from among us; for if our children can not read German who will read our German books, when once we have passed away from the earth. Another reason that induced us to establish a German Sunday school, was not only to teach our children to read German, but chiefly that we might be enabled thus also to give them religious instruction. We still converse with our children in the German language, and therefore we also prefer to instruct them in matters of religion, in the German language. It is true we send our children to English schools, but alas, what can we say concerning evangelical, religious instruction there! Generally, the principles of human knowledge (worldly wisdom) only are taught there. The Bible is now seldom used, and few other strictly religious books. Besides this I also think it is very good, if we are able to use both languages; and because also some of our children desired that we should establish a German Sunday school, we concluded to try it, and if we should see that it served to a good purpose, we would continue it. But should the contrary be the case we would again discontinue it; and I can, with all sincerity, say that until this time (Nov. 23rd) we have had a very pleasant and edifying school, and as far as I know, the brethren and sisters also are well satisfied with it. Through the winter, however, when the roads and the weather become bad, we intend to discontinue

the school for a while, since some of the children, have a good distance to come and therefore cannot well attend.

We conduct our school in the following manner.

First, we sing, generally such hymns as are appropriate for children and youths. Then we read a chapter, or a part of a chapter from the Bible. Sometimes it may be about the creation of the world, or of the fall of man, or of the promise of the Savior, or of Cain and Abel's offering, or of the offering of Isaac, or a suitable psalm, &c., from which, generally, some suitable remarks are made, as plainly as possible, so that the children may be able to understand them. Then prayer is offered. After this the school is divided into classes. The classes are made large or small, in proportion as we have few or many teachers. The little boys and girls have the small primers, the larger scholars have the large primers or the spelling books. Others that can read pretty well also use the Testament. The teachers are brethren for the male, and mostly sisters for the female classes. After the school is arranged in classes, half or three quarters of an hour, and sometimes, perhaps more, is spent with the lesson, in instructing the children. Occasionally also some dark passages of scripture are explained to the children, and generally before the close of the school some passages of scripture are read and explained. Sometimes they are such as occur in the chapter containing the lesson for the day. Sometimes also questions are asked of the scholars. If they cannot answer them the teacher does it himself. We endeavor to instruct the children in such a manner as their young minds may be able to understand. Sometimes also a short exhortation is given to them. Then we pray and sing again and close the school. The leaders of the school have thus far been one of the ministers or deacons. Sometimes they are all there and help one another.

I must say it is really surprising to see how the children have made progress in learning in so short a time. It is also a matter worthy of note to see how earnest and zealous and attentive they are to their studies.

I can also say, in sincerity, that there is also already, a marked improvement to be seen among the young people in our public worship. They are much more observing and attentive during the sermon than they were previously. It seems to me, we should have had such a school long ago, not only to teach our young people to read, but also that they might become more fully acquainted with the way of salvation. Truly, we have to give an account for the neglect of our own children. If we do not teach and instruct our children in the word of God, whence then shall they obtain a true knowledge of christianity? Paul writes to Timothy, "And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." Thus it seems to be a good thing for a man to know the holy scriptures from his youth. Therefore let us instruct our children well therein.

I cannot as yet see anything wrong in such a school, where good, christianlike order is maintained. It is indeed true that in some Sunday schools, maintained by some churches at the present time, great abuses (corrupt and injurious practices) have been permitted to creep in upon them; but with these we must take no part, and guard ourselves against them. And then there are also in our common schools very many corrupt practices, but notwithstanding, I do not suppose that it has yet occurred to any one that because of these, we should not have any schools at all any more.

There may possibly be some who would say, that we could teach our children at home. This we could of course do, and should do it too, but tell me, where can one in ten be found who actually does this? It is very much to be regretted that this sacred duty is not better observed at home; and in case this duty was faithfully observed in every house, how is it possible that a sin should be committed, if parents and children should on sabbath days, meet together, in order to instruct the children still further in singing, reading and prayer? What a pleasant and beautiful sight it is to see a house well filled with parents and children, singing together the beautiful and encouraging hymns, and where they also converse with one another and edify one another from the word of God, and exercise themselves in the observing of his commands.

Brethren! do not reject a good thing before you have fully examined it. Throw away your prejudices, and make a fair trial with such a school, and you will no doubt view the matter in another light, for it is necessary that we should accustom ourselves to the times in which we live, "because the days are evil," and should put forth every effort to save our children and bring ourselves and them to Jesus. May God give us "wisdom from above" that we may see what our duties are and also have obedient hearts, so that we may feel willing to perform them, is the sincere desire of your brother.

J. M. BRENNEMAN.

[From the foregoing article, we may easily see that a Sunday school, when properly conducted is of untold value to both children and parents. Those who are still inclined to find fault with such a matter should consider well, whether they are not contending against God and his holy will. O! beloved brethren, consider the matter well, and see whether it would not be highly necessary for our churches everywhere to establish Sunday schools, so that the children may not grow up in ignorance and remain unacquainted with God and his commandments. It is truly astonishing how little our young people generally, know about this matter, therefore we should make every effort to instruct them and bring them to Jesus.]

Let any resolve to do right now, leaving then to do as it can, if he were to live to the age of Methuselah he would never go wrong.

### A Hint to the Sisters.

For the Herald of Truth.

Martha, Martha, thou art careful and troubled about many things. Luke 10:41.

Who among all bible readers has not found it of the utmost importance, and pleasure to reflect upon the social interviews of our Savior held with the little family of Bethany, consisting of two sisters and a brother. With the kindest endearments of affectionate love and friendship was the holy mind of Jesus drawn towards those dear loving friends; as all his kindly words of counsel and heavenly instruction fully testify.

The Evangelist also tells us that "Jesus loved Martha and her sister and Lazarus." No inference can be drawn that Jesus loved one member of that family more than the other. The kindly loving spirit of the great Redeemer of the world cannot possibly be susceptible of any feelings of partiality, hence though to Martha it was necessary to give a mild reproof, whilst the conduct of Mary was more commendable, yet his love to each must have been the same, and the object or end for which he labored (namely, the salvation of the soul), must also undoubtedly have been the same, though from the language of Martha it is easy to infer that she considered herself as in a measure forgotten by their friendly guest, and hence addresses him thus: "Lord, dost not thou care that my sister hath left me to serve alone? bid her therefore that she help me." It would seem that the mind of Martha, even toward her loving sister Mary, was not altogether free from that despicable spirit of jealousy, which doubtless resulted from her eager desire to attend to the temporal wants and comforts of the Savior, and thereby neglecting in a great measure the higher attainments, and nobler enjoyments of the holy religion of the Savior, under the influence of which the whole soul, heart and mind of Mary, were joyously and happily feasting, and "rejoicing with joy unspeakable and full of glory;" so much so, that she had lost sight of all temporal matters. Doubtless she must have felt as did Paul when he says, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." The necessity of our Savior's mild reproof, as contained in the text will at once plainly occur to the mind of every Christian.

Martha, Martha, thou art careful and troubled about many things, but one thing is needful, and Mary hath chosen that good part which shall not be taken away from her. All readers of the Bible will admit that the example of Mary, as seated at the feet of the Savior, and hearing his word, was more commendable and more worthy of imitation than that of Martha, whilst "careful and troubled about many things." Amongst the many things of minor importance than religion, to which the mind of Martha was drawn, may have been the preparing of a dainty meal for the more kindly reception of their welcome guest, forgetting the Savior's own language when he says, "My meat is to do

the will of him that sent me and to finish his work." To feed the hungry is certainly a christian duty (Math. 25-35), but too much labor needlessly bestowed in this, as well as in any other way, is not good, and this disposition in Martha was thus disapproved of by the Savior, and hence his gentle reproof, "Martha! Martha! &c."

How often in my visits from place to place has not the kindly disposition of our dear sisters, and others, reminded me of Martha? and after much reflection and consideration upon this subject, I am made to feel that "these things ought not so to be." Whilst in many of our dear sisters, there is, (God be praised), a marked expression of feeling and the evidence of that earnest desire and longing to hear the Savior's words, so beautifully exemplified and set forth in the character, and conduct of Mary, yet, alas! for the sake of custom, or fashion, they deprive themselves of this highly favored privilege, which justly and rightfully belongs to them as well as to the brethren. I mean the privilege of sitting down to engage in religious conversation, instead of being hurried and busied for hours in preparing a dainty meal, and so called good things, merely to gratify our natural and often depraved appetites. Though I thus speak, I would not encourage a disposition in our sisters to be utterly indifferent in regard to this matter, but a good plain meal of simple food should suffice both to the giver and receiver. Especially should this rule be adhered to on the Sabbath. We have known persons who would stay at home from meeting on the Sabbath only to prepare a meal for visitors expected after meeting, which is decidedly wrong. To be able to have a meal in readiness that our visitors need not wait too long when hungry is not at all out of the way.

In speaking to some of our sisters in reference to this matter I have learned that some of them see the necessity of adopting a more simple dietary; not only as regards health and a better enjoyment of life, but also from a religious point of view. May we not then hope to see many of our sisters and mothers in Israel summing up courage enough to lay aside fashion and custom and exerting their influence in seeking to effect a reformation in this, as well as in many other similar matters.

Elkhart, Ind. DANIEL BRENNEMAN.

[It is a well known fact that with many people the serving of tables, has become an extremely laborious and expensive custom, especially on Sabbath days. When our friends come to visit us we feel that we must prepare a feast for them, to show them how much we love them. Now it is not our business to prescribe what men shall eat and what they shall not eat, but as christian ministers it is our duty to warn the people when we see a wrong. The Sabbath day should be a day of rest and religious exercise. Now a woman who goes to meeting in the forenoon and then must work from the time she comes home, until night, so that her visitors, and her family may feast themselves

For the Herald of Truth.

### To the Young People in the Vicinity of Burr Oak, Michigan.

Respected young Friends, and all with whom it was my privilege to form an acquaintance while visiting in your neighborhood, in accordance with the request which some of you made, I will try to address a few lines to you, through the columns of the Herald of Truth, so that I may be able to express unto you all, the love, respect and solicitude which I cherish towards you. Though weak may be the endeavor of doing good, cold and simple my warmest thought, I hope God may add his blessing to the motive and design, so that you all may accept these few lines, as they are written, in love.

It was my privilege to make a very interesting visit among you, and I cannot help but feel concerned for your soul's salvation more than ever before; I feel a great solicitude for you all.

When you read this you will remember that the first of last month, there was a company of us young people at Bro. A. Friesner's. I was there among you for the first time in my life, and it may be that we will never be permitted to meet again. Therefore, allow me to call your attention to a subject, both sweet and interesting, and which I too much neglected on the day when we were together as above referred to. As I was among you that day I felt that I was the only one among the company, that had taken up the cross of Christ through baptism; and I freely confess, that I felt somewhat at a loss among you. You all appeared gay and bright in spirit, and happy; but I could not join in your mode of expressing delight. I feared some of you might suppose me insensible to pleasure and enjoyment. Not so, however, my dear friends. It afforded me great pleasure to meet you all together; you all appeared to know full well that we have no abiding place here, that our time on earth is short, and it gave me occasion to consider our ways. I rejoiced within myself in the hope of hearing at some time or another, that you had made a wise choice, and given up the world and its wicked ways, in which all of us are too apt to roam, and devoted yourselves to the service of God alone. I rejoiced in many things which you perhaps would scarcely believe. I rejoiced even in tears that I saw shed, during the short time I was among you. However serious the cause of tears may be, it oftentimes is a means in the hand of God, to lead poor sinners to consider their eternal interests, and bring them into the service of God, "for all things work together for good to them that serve God." Now as we all profess to love God, what a consolation it is to know that he causes all things to work together for our good.

But dear young friends, are we always what we profess to be? Christ says (Jn. 14:15, 16): "If ye love me; keep my commandments; and I will pray the Father, and he shall give you another Comforter, that he shall abide with you forever." Is not this a beautiful subject to reflect upon? To

upon all that their taste may fancy, cannot, by any means keep this day as she should. Therefore we feel that on Sundays it should be made a strict rule not to spend any more time in preparing dinner than is actually necessary to satisfy the cravings of hunger. We must eat, as a matter of course, but we should not require our servants or our wives to work for hours, only to gratify our appetites, and thus deprive them of those higher and nobler privileges which are so necessary for us all to enjoy to the best advantage, in order to fit our souls for heaven.]

For the Herald of Truth.

### Worldly Riches are very Dangerous.

Verily I say unto you that a rich man shall hardly enter into the kingdom of heaven. It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. Math. 18: 23, 24. How hard is it for them that trust in riches to enter into the kingdom of God. Mk 10: 24. Labor not to be rich. Pr. 23: 5. He that maketh haste to be rich, shall not be innocent. Pr. 28: 20. He that hasteth to be rich, hath an evil eye, and considereth not that poverty shall come upon him. Pr. 24: 22. Better is the poor that walketh in his uprightness, than he that is perverse in his ways, though he be rich. Pr. 28: 6. The rich man is wise in his own conceit. Pr. 28: 11. The abundance of the rich will not suffer him to sleep. Eccl. 4: 12. Be not thou afraid when one is made rich, when the glory of his house is increased; for when he dieth, he shall carry nothing away: his glory shall not descend after him. Pr. 49: 16, 17. Let not the rich man glory in his riches. Jer. 9: 23. Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches. Tim. 7: 17. If riches increase set not your heart upon them. Pr. 12: 12. (Who among the rich can say, I never transgressed the above commandment?) He that trusteth in his riches, shall not be satisfied. Eccl. 5: 10. Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten; your gold and silver is cankered, and the rust of them shall be a witness against you and shall eat your flesh as it were fire. Jas. 5: 1-3. The ground of a rich man brought forth plentifully: and he thought within himself saying, what shall I do, because I have no room, where to bestow my fruits? I will pull down my barns and build greater; and there I will bestow all my fruits and goods, and then I will say to my soul, Soul, thou hast much goods laid up for many years, take thine ease, eat, drink and be merry. But God said unto him, Thou fool this night thy soul shall be required of thee, then whose shall these things be, which thou hast provided? So is he that layeth up treasure for himself and is not rich toward God. Luke 12: 15-21. There was a certain rich man which

was clothed in purple and fine linen, and fared sumptuously every day. \* \* \* And the rich man died and was buried, and in hell he lifted up his eyes and seeth Abraham afar off, and Lazarus in his bosom, and he cried and said, Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame, and Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things; but now he is comforted and thou art tormented. Luke 16: 19-26. Therefore beware of covetousness. They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition, for the love of money is the root of all evil, which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things and follow after righteousness, goodness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life. 1 Tim. 6: 9, 12. And the kings of the earth and the great men, and the rich men, and the chief captains and the mighty men \* \* \* hid themselves in the dens and in rocks of mountains, and said to the mountains and rocks, Fall on us and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb, for the great day of his wrath is come, and who shall be able to stand? Rev. 6: 15-17. The above quoted passages of scripture prove clearly that riches are dangerous because they are deceptive. If those who "make haste to be rich" fall into temptations and snares and perish therein—what will become of those who are already rich? We see generally that those having great worldly riches are so taken up and entangled with their property that it is almost impossible for them to think or speak about anything else. The more they increase their property, the more covetous and miserly they become, and the more unable to make any good use of their possessions or to direct their thoughts to anything of a sacred or divine nature.

Such people are like a man, drifting in a frail boat on a mighty stream, toward a great cataract; the boat is carried along with ever increasing speed toward the fall; until it finally becomes entirely impossible to save the unhappy man from a fearful and terrible death. It is generally almost impossible to have a religious conversation with those who are rich in the things of this world; they soon become impatient; they are not concerned about what they must do to be saved, but are much more concerned about what they must do to obtain still greater wealth. This seems generally their whole study and labor, and thus they are borne along through the world towards a great cataract of eternal woe, for, "they that will be rich, fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." But thou O man of God, flee such things.

A. BROTHER.



know of such a friend, such a comforter who will abide with us forever. Dark and dreary days will come, and we know that we need a comforter, lest we sink into a state of despair, and despair we cannot long endure, and are apt to seek for comfort among gay companions and associates, amid the frivolities and vanities of life, and often in wicked and sinful indulgences; but how vain the thought! How entirely useless it is, to seek comfort from such sources; they continue only for a short time, and when past fill the mind with vain regrets and bitter remorse. For when we sit down to think over how the past hours, in the companionship of such gay associates were spent, and recall to mind the idle conversation which our lips expressed, and the foolish actions in which we were engaged, it only makes us feel all the more sad that we thus abused and vainly spent the precious hours, and our souls are filled with deeper sorrow and remorse than ever.

We read in the chapter above referred to, how Christ comforted his people while here upon the earth. We also find many words of comfort and consolation for our sad and sin-sick souls in many other parts of the Bible, which it would be well for us to study with sincere hearts. Christ's disciples were often overtaken with doubts and fears, and the blessed Lord comforted them with words which to this day are a great comfort and consolation to all his followers in days of distress and trial. Even these words already referred to, "I will pray the Father and he shall give you another comforter, that he may abide with you forever." But we must love him and keep his commandments; we must make him our only trust, casting upon him our every care, as we are also taught in the Scriptures. "Cast your cares upon the Lord; he careth for you." We know that he careth for us, for what were we until this time? We know that Satan is but a deceiver and a destroyer of mankind, and that no good ever came from him. From whence then are all the good gifts and rich blessings which we enjoy, if it were not that God careth for us? If we have a friend in whose words we can confide, and who familiarly cheers us, under every difficulty, when our hearts are sad and dark hours overtake us we are prone to wish that friend, that companion, to be with us. How much better then, how very good it is, so to endeavor to live that we may always be sure of that comfort and consolation, yea, of that great comforter, who shall remain with us forever.

We are born into this world of sin and there is no good in us of ourselves. Therefore we must, in the language of Scripture, be born again: born of the Spirit unto repentance and the forgiveness of our sins; and unless we are born again and become new creatures in Christ Jesus, giving ourselves wholly unto God, we are deprived, by our own actions, of that promise given in the many comforting words in the fourteenth Chapter of St. John. As long as we have not this promise, we have no promise of future happiness; we are not the Lord's, and all our

comfort is in him who is a deceiver, a destroyer, an enemy to souls. What a pity it is that we cannot now, without any further delay come to the decision of fixing our choice on God, consecrating ourselves forever to his service! As long as we do not become new creatures in Christ, and forsake all earthly pleasures and vanities, we are still in the service of that evil deceiver, and he is trying to retain us in his power, that he may destroy both body and soul. This is his only aim, and as there are only two ways upon which the whole human family is traveling, it must follow that if we are not in the service of God, we must be in the service of Satan.

"Those that seek me early shall find me," says the Psalmist, and in Eccl. 12:1 we read "Remember now thy Creator in the days of thy youth." We are further taught that "it is good for a man to bear the yoke in his youth." Why should we not then all at once give up our carnal ways, and flee to God, our only comfort and refuge, and our only friend in whom we can confide. If we live in him, we may be always happy. We will not then wish for the return of another Sabbath, for the purpose of meeting our gay companions, but we will rejoice in its return, because on that day we have an opportunity to hear the sweet words of a Savior's dying love declared unto us, and can meet together in the house of God, and unite our hearts in prayer and our voices in songs of praise to him, the giver of every good and perfect gift.

The life of a youthful Christian is happy, cheerful and pleasant. He is safe, he feels secure, because he has the assurance, that through the love of Christ, he is at all times prepared to meet Christ at the bar of judgment. As long, however as we do not take up the cross of Christ and seek to follow him, we know that we cannot possess this assurance. He tells us that "he that taketh not his cross and followeth after me is not worthy of me."

Since life is so uncertain, and we hear of so many of our young companions, being so suddenly snatched away from this life to try the realities of another world. Oh! why then delay turning to God while it is to-day? "The night cometh when no man can labor," and we often hear of young persons as well as of old, who after having retired in good health in the evening are found dead in their beds in the morning; so we see that there is scarcely a moment of time that we can call ours, and why should we waste that which is the Lord's in folly and in sin? He will surely not hold us guiltless. The time will soon come when we will desire to say with Stephen, "Lord Jesus, receive my spirit." But he will not receive us unless we first receive him. Let us then forsake, the trifling things of this world, the little delights of worldly pleasures and enjoyments which so soon vanish with the carnal enjoyments of earth, and turn to God, and lay up for ourselves treasures in heaven where thieves steal not, and where moth and rust doth not corrupt. Fear not the reproach of the world, the finger of

scorn from the scoffers of religion, nor the derision of gay associates. These are deceivers, working in the heart, trying to lead us on in paths of sin.—Let us not heed them, but endeavor to be a light unto them, and by our good example and words of warning and encouragement, endeavor to lead them also in the way of life, to the feet of Jesus, to God, in whom alone is peace and joy. Let our prayer be

"Oh! that I as a little child,  
May follow thee and never rest.  
Till sweetly thou hast breathed thy mild  
and lovely Spirit in our breasts."

For by taking up the cross we must become humble, meek and lowly, caring not for the things that promote pride and worldly ambition. May God's grace in all things befriend us, and we will, in the heartiest wish of your friend.

SUSAN RESSLER.

[Christian professors should never neglect opportunities to do good. They should especially endeavor to improve the time when they meet on sabbaths or other days in social converse, to the interests of the Redeemer's kingdom. The story of the Saviour's dying love should always form one of the chief topics of conversation. Let your light shine, brightly shine, that those who yet sit in darkness and in the shadow of death, may see a great light.

Young people, non professors, careless souls, impenitent sinners, take heed to the voice of warning that follows you from a score of sources. Begin now to work out your salvation. The time is short, and a few days, a few hours, may set a limit to the day of grace for you, and the impenitent will reap eternal woe, while the righteous shall rejoice amid unspeakable joy and happiness.]

For the Herald of Truth.

### Narrow Mindedness.

There are some people who will not do anything themselves, neither will they allow any body else to do anything. They will not do any good to anybody, neither will they let others do good. They will not learn themselves what is good and right, neither will they let others learn anything. They are stumbling blocks in everybody's way. They are like the dog, which laid in the manger and would not let the cow eat the hay, neither could he eat it himself; so both must perish for want of food. They are, as Christ said unto the lawyers, "Woe, unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them were entering ye hindered"—like the Pharisees who would not believe in Christ, neither would they let any one else believe in him. They will not be good themselves and they do not want anybody else to be good. They will indulge in bad habits and be sinful and corrupt, and they want everybody else to be just like them. They are cross and peevish, fretful and faultfinding and miserable and

For the Herald of Truth.

### Be Not Idle.

Dreadful will be the condemnation of him who has squandered away his time in idleness; suffered his gifts to perish for want of proper use, abused them by neglect, or devoted them to the service of sin; and thus provoked the Almighty to take them from him. How shall the sinner recall the fortune thus spent, and appease the anger of his Judge? The terrors of the Lord may justly affright him, but they should not extinguish his endeavors to do good and to become good, in despair. He has lost many excellent talents, but he who gave can restore; in deed, the most circumspect piety, will ever need the forgiving mercy of God, and must expect his reward not upon the merits of his own works, but must rely upon the grace of God for salvation, for it is by the grace of God that we are saved. Therefore let us do all that we can to bring forth fruit meet for repentance; for though the great day of the Lord may be far off, the time allotted us to prepare for it is limited by the short space of human life. The night of death will soon come over us when no man can work. To-day, therefore if ye hear his voice, while it is called a day of grace and an accepted time, let us be diligent in the work of the Lord; let us make every effort to correct our own errors and excel in righteousness and goodness, that we may obtain his approbation and make our calling and our election sure.

If we thus endeavor to serve him and remain faithful unto the end it may be our happy lot to stand at his right hand, and the great King shall say unto us, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Who would not give up all, to become the servant of God forever, who has promised us a home in the mansions above, if we will but serve him here below. And then this is so very easy for us to do, if we are only fully willing to yield ourselves up in entire obedience to the divine will. I am persuaded to believe that if we are really in love with Christ, as we ought to be, we will manifest it in our daily life. "Putting off concerning the former conversation, the old man which is corrupt; so that the God of peace, that brought again from the dead, our Lord Jesus Christ, may make us perfect in every good work to do his will.

AARON K. FRICK.

THE LORD takes pleasure in those who fear him. They rest in his love, they are his children, and as their persons, so their services are accepted in the beloved; their prayer is his delight, and their alms are the odor of a sweet smell; he views their motives, and passes by their mistakes; he regards their wishes and desires, and says in their failures, "It is well that it was in thine heart.—Jay.

want to make everybody just as miserable as they themselves are. But all this is in direct opposition to the spirit of the Gospel and the character of Christ. The gospel makes provision for the salvation of all mankind, and invites all to the enjoyment of the happy and glorious privileges of divine love. Christ so loved the world, not a part of the world, but the WHOLE WORLD, that he came and gave his life for all that will believe in him. He went about doing good and trying to make everybody happy, scattering a sunshine of blessings on all around him. He commands us to follow in his footsteps—to be like him. Oh! let us imitate his example. Let us try to be good, and kind, and generous, and pure, and meek and humble and forgiving and exercise forbearance one with another, and then in trying to make others happy, we may be happy ourselves.

J. F. F.

[The following two articles were written for the December No., but came too late. They are however good to read in the January No. also.]

For the Herald of Truth.

### Christmas.

'Tis Christmas! knowest thou not 'tis wrong  
To spend this blessed day,  
In trifling jest, or idle song,  
Or vain and sinful play?

The day most dear of all on earth,  
To all the sons of men;  
For it proclaimed the royal birth  
Of Christ in Bethlehem.

A Savior then, to us was born,  
A Sovereign, Priest, and King  
Was sent, a sinful race to warn,  
And to redemption bring.

How needful then that we should try  
To serve this blessed Lord,  
In such a way that all our acts  
With his commands accord.

Oh! then be wise and spend this day,  
And all thy future days,  
As souls redeemed by his dear blood,  
And taught to love his ways.

That when our souls released from earth,  
Triumphantly can rise,  
To meet our Savior, Chist, and Lord,  
Rejoicing in the skies.

MARY C. M. PONTIUS.  
Elkhart, Ind., Dec. 11th, 1863.

For the Herald of Truth.

### The Old Year.

Thou crownest the year with thy goodness. Ps. 65:11.

The good old month of December with its storms and cold, its long and pleasant evenings, its hallowed Christmas, and its rest from our door labors has come once more.

God has crowned another year, not only with a plentiful harvest, but also with countless other manifestations of his goodness in such divers measures of health, peace of mind, and civil, social and religious privileges as we have been favored with by his unmerited love. What shall we render to him for his goodness?

To some it has been a year of sore bereavement, while others who have not suffered the loss of any of their nearest and dearest ones, can easily recall to mind a number of familiar faces who began the year with them, but who are now cold and still in the grave. But while all of us may have passed through hours, if not days and weeks, of darkness and suffering, still the poorest and most unhappy are not so wretched as not to have the benefit of God's air and sunshine with other causes for gratitude and love which they may easily recall. Few are so poor as a child I once read of which wandered homeless with its mother, I believe in the streets of a great city and at night found shelter under a cellar-door. One cold night it nestled up close to its mother and said: "What do children do that have no cellar-door to sleep under?" Whether founded on fact or not this account may teach us an important lesson—to acquaint ourselves with the sufferings of the poor as a means of cultivating a thankful heart.

Every year has its trials, its responsibilities, its joys, its sorrows, its good and its evil. It remains for us to accept joy and suffering as a loving and unerring God sees fit to dispense them, for "we know that all things work together for good to them that love God."

In reviewing the course of our lives during the year we will, no doubt, have reason to feel humiliated in view of errors and weaknesses which have clung to us to our shame and sin, and which we should have fought more persistently. Have we made progress in the christian life during the year? Can we read the word of God with more relish than we could at the opening of the year? Is it food for the soul, or have we been neglecting it until it has become of a "weariness of the flesh" to read its holy words of wisdom and consolation? Have we times of soul-refreshing prayer, do we enjoy prayer, or has this too been neglected until it is a cold task? Is the "fruit of the spirit"—being such crowning graces as "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance"—blossoming out in our lives and characters more and more and ripening for eternity?

Let us resolve, not trusting in our own strength, that, if spared another year, we will not slide back, nor stand still and be cold, but move onward, overcoming evil within and without.

Death is busy on every side among the young and the old, and no doubt a number of readers of the Herald will, at some time ere another year, hear the summons: "Set thine house in order; for thou shalt die and not live."

N. G. R.

Fear God, and keep his commandments.

## Herald of Truth.

ELKHART, Ind., January, 1869.

**New Year's Greeting.**—Dear readers of the Herald, the old year, with its long train of joys and sorrows, of hopes and fears, its days of gladness and its days of mourning, its duties and pleasures, its trials and temptations, is gone, gone forever.—May our sins be buried in oblivion therewith, and never again be brought to our remembrance. The New Year is upon us. Before this reaches you, dear reader, you will have entered upon the duties, the trials, the labors of the year of our Lord 1869. A New year! May God give us all new hearts, new hopes, and help us to lead a better life. May we be zealous and active in working in the kingdom of our beloved Redeemer. Let us dear friends begin life anew, and be faithful unto the end, until we shall be permitted to walk the golden streets of the New Jerusalem.

God bless you, dear reader, through all the days of this year, and when it is past, may we have the assurance that we have tried to do good and be good, and to work faithfully for the salvation of our own souls and the souls of our fellow beings. \* Thus may God grant that we may all enjoy a happy New Year.

**Bro. John Evers** of Rockingham Co., Va., who has recently made a journey to the West reached home safely and well. We hope he will send an account of his trip for the benefit of the readers of the Herald.

**Bro. Jacob Hildebrand** of Augusta Co., Virginia, has also recently made a visit to Lancaster county, Pa., as we are informed from a letter from Bro. Peter Nissley. We should be very glad to have some of our Lancaster county brethren, and also those of other places, visit us more frequently here in the West. Brethren, let us labor while it is to day.

**The continuation** of the article, "A Manual," will appear in the next number. Time to translate it was the cause of delay.

**Postage** for the *Herald of Truth* is two cents for every four ounces, payable at the office where the paper is received.

**In sending** for the *Herald of Truth*, do not forget to write plainly your full name, the name of your post-office, county and state. Also whether you wish to have the English or the German paper. In ordering the paper changed from one office to another, write us also the name of the post-office to which it has been sent, as well as the one to which it is to be sent in future.

**Articles** written for publication should be written on separate pieces of paper from letters, book orders, and other matters. We sometimes receive letters containing an order for the *Herald*, another for books and an article for the paper &c., all written on the same sheet. Now the order for the paper and the books must be handed over to the person whose business it is to attend to that matter and the article goes into the hands of the editor and from him to the compositor, and in order to do this we must copy the one or the other on another piece of paper, which makes us a great deal of work and is the cause sometimes of mistakes. We have in this way mislaid articles, and at other times overlooked orders. Now we do not write this article to find fault at all, but we know that many of our patrons are not acquainted with the matter, and in order that they may be able to know how it is most convenient for us we have written this article, feeling assured that they will not fail to comply with our request, and aid us in trying to make the burden of our cares a little lighter. So dear friends, when you write an article put nothing on that sheet except what you desire to have published, and when you send for the paper or for books, write them on a separate sheet.

**Old Volumes of the Herald of Truth.**—If any of our patrons wish to have their *Heralds* for any of the past years bound, and will send them to us, we will bind them as follows: The first three years viz. 1864, 1865 and 1866, in one volume, with title page and index, leather back and paper sides \$1.50. For the year 1867 or 1868 with cloth back and paper sides 50 cts. With leather back and paper sides 75 cts. With leather back and cloth sides \$1.00. For the English and German together in one volume add 25 cts to each of the above prices. We can also furnish the back volumes already bound as follows: Three first years bound in one volume either English or German, \$4.50.

Vol. 4 or 5 either English or German \$1.50. It makes a valuable book of reference to all who feel an interest in the church.

**We will continue** to send the paper, during the coming year to all our old subscribers who do not order it stopped, and hope all will take pleasure in receiving it. Should any of them, however, not wish to take the paper any longer they will please inform us of the fact soon.

**Circulate the paper.**—We hope our friends will everywhere use their best endeavors, to extend the circulation of the *Herald of Truth*. There are yet a great many families who do not take it, to whom it would be a great benefit. We feel assured that all who read it in the spirit of meekness, with a sincere desire to be benefited will not fail to receive much good therefrom. There can no possible objection be made against it, so far as the matter therein is concerned. It is always filled with just such reading as the most careful and conscientious parent or guardian would wish to place in the hands of his children and friends. And the simple fact that it comes to us at regular periods, in the form of a paper should not deter us from appropriating it to our advantage and using it in such a way as to do us good. We hope many who do not yet take the paper, will take a greater interest in the matter in the future, and help to sustain a good cause.

**Our Book Store.**—We have now arranged our matters in such a way that we propose to keep constantly on hand all the books and publications of our church, as well as others of a religious nature, and which we are convinced will be promotive of good morals and practical, christian piety. We desire to inform the brotherhood that we keep the different hymn books, both English and German which are used in our church and the Quish church, a list of which, together with the price of each, is given on the last page of this paper. We also intend to keep a good supply of bibles and testaments of various sizes and prices. Also our confession of faith both English and German. B. Elys Church History in the German language. Henry Funk's *Erklärung* in the German, large testaments bound in leather with clasps, Menno Simons Foundation. The prices given on the last page of the paper are the prices at which the books will be sent to any part

of the United States by mail. When sent by express at the expense of the purchaser a deduction about equal to the postage will be made. We also propose to furnish all these publications at the lowest possible prices.

### Menno Simon's Foundation.

We are now making the necessary arrangements to revise and republish the English translation of Menno Simmon's *Foundation*. The cost of the work will be — per copy. We hope the brethren in every Church will take steps to ascertain how many books will be wanted, and write us, so that we may make some estimate as to how many it will be best to print. The work should be in possession of every Mennonite family, so that they may become acquainted with the writings of one of the brightest pillars of the Church, and one whose name our Church bears.

### The Martyr's Mirror.

The *Bloody Theater*, or *Martyr's Mirror*, in the German language is out of print, and as considerable demand has recently been made for the work, we propose to republish it as soon as we can get things properly arranged to do so.

This work, however, is a large one, and requires considerable capital to issue it. We wish, therefore, to obtain a sufficient number of subscribers, to warrant us to undertake the work. We hope, therefore, the brethren will interest themselves in the matter, and let us know as soon as convenient. The cost of the work will be \$6.00 per copy. This is as low as the work can be afforded at the present price of paper and labor.

This book will be printed and bound after the style of the last edition published by Shem Zook, Mifflin Co., Pa. 1849.

### A Request.

Dear Brother in the Lord. There are here four of us, members of our church and we have not had any preaching for quite a while. We would like to have some minister come to visit us.

CHRISTIAN BERGER.  
Wakarusa, Kalamazoo Co., Mich.

[Who is there that will respond to this call? Fellow ministers, let us not leave the spiritual hungry without bread for their famishing souls.]

### A Letter from a young Brother.

The following extract from a letter was written to us privately, but we feel that it might possibly be encouraging to many of our young brethren and sisters, to read it, and therefore we take the liberty to publish it. It may also be good for some who are yet halting between two opinions, who perhaps have not, fully, the courage and strength of character, or of faith to come out boldly on the Lord's side.

"I am a young servant (follower) of the Lord Jesus Christ, at least I shall try, by the grace of God to be one. Through the death of my dear mother I was led to think of my own condition, and I found I had served Satan over twenty six years. Then I began to pray and have prayed continually since that God, for Jesus sake would give me a new heart, so that the Holy Spirit might dwell therein and guide and lead me in the ways of the Lord. I can not and will not rest until I feel that peace in my heart which the world cannot give nor take away. I promised the Lord that I would live for him alone, the remainder of my life. Pray for me."

### Extract from a Letter.

A Brother minister writes the following which are worthy of being written in letters of gold. Thanks for the kind admonition, and do not forget to write again.

"I feel very little within myself, but in God I do not feel discouraged, and I will make every effort that I may continually grow in littleness. (The meaning of course is to root out selfishness and pride.) Come my brother, go with me, let us cultivate littleness, (a disregard for self), meekness and humility, and God will provide ways, where our feet shall be able to stand."

The following extract from a letter is certainly very encouraging to all christians, and the desire therein expressed to obtain encouragement from the older brethren should prompt us all to trim our lamps anew, and let our light shine. The young have their eyes upon us, they look to us as examples of virtue, purity, holiness and a godly life. We have an influence upon them; let us take heed that it may be a good influence. Let us also be more free to write and speak to them in regard to those more needful things which relate to the soul, and its eternal salvation.

"The *Herald of Truth* has been a very welcome visitor since it was first received in our family, five years ago. It always affords me great pleasure to read the *Herald*, especially since we have enlisted as soldiers of the cross, which was but a short time ago. I think a great many of the young brethren and sisters (at least I myself) would be very glad if some

of the older brethren would, sometimes, through the *Herald*, try and give us a few words of encouragement, as they have experienced much more of the fiery trials through which we must pass than we young brethren who have just made a beginning in the service of the Lord."

**Two Questions.** In which of the Epistles of Paul does the name of Jesus most frequently occur.

In which of the Epistles of the New Testament does the name of Jesus not occur at all?

## Correspondence.

### A Visit.

I left home on Saturday, the 21st of November and went to Canal Winchester, where I staid all night with Bro. Samuel Shank. On Sunday, the 22d, we had meeting at Martin's Meeting-house, where I met Bro. John Evers from Virginia. We visited Pre David Martin, and also Pre Jacob Bowman, and the next morning started for Lima, in Allen County, where we arrived about ten o'clock in the evening, and from there traveled on foot a distance of about three and a half miles to Bro. Joseph Brenneman's, where we remained till the next morning and then went to Bro. J. M. Brenneman's. On Wednesday evening an appointment had been made at the Meeting-house in the vicinity, which, considering the inclemency of the weather was well attended.

On Thursday evening we again had meeting in a school-house, near Bro. Henry Shenk's, which was also well attended. On Saturday evening the 25th we again had meeting at the meeting-house, and on Sunday the 29th, in the forenoon we attended another meeting at the same place. These meetings were all well attended by attentive audiences, which made it both pleasant and encouraging.

After meeting on the Sabbath, Bro. J. M. Brenneman took us to Bro. Geo. Brenneman's, in Putnam County, and the next morning returned home. On the evening of the 30th we had a very pleasant meeting at a school-house in the neighborhood, and on Tuesday Bro. Geo. Brenneman took us to Delphos, from which place we went to Warsaw, Ind. (Geo. Brenneman's son and John M. Brenneman also accompanying us. From here we made our way to J. Messick's, my brother-in-law, where Bro. Landes met us and took us to Elkhart County, where we had a pleasant meeting in Yellow Creek Meeting-house on Wednesday the 2nd of December, and in the evening we had another pleasant meeting at Morrison's School-house, where a goodly number were present. On Thursday we attended meeting at Shauin's and visited some among the brethren and sisters in the vicinity. On Friday we attended another meeting at Holdeman's Meeting-house



On Saturday Bro. D. Breuneman and Bro. Evers went to Dekalb Co. I felt sorry to part with the dear brethren, but hope, if we meet no more in this vale of tears, we may meet again where parting is not known. Bro. Evers and myself had traveled together two weeks and I felt a little lonesome when he was gone. I remained with Bro. H. B. Breuneman and the next day we attended meeting at Yellow Creek where a large and attentive audience was present. In the evening we again had meeting at Holdeman's meeting-house. A large and attentive audience was also present. This was the last appointment that I attended in this vicinity. On Tuesday the 8th I again started for home, stopping again a short time with my brother-in-law, and arriving at home safely on the 11th, and thanks be to God I found my family all well.

I feel truly thankful to the brethren and sisters for the love and kindness manifested towards me while among them. May God bless our labors and grant that through our feeble efforts something to the honor of his name and the salvation of souls may have been accomplished. I close with a sincere greeting unto all the brethren and sisters in the Lord. May he be with both you and us even unto a blessed end in Christ Jesus.

Bremen, Ohio. C. C. BEERY.

For the Herald of Truth.

### A Visit to Ohio.

On the 5th of November 1868, I and my wife, brother David Hoover, and sister Martha Shenk, left home and went to Plymouth, about 15 miles south of us, where we got on the cars and went to Delphos, Ohio, a distance of 110 miles, where we arrived about four o'clock in the afternoon and were met by brother David Spitznagle who took us to his home, about 16 miles distant. We remained with him all night. We visited the brethren and friends in Putnam county, and on Sunday the 8th, we had meeting at Moyer's Meeting-house. On Wednesday the 11th, we attended another meeting at Bro. Joseph Moyer's and on Saturday the 14th, Bro. Henry Shenk, pastor of that church, Bro. D. Hoover, myself and some more brethren of that neighborhood went to Rily Creek, in Allen county, about 14 miles south east of the town of Ottawa, and staid all night with Ulrich Boesinger.

The next day, (Sunday the 15th,) at ten o'clock A. M. we attended meeting at Thut's Meeting-house, where a very attentive audience was assembled. They have no minister there at present, but they are frequently visited by ministers from other places. May the Lord soon provide for them a faithful shepherd and laborer in his vineyard.

After meeting we went home with Brother Christ. Boesinger, where we took dinner, and the same day went back to Blanchard River and staid with Jacob Moyer over night, and the next day we went to William Dicus, some 14 miles south, and staid with him all night. The next day he conveyed us to Delphos

where we took the cars and arrived safely at home the same day, and thanks be to the Lord, found all well. I desire to express my sincere thanks to the brethren and sisters with whom it was our privilege to meet, for the kindness and love they manifested toward us during our stay among them.

MICHAEL W. SHENK.

Lakeville Ind.

### Visit to De Kalb Co., Ind.

Through the mercy, and love of an all-wise God, Bro. Daniel Fried and I, accompanied the brethren Daniel Breuneman, and Jacob Beutler on a visit to the brethren and sisters in the Haw Patch, and in DeKalb county.

We left Elkhart on New Year's morning, and soon arrived at Millersburg, where we were met by a son of Bro. J. Shmucker.

In the evening there was preaching at the Omish Mennonite meeting house. Notwithstanding the unpleasant weather during the evening, the congregation was large, and seemed anxious to hear the truths of the Gospel.

The next morning we took the train at Ligonier and soon arriving at Corunna, where we met Bro. James Coyle, who took us to his home. Meeting was held in the evening in a school-house. Here we met Bro. and Sister Friesner from Burr Oak, Mich.

On Sabbath morning preaching was in Houser's school-house. In the evening meeting was held at Bro. James Coyle's house, where the brothers and sisters met, and spent the evening in singing, exhortation and prayer. All these meetings were well attended, and good order observed. Oh how soul-cheering it is for brethren and friends thus to meet and admonish one another in love to discharge their duties to God and man.

We visited a number of brethren while there, and the zeal manifested in the religion of Jesus, is a matter of rejoicing to us, and of honor and glory to God.

Monday morning on our way for the train, we called to see Bro. and sister John Coyle. At this place we had a joyful meeting and a season of singing and prayer.

I pray God that many such meetings may be had. Brothers and sisters be strong in the Lord, and be filled with love one for another.

"Be faithful in well doing, for in due season we shall reap if we faint not."

Friedrich Fried took us to Lawrence, and in the evening we arrived at Elkhart, all well, thanks to the God.

JOSEPH SUMMERS.

Endeavor always to remember that you are in the immediate presence of God; and strive to act as you would if you saw the Savior standing by your side. Recollect that he is really there.

## Children's Column.

For the Herald of Truth.

### Who Cares for the Children?

As so little is said to the children in the *Herald of Truth*, I feel constrained, through love, again to take up my pen and try to write something for them. The children must be cared for. If we are careless about this matter, say little or nothing to them about Jesus who loved them, and died for them, until they become to be men and women, it will be much more difficult to persuade them to embrace Him as their Savior, and walk in his ways; as they will be so taken up with the vanities of this world, and their hearts will be so attached to worldly pleasures, that the cross of Christ will seem to them too heavy to take up.

Dear children: The cross of Christ is very light and easy to bear, for He himself says: "My yoke is easy and my burden is light." When we become willing to take it up, he himself will help us bear it. In the Bible we may learn what it is to take up the cross of Christ; It is simply to learn what he wants us to do, and then to become willing to do it. One of the things he tells us is, that we shall love one another; He also tells us to love our enemies. Our enemies are those who are against us and try to do us harm; Jesus says: "Recompense to no man evil for evil" which means, if any one does us an injury, we are not to injure them in return; but we must do them a kind act if it is in our power to do so. We must never do anything to any one that we would not want them to do to us. Jesus says: "All things whatsoever ye would that men should do unto you, do ye even so unto them."

O how much more happy we would all be, and how pleasantly we would get along in this world if we would all love Jesus and do as he tells us. We would be happy not only here in this world, but he has promised us, if we love him and keep his commandments, that we shall when we die, live with him and be happy forever. There we shall never die, never be sick, never have any trouble or sorrow.

And now as we are just commencing a new year, let us all try to be better than we were in the year that is just past, let us ask God to help us and take care of us; let us think how good he has been to us. He gives us every thing we have; everything we eat and every thing we wear comes from him. He gave us our lives, he gives us health and watches over us all the time. Do you not all think we ought to love him and keep his commandments? Jesus tells us to love him with all our hearts, with all our souls, with all our minds and with all our strength. This, he says, is the first and greatest commandment. Many of you who read this, had some near and dear friends who died the last year; some of you, a little brother or sister, a dear father or a dear mother, a grandfather or a grandmother, or some dear friend whom you loved; and no doubt

before the close of another year, some of you who read this will be in this world no more. Let us think of these things, and let us live every day as we should, if we knew it was our last, and then when we die, we shall be forever happy with Jesus.

Children, I will tell you what I have been thinking of; it is this: I have been thinking you ought to have a paper of your own; one about one fourth as large as the *Herald of Truth*; to be printed every month. I think such a paper might do a great deal of good, and it would be so pleasant for the children to have a paper they could call their own. Now how many of you would like to have such a paper, and how many of the brethren are willing to help start such a paper, to write and send us good pieces too? How many are willing to say, I'll give 25 cents a year to have it? Let us hear.

Elkhart Ind.

BROTHER HENRY.

Selected for the Herald of Truth.

### Jesus is Precious.

"He is a precious Corner-Stone," more precious than rubies, the Pearl of Great Price, and the desire of all nations. Precious with regard to the divine dignity of his person and the unequalled excellency of his mediatorial offices. In these and in all respects greater than Jonah; wiser than Solomon; fairer than the children of men; chiefest among ten thousand; and, to the awakened sinner, or enlightened believer, altogether lovely.

He is precious in himself, as possessing all the fullness of the Godhead bodily, the sum total of all divine excellencies, and as clothed with all the virtues of a perfect man. In short, all moral excellency, divine and human, created, and uncreated, center in him, and render him infinitely precious and valuable. He is precious to his Father, his beloved Son in whom he is well pleased; his elect in whom his soul delighteth. He is precious to angels: "Worthy is the Lamb that was slain," is their song. He is dear to all good men in all ages. "To you, therefore, that believe he is precious," says Peter. How precious are his atoning blood and meritorious righteousness to the guilty self-condemned soul. How precious is his sanctifying grace to the soul heavy laden with sin, and groaning under the body of death! How precious the assistance of his almighty arm to his poor soldiers in the spiritual warfare! How precious the light of his instructions to the benighted wandering mind; how sweet the words of his mouth; "sweeter than the honey from the honey comb." How precious the light of his smiling countenance, and the sensation of his love to the desponding, sinking soul! How precious that eternal salvation which he imparts, and how precious the price he paid for it, "and corruptible things, such as silver, and gold," says Peter. "but his own precious blood." In short, he is altogether lovely, altogether precious. Diamonds and pearls, and all the precious

stones in the universe cannot represent his worth. O that a thoughtless world did but know how precious he is: surely they would then say to his friends "Whither is thy beloved gone, that we may seek him with thee." \* \* \* \* "Have you ever been sensible of the preciousness, the excellency, and the stability of this divine foundation? If you have ever built upon Christ, it has been at once an act of the last necessity and the most free choice. O how precious did this stone appear to you! like the loadstone, it had a strong attraction upon you, and you were effectually drawn by it."—Davies.

Selected for the Herald of Truth.

### The Golden Rule.

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them." Math. 7: 12th.

Would you desire that another should love you, be ready to serve, and do you all kind offices in his power? Do you expect your neighbor should rejoice in your prosperity, sympathize with you in affliction, promote your happiness, and relieve you in distress? Would you have him observe the rules of strict justice in dealing with you? Would you have him tender of your reputation, ready to put the kindest construction upon your actions, and unwilling to believe or spread a bad report concerning you? Do you desire he should direct you when mistaken, and labor to reclaim you from a dangerous course? In short, do you think it reasonable he should do all in his power for your good, in soul, body, and estate? Are these your expectations and desires with regard to the conduct of others towards you? Then in this manner should you behave towards them; you have fixed and determined the rule of your own conduct; your expectations from others have the force of a law upon yourselves and since you know how they should behave towards you, you cannot be at loss to know how to behave towards them.

If you were a servant, how would you have your master to behave towards you? Consider and determine the matter; and you will know how you should behave towards your servants. The same thing may be applied to rulers and subjects in general, to parents and children in general, husbands and wives, neighbor and neighbor.

On the other hand, we may consider this rule negatively. Do you desire that another should not entertain angry and malicious passions against you? that he should not envy your prosperity, nor insult over you in adversity? that he should not take the advantage of you in contracts? that he should not violate the laws of justice in commerce with you, nor defraud you, of your property? that he should not injure your reputation, or put an unkind construction upon your conduct? Would you expect that if you were a servant, your master should not tyrannize over you, and give you hard usage; or that if you

were a master, your servant should not be unfaithful, disobedient, and obstinate; are these your expectations and desires with regard to the conduct of others? then you have prescribed a law for your own conduct: do not that to others which you would not have them do to you: treat every man as another self, as a part of the same human nature with yourself. How extravagant and ridiculous is it that you should be treated well by all mankind, and yet you be at liberty to treat them as you please? what are you? what a being of mighty importance are you? Is not another as dear to himself as you are to yourself? Are not his rights as sacred and inviolable as yours? How came you to be entitled to an exemption from the common laws of human nature? Be it known to you, you are as firmly bound by them as any of your species.

By these few instances you may learn how to apply this maxim of Christian morality to all the cases that may occur in the course of your lives.—Davies.

For the Herald of Truth.

### True Christian Charity.

Of all the christian graces charity, says the apostle Paul, is the greatest; It is that one without the possession of which he says; "I am become as sounding brass, or a tinkling cymbal." He further speaks of various acts of kindness and benevolence that he might perform towards God and his fellow-men: yet he says "If I have not charity it profiteth me nothing."

True christian charity will manifest itself in various ways among christian brethren and sisters; it is as a burning candle on a candlestick, or a "city that is set on a hill"—It can not be hid. "By this shall all men know that ye are my disciples," says our Savior, "if ye have love one to another;" and how shall all men know that we have love one to another, except it is made manifest by acts of love and kindness towards one another.

As charity cannot exist, or dwell in the heart of a true christian without manifesting itself, so on the other side, a christian professor cannot be void of true charity and it not be manifest, for where true charity does not exist among brethren, there will be contention and strife, faultfinding with one another, one brother or sister is offended at the other for a very little act they may see them do, that does not harmonize with their own views, thus manifesting to all the world that true charity does not exist among them.

Where true charity exists among brethren and sisters, there will be peace, union and harmony. When any brother or sister sees anything in the actions of another that does not correspond with the word of God, he or she will go to them, and with words of love and kindness try to convince them of their error. The apostle says: "Charity enveth not." Now when one becomes envious toward his brother, because God has given him a greater

talent than to him, or because God sees fit to crown his labors with more fruit than his, is it not evident that true charity does not dwell within him? "Charity vaunteth not itself as puffed up." When we see one who carries a lofty head, seems to think himself farther advanced in christianity than others, looks down upon those whom he considers his inferiors with contempt, we may know that true charity does not dwell in his heart.

True christian charity "beareth all things." A true child of God, whose heart overflows with love towards God and all mankind, in whatsoever circumstances in life he may be placed, bears it patiently, knowing that "all things work together for good to them that love God." "Believeth all things." "Believeth that God is able and willing to fulfill all his promises, and will, if he endures faithful to the end, crown him with a 'crown of glory that fadeth not away.'"

Dear Brethren and sisters, let us "follow after charity." Let us cultivate it; let us pray earnestly to God our Father to fill our hearts with it; let us "love one another with a pure heart, fervently;" let us show to all men by acts of love and kindness towards one another, that we are his disciples indeed; and if we see our brother or sister walk contrary to the word of God, let us, instead of becoming offended, try to show them by the Word that they are wrong, and let them know by our kind words that we love them, and that we are not offended at them, and thus turn them from error unto truth, for by so doing we may "save a soul from death and hide a multitude of sins." Let us pray for one another, that God may direct us by his Holy Spirit unto a happy end in Christ Jesus. Amen.

B. H.

For the Herald of Truth.

### Let us work for the Paper.

As it has been requested that I should write an article for the Herald of Truth, I will try, by the help of God, to do so, that I may not be numbered with the unfaithful.

The question has been asked, "Who is willing to work?" This is a question of great importance. Let us consider it in a natural sense, how we are engaged in labouring for the support of our natural bodies. Now it is needful that we should do this, but we must not leave the other undone. Now if we should have been asked to support a secular paper, it would take only a little time, till it would be filled. So then as it is the will of God that we should work out our souls salvation with fear and trembling, let us in these things show the same wisdom, forethought and prudence, as we do in those things which pertain to the comfort and necessity of the body, and labor diligently for that immortal—that spiritual body, which is to dwell with God after we lay these perishable bodies into the grave and go to give an account of our work here below before the bar of God. Let us so work that we may be able to stand be-

fore the great judge without fear. Yes, dear brethren, let us all help the brother to fill our monthly visitor, for it is a help to us. How glad we feel when we get our little visitor and find where some brother or sister or friend whom we know has written an article! How often are we made to feel the need of it! Then if we wish them to write to us, let us also write to them, even if we are not accustomed to write much, let us not be ashamed to improve the talent that God has given us. Let us do the best we can, and our work will not be without its due reward: and if through our inability and weakness, anything should be written that is unscriptural, I hope the brethren who are more advanced in the knowledge of the word of God, will in love correct it; and every writer should also be thus minded, that he can, in love accept a correction of evangelical views or sentiments, so that everything may be done to the honor and glory of God, and for the edification of the church. Thus I feel it my duty to write to you, and thus, in love, I hope it may be accepted, and we, as a brotherhood, may go on hand in hand, laying up for ourselves treasures in heaven where neither moths nor rust doth corrupt, and where thieves do not break through nor steal.

Our Savior when he was upon earth at one time, as we read, sat by the sea-side, and there were gathered unto him great multitudes, so that he entered into a ship, while the whole multitude stood on the shore, and he taught them many things by parables, and said unto them in his doctrine, Hearken; Behold there went forth a sower to sow. Mk. 4: 1-3. Now we find that the seed fell in different soils, and some brought forth thirty, some sixty and some a hundred fold. This we have from Christ's own words. And then he tells further how some was devoured by the fowls, some was choked by the thorns, some withered away, and some fell on good ground and brought forth fruit. Now may we not compare this to the spiritual seed sown by the brethren through the Herald of Truth into the hearts of those who read it? May God grant that it may find a good, a well prepared soil, and that the seed thus sown may fall upon hearts filled with the love of God and spring up and bring forth fruit in abundance to the honor and glory of God. Let us ever be careful that we observe the commandments of God faithfully, and walk in his statutes. Let us look well unto ourselves, and endeavor to live as we will wish to have lived in the day of final account.

LaGrange, Ind.

J. J. WEAVER.

For the Herald of Truth.

### A Passing Thought—A Comparison.

The night is passing away. I am sitting here in the morning twilight, writing by the light of my little lamp.—It affords me an abundance of light to do my work by, and thus I must feel that God has made a wise

provision for me, that I can even when nights sable curtain is drawn, sit down and read, or write, or even attend to other labors and duties; but as I am writing here, gradually and slowly the great orb of day is coming in his course and it grows a little lighter, and a little lighter, as the earth turns on its axis from west to east and we are borne along, and approach nearer and nearer to that point where the sun becomes, visible and rises to our full view with all its splendor, brightness, and glory; then I will no more need the light of the candle or the lamp. The whole earth seems to be lighted up, and a thousand years, ten thousand lamps cannot be brought into comparison with the glory and magnificence of the noon-day sun.

With these thoughts upon my mind, I make for myself a comparison. The impenitent sinner sits in the darkness—in spiritual darkness. The night of sin folds its gloomy curtain like a black shroud around him.—Through some of the means which God has appointed for the purpose, he is awakened, convicted in his heart, repents of his sins, and like Saul of Tarsus begins to pray. A little lamp, a mere taper perhaps, is lighted with heavenly light, within him. His soul rejoices in Christ, progresses in christian experience as he exercises himself in prayer, the practice of christian virtue and the observing of the commandments of Christ, and the lamp is gathering more oil, and begins to burn brighter, and give more light; and though it is only a light burning in the still darkness of earth, it is lighted from the altar of heaven, and gives the poor, weary, sin-sick soul sufficient light to walk in the commandments and requirement of God, he has all that he needs.—It is like my little lamp which I lighted when first I arose in this morning hour. It is the light of which Paul speaks, saying, "Now we see as through a glass darkly." But time is passing, the night is wearing away; our footsteps are hastening on to the tomb; now we already stand on the brink of death; it is growing lighter, the morning twilight approaches; the sun of righteousness, which has already arisen in our hearts with healing on his wings, is now becoming the day-star to our souls.—Behold him as his first bright rays fall upon us as we have crossed the dark valley and the deep river and step upon the imperishable shores of the eternal world. Now he rises in his full beauty and glory as we enter the pearly gates and walk the golden streets of the heavenly Jerusalem. Now we see face to face. "And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light, and they shall reign forever and ever."

We have light enough given us here on earth to do that which God requires of us. But in heaven our souls shall enjoy yet a much greater abundance and fullness of light, than that which our bodies at mid-day enjoy here on earth. Let us walk in the light, yea in the light of God.

JOHN F. FUNK.

### The present Number of our Paper.

As our readers are aware, we have been making an effort to have the January number of *The Herald of Truth*, for 1869 entirely original. We have tried hard, but have not quite succeeded. There will be about two pages of selected matter. We feel somewhat sorry not to have been able to accomplish it, yet we have reason to rejoice, that God has given us strength to do even this much. We hope on a second trial to succeed entirely; and should we fail again, we are willing to try a third time. We may succeed at last. We must thank our dear friends for their generous aid in this direction, they have helped us much, and we feel assured they will help again if we ask them. We have the assurance too that they feel only the happier for having given us their kind assistance. They will read their own productions and those of others with more heart-felt pleasure, because they have a deeper and a warmer interest in the paper, from the simple fact that they have lent a helping hand in its production. This is the way to become interested in our paper. When we can write for it, pray for it, and help to circulate it, then we can rightly rejoice in its success and feel a pleasure in its prosperity.

Now then, dear friends, let us not soon become weary in well-doing. We need a large number of well written articles every month, and we ought to have them from the patrons of our paper. There is talent enough within the circle of our readers to produce good reading matter sufficient to fill two such papers like the Herald every month, if it can only be drawn out—if we can only bring the matter before the minds of our people in such a manner as to awaken their sympathy and interest for a good cause. And by an earnest effort we feel confident that this can be done.

Now dear friends we have a request to make to all who have a talent for writing, and that is this, that through the coming year they will, from time to time, write good and edifying articles for the paper, and thus improve themselves in the art of writing and benefit both themselves and the readers of the Herald.—Editor.

[The following Essay will be read with interest, from the fact that the author is deaf and dumb.]

For the Herald of Truth.

### The Virtuous Woman.

Who does not value a virtuous woman? For her price is far above rubies. Her will is obedient to the law. Her mind is controlled and restrained from evil actions. Her thoughts seek the way of salvation and eternal life. Her earthly pilgrimage cheers and praises her Father. And thus her noble character and womanly influence make us glad. She is meek, having a lamb-like disposition, and the grace of her Father will rest on her forever.

Strength and honor are her clothing and she will rejoice in time to come. She acquires strength and honor and is as a priceless gem.

Her words as oft precious spoken, are gems of living lustre, and her instructions never fail to change the wicked heart. She knows she has to labor hard for her support, but she always possesses her soul with patience. She knows that patience is bitter, but its fruit is sweet. She knows that desire is a tree in leaf, hope a tree in bloom and enjoyment a tree with fruit.

Moral beauty is her precious jewel and godliness her natural gift. Her smile is the cheerful smile of true love towards God and her husband; And likewise the wise man says, that "the heart of her husband doth safely trust in her, so that he shall have no need of spoil."

So is it or is it not?

Her face, the glory of her nature,  
So divine, so sweet and pure;  
Her thoughts the flower of her nature,  
Exalted and full of rapture;  
Her love, the fruit of perfection,  
Glowing like the silvered moon,  
Her heart, the bloom of benediction,  
Oh! the dearest and inborn.

But as years have rolled on, only a few virtuous men happily claim the love of a virtuous woman! The great want of this age is virtuous women and men, having been so few. More ought to come, as more have passed from their earthly homes into the regions of the blest.

But as far as I can say, we are unable to ascertain her hidden nature, true heart and infinite deep thoughts. No one of us knows her heart and hidden thoughts, but her Friend in particular.

She marries only in her Father (the Lord) and when encircled with sweet little children, she earnestly prays Him and his Holy Spirit to fill their hearts with truth and godliness. She treats them with tender care, and after a long time 'her children rise up and call her blessed, her husband also, and he praiseth her.' Many a daughter has done virtuously, but thou exellest them all.

W. A. MARTINDALE.

For the Herald of Truth.

### Writing Our Thoughts.

In our resolutions and prayers for the coming year let us not forget our monthly visitor *The Herald of Truth*. I feel that it is the means of doing a great and good work whose fruits eternally will more fully reveal. It needs our support. We can subscribe for it and urge others to subscribe. Some of us may feel able to subscribe for a copy for some less favored brother, sister, or friend. And we should be more active in writing for it. Too often, last year, did it come mainly filled with selected matter. This may be well, but if the brotherhood were to furnish original matter enough to fill it, it would be likely to be more interesting to us, because

the reading matter would more nearly suit our condition and wants as a body of christians.

Besides, the effort of writing is a very beneficial one. Many persons, in speaking, use needless words and tiresome repetitions of phrases to express a few very simple thoughts which they could express much clearer and better in a few short sentences had they some experience in writing down their thoughts. It is a fact well known by all who have experience in writing out their thoughts that the more one writes, the easier does it become to express one's thoughts, clearly and briefly. A dozen lines would be a hard task—occupying the whole of a long Winter evening—to one not experienced with the pen, while, after a few years of occasional practice, he could write as many lines in a few minutes and do it better. The art of expressing one's thoughts on paper is a most desirable and wonderful acquisition. It is a source of pleasure and of usefulness. If the editor finds reason to throw some of your first articles under the table—as he has done with quite a number of mine—don't feel at all hurt about it, but try again and again. Above all, we need the assistance of the grace of God if we would write acceptably and usefully on religious subjects. We should feel what we write, and write from the heart, not from the cold head. then try to express much in a few words and do it clearly and when we have said what we have to say stop at once.

N. G. R.

[The Editor fully endorses the above remarks.]

For the Herald of Truth.

### A Christian.

A person who has awaked from sleep and has arisen from the dead; who has been born again; who walks in newness of life; who hates sin in all its various forms; who is meek and lowly of heart; who is humble, who deals as honestly when alone as when in the presence of men; who sweareth to his own hurt, and changeth not; who hates a false balance; who loves his neighbors as himself; who breaks his bread to the hungry; who denies self, to console the afflicted; who weeps with those that weep; who helps the widow and orphan; who bridles his tongue and does not backbite nor slander his neighbor; who feels sorrowful when one sheep goes astray, and gladly restores such an one; who loves his enemies, prays for them and renders unto them good for evil; who loves God above all, and out of pure love to him, delights to walk in his way; who loves Jesus Christ, and for his sake gladly suffers all things that may come to hand; who ascribes all things done by him to the grace of God which is in Christ Jesus; who praises God through Christ Jesus, in his body and in his spirit—He is Christ's, and he is a true Christian.

Rapho.



### There is a Light Beyond the River.

There is a light beyond the river,  
Where the surges cease to roll,  
There is peace and joy forever  
For the tempest beaten soul;  
Tears are changed for smiles of gladness,  
Pain and sorrow come no more,  
Never thought of care and sadness,  
Haunts the dweller on that shore.

Here the way is often dreary,  
Clouds of darkness fold us round,  
Hearts grow faint and feet get weary,  
Tolling o'er the rugged ground;  
Yonder where the light is shining,  
There is rest from toil and strife;  
And beside that pathway shining,  
Blossom flowers of endless life.

Here are doubts and gloom and sighing,  
Brightest joys the soonest fade;  
Those we love are dead and dying,  
In the dust our hopes are laid;  
There the light of truth shines clearly,  
Joys supernatural gild the way,  
Those we love so well and dearly,  
From our side shall never stray.

Mourner, are the earth ties broken,  
From thy life has brightness fled?  
Fond farewell thus thou spoken,  
O'er the forms now chilled and dead!  
See a radiant brightness streaming,  
O'er the river's swelling tide  
Woos thee to the height that's beaming,  
Yonder on the farther side.

Christian, let thine eye be ever  
Fixed upon that shining goal,  
On the light beyond the river,  
Where no raging billows roll,  
There behold the radiant portal  
Of the realm of endless day,  
From the land of the Immortal  
Beams a light—ne'er fades away.

Selected by Mrs. S. B. JOHNSON.

ESTEEM any condition better than a sinful one, and choose rather to suffer the worst than sin in the least.

### Ebenezer.

1 Sam. 7: 12.

The children of Israel were God's chosen people. God cared for them because they were his people. In every dispensation, God, who is the Great Creator and universal Lord of heaven and earth, has protected and nourished his people. The Lord has recognized his people in all ages past, and always will recognize "that people whose God is the Lord." When in want of temporal sustenance, he supplies: when in need of spiritual comfort, he bestows: he will not withhold good from them that are his—Thus it was with Israel in time of adversity—They needed provisions because of famine: they were supplied with Egyptian corn. They were hindered in serving and in sacrificing to the God of their fathers: they were wonderfully delivered from the tyrannical hands of their oppressors, and led toward a land of religious freedom. They needed bread

on their journey: it fell from heaven. They and their flocks were thirsty: water gushed forth from the flinty rock. These are a few of the many ways in which God manifested his watch-care and providence over and for his people.

Moses, the chosen leader of Israel in their journeyings, died and the Lord buried him. Deut. 34: 6. He was not permitted to enter the land of promise because of his unfaithfulness. Joshua, his successor, was one of the number who did enter. But observe the great care and concern which Jehovah had for his people. During their journeyings in the wilderness their neediness for an entrance into the promised land was tested. They murmured against their leader, the chosen man of God. So weak was their faith in God that they charged Moses with deception. They did wickedly before the Lord. So ungrateful and ungrateful for his mercies that the Lord told Moses to go on toward the land of promise, promising the leadership of an angel and of overruling providence, but the Lord said: "I will not go up in the midst of thee: for thou art a stiff-necked people." In this it is seen that the Lord is with them that obey him and violate not his commands. He cannot allow sin in his presence, and will not remain where there is sin, hence he refused to be in the midst of Israel, for they were disobedient, and disobedience to him is sin.

But notwithstanding the evils in Israel, God ceased not to own them and care for them. Though he himself withdrew from their midst, yet he sent an angel before them to lead them. Neither was this all: But from time to time, again and again, he put forth means whereby to fit them for entering the land which he promised to them. To accomplish this great end God gave them laws to obey; set before them a blessing and a curse that they might choose; and paramount to all promises, promised to them a Prophet whom they should hear in all things. Deut. 18: 15. He made a covenant with them that they should keep and do what he had commanded, with their whole heart and soul. Deut. 26: 16.

During the lifetime of Joshua, and in the time of the judges of Israel, the Lord was with his people. In many ways and in divers manners he exhibited his love and manifested his protective power in their behalf. This latter was especially so in time of battle. For at the time expression was given to the subject of this essay, the Philistines were still waging a war with the children of Israel. They were afraid, but they believed that through the intercession of Samuel the prophet, they would be saved from the hand of the Philistines. And so it was. Israel prevailed. "The Philistines were subdued, and came no more into the coast of Israel." They once more enjoyed peace. "Samuel took a stone, and set it between Mizpeh and Shen, and called the name of it Ebenezer, saying: 'Hitherto the Lord hath helped us.'" How appropriate this signal acknowledgment of the Divine favor.

Agas of time have passed by and generations of people have gone the way of all flesh: the promised Prophet out of the house of David

has come and opened the fountain in which all may wash and be cleansed of the filth of sin: the militant Church has been established and has fought its way by faith for more than eight centuries, victoriously thus far combatting error, superstition and infidelity: and should not the church, with one voice and one mind, consent to inscribe 'Ebenezer' upon the very standard of the Truth which it upholds and disseminates?

Is it any other power than that of God which has enabled the Church of the "new covenant" to survive storms of persecution and floods of heresy? God's plan of human redemption, and his revelation of Divine truth, is consciously comprehended in the "gospel of Jesus Christ, the Son of God: and he who has thus manifested his redemptive power and saving truth, will not he give excellence and efficacy to this same truth as the means of saving the race? If so, it will be but the fulfillment of the ultimate promise of "God manifest in the flesh." Matt. 28: 19-20. The Author of our salvation, having delivered his soul-saving purposes in the Person of the Son of God and Man, chooses instrumentalities for the presentation of his means of saving the lost children of Adam. The means are co-existent with the Christian dispensation, but the instrumentalities will change with every generation. God will, in all time, preside over his cause; and well may his people render and ascribe unto him all praise, all honor, and all reverence, for "hitherto the Lord hath helped us."—*Family Companion.*

### Married.

On the 12th of Nov., 1868, by Ulrich Sommer Peter SOMMER and ANNA GERBER both of the Sonnenberg Church, in Wayne Co., Ohio.

On the 8rd of Dec., 1868 in Logan Co., Ohio, by Pres. John P. Koenig, Eli K. Zook and Salome F. Koenig, both of Logan Co., Ohio.

On the 17th of Dec. in Wayne Co., Ohio, ELIAS BIXLER, and FANNY BRENNEMAN, both of the above mentioned place. May the blessing of the Lord be with them evermore. Amen.

On the same day, in Elkhart Co., Ind., by Daniel BRENNEMAN, GEORGE HOLDEMAN and CHARLOTTE BIXLER, all of the above mentioned place.

On the 24th of December, 1868, at the house of the bride's father, in Allen Co., Ohio, by J. M. BRENNEMAN, JOHN SHRYVE and FANNY GOOD, both of the above mentioned Co., and near Elida.

On the 26th of December, 1868, in Allen Co., Ohio, by J. M. BRENNEMAN, and at his house, PAUL FRED OF Hancock, and CATHERINE BLOSSER of Allen Co., Ohio.

### Died.

On the 5th of September, in Westmoreland Co., ANNA STORER, aged 17 years, 9 months and 2 days. She was buried on the 7th. One year ago she was in the bloom of health, when she took the whooping-cough, from which she suffered

until her death. Funeral sermon by ——— Peter and J. Blauch, from Phil. 1: 21. This should remind us that both young and old are subject to death, and that God calls us home when he sees fit.

Oh! ye young, ye gay and proud,  
You must die and wear the shroud;  
Time will rob you of your bloom,  
And death will bear you to the tomb.

The white throne will soon appear,  
All the world must then draw near,  
Satan will wear the fiery crown,  
Sinners will be driven down.

On the 13th of Sept., 1868, in Fayette county, Pa., ELIZABETH, wife of Martin STORER, aged 77 years, 2 months and 7 days. She was a member of the Mennonite church. Funeral sermons by J. Blauch and J. D. Overholt, from Nu. 23: 10.

On the 24th of October, in Conemaugh township, Somerset county, Pa., MARIA SCHOETTLER, aged 88 years, 9 months and 20 days. Her maiden name was Yoder and she was born in Germany. She was a widow about 17 years, and a beloved sister in the Omish Mennonite church.

On the 4th of November, 1868, in Fairfield Co., Ohio, FANNY HERTZLER, widow of David Hertzler deceased, aged 77 years, 3 months and 13 days. She had been unwell for about a year. About 9 weeks before her death she fell and injured her hip. She was a sister in the Omish Mennonite church.

On the 11th of Nov., in Conemaugh township, Somerset Co., Pa., CATHERINE GYDESPERGER, aged 81 years 6 months and six days. Funeral sermon was preached by Christian Yoder, of Holmes Co., Ohio from Heb., 4: 1, 12, and by Moses L. Miller, from Jn. 6: 24-30. Her maiden name was Miller. She was a member of the Omish Mennonite church.

On the 20th of Nov., in Lee Co., Iowa,—wife of Michael Klopfenstein, aged 66 years. Funeral sermons were preached, by Peter Schantz, from 2 Tim. 4: 7-8, and by John Trebet from Job 14 and a part of the 14th verse. She had been a member of the Omish Mennonite church for many years.

On the 20th of Nov., in Williams Co., Ohio, SOLOMON LEHMAN, aged 46 years 8 months and 7 days. He suffered great pain during his illness. He was buried on the 21st. His funeral sermon was preached by Isaac Hoffer in the German language and ——— Reiser in the English, from 2 Cor. 5: 1.

On the 27th of Nov., in Delaware township, Juniata county, Pa., of consumption, LYDIA KURTZ, aged 47 years and 21 days. She was baptized about four weeks previous to her death and we have great reason to hope that she has gone to the home of the blessed. Funeral sermons were preached by Samuel Weyer, and Samuel Gehman, from Ps. 110: 1.

On the 4th of Dec., 1868, in Woodford Co., Ill., PETER GERBER, in the 68th year of his age. He was buried on the 5th at Farnisville burying-ground where a funeral sermon appropriate to the occasion, was delivered by Joseph Stuckey, from Job 16: 22.

On the 6th of Dec., in Brecknock township, Lancaster county Pa., MAUDALENA, wife of Bishop Jacob MOSEMAN. Her maiden name was Frey. She was born on the 28th of May 1802, in Wall-dorf, in the Dukelom of Meiningen, Germany. She was sick ten days. Her age was 66 years, 6 months, and 7 days. She was buried on the 8th, on which occasion, the brethren Benjamin Morning and Peter Mosser preached appropriate discourses, the latter from Jn. 16: 17.

On the same day, in Conemaugh township, Somerset county, Pa., Joseph JONES, aged 76 years, 10 months and 16 days. Funeral sermons were delivered by Moses B. Miller and Jonathan Herschberger. The deceased was a member of the Omish Mennonite church.

On the same day, in Elkhart county, Ind., of typhoid fever, AMOS, youngest son of J. seph and Martha WEAVER, near Wooster, Wayne county Ohio aged 24 years, 2 months and 19 days. Funeral discourses were delivered by J. M. Brennenman and Jacob Berkly, from Ps. 39: 6. He was a young man of industrious habits, beloved and respected by all with whom he was acquainted. He resided with his brother Levi H. Weaver, near Goshen. His intention was to return home to his parents and spend the winter with them, but sickness overtook him and the messenger of death bore him hence. How forcibly this reminds us that we have "no abiding city here."

On the 17th of Dec., in Berne Township, Kent Co., Mich., LYDIA daughter of Jonas and Magdalena KAUFMAN, aged 14 years, 1 month and 21 days. Funeral sermons were preached by the brethren Peter Keim and John P. Speicher.

On the same day, in Hosenack, Lehigh Co., Pa., of palsy, SCARANA GEHMAN, aged 59 years, 7 months and 15 days. Her maiden name was Reicht. She suffered from her disease about six years, though with patience and Christian fortitude. She was fully resigned to the will of God. Eleven years ago she began earnestly in her weakness to serve God and by his help to lead a pious and holy life. On the 22nd she was buried at the Upper Millford Ex. Mennonite Meeting house, where William N. Shelly and Wm. Gehman preached appropriate discourses, the latter from Rev. 13: 14. "Blessed are the dead who die in the Lord."

On the 20th of Dec., in Columbiana County, Ohio, ELIZABETH SMITH, wife of Pre. Jacob Smith, aged 65 years and 6 months. She was buried on the 22nd. Funeral discourses were delivered by Jacob Newcomer from Jn. 5: 24, and Joseph Bixler, from Matt. 25: 13. She was a faithful member of the Mennonite Church. Her death was caused by bleeding at the nose, which continued about six weeks. During the last days of her life she suffered much pain, but bore her afflictions with Christian fortitude. She was born in 1803, married on the 20th of February 1821, and lived with her husband in the married state 47 years. Her husband and children mourn her departure, yet they need not mourn as those having no hope; she is only gone before. Let us so number our days that we may apply our hearts to wisdom.

### Letters Received.

David Genagy, C. Welty, J. Reissler, Joseph Wenger, Abraham Shellenberger, Margaret Melinger, David P. Yoder, Christ. Lehman, Joseph Stoner; J. Franz.

### MONEY LETTERS.

A—Peter Albrecht \$2; C K Augsburg \$2.

B—Henry Brubaker \$7 70; Christian Berger \$1 50; Jacob N. Brubacher \$3 50; Peter Boesinger \$1; M. E. Brubaker \$1; J. J. Berninger \$6 35; C. P. Brennenman \$1; John K. Brubaker \$1; Daniel Burkhardt \$4 50; Jacob Brennenman \$5 25; Jacob Bowman \$1 75; A. Bixler 13 cents; C. C. Helm \$1; Moses Paer \$2 75; Joel Blower \$1; Tobias Brubaker \$1 35; Samuel Blough \$10; C. C. Hornberger \$1 60; David Boesinger \$8 10; Daniel G. Bare \$2 50; Samuel K. Bare \$1 25; Catharine Beecher \$1 50; Jos. Beery \$1; J. H. Brubaker \$1; John Bixler \$1 50; Seth Burkholder \$1 50; Jacob Brennenman \$1 50; Jacob Bixler \$3; Jacob Brand \$2 20; Christian Bonberger \$1 50; Jacob Boller \$5 70; Geo. Brennenman \$1 50; Martin Burkholder \$25 cts.

C—Henry B. Cassel \$1 50; Abm. Cassel \$8. D—Elizabeth Detweiler 10 cts; Frederick Dieffenbach \$1; Geo. Diener \$2; Joseph Detweiler John Detweiler \$1 50; Tobias Denlinger \$2 50; John Detweiler \$1 50.

E—Mrs. Joseph Esbenschade \$1 50; Christian Eigenstein \$1; Samuel Esleman \$2 20; C. Ernst \$2.

F—Jacob Fritz \$1 50; Henry K. Fox 12 cents; Aaron K. Freck \$2; Mattie L. Freck \$2; Ephraim Erick \$3; Christ. Freyberger \$5 75; John Funk \$1.

G—John A. Greenawalt \$2; A. A. Good \$1; Peter Gantz \$1 50; J. Genegy \$1 50; Chr. Gerber \$1; David Uchman \$1; John God (farmer) \$1 50; Samuel P. Ginderich \$3; Rev. William Graybill \$1; John S. God \$3 30; Christian Ginderich \$1; Isaac Greaser \$1 80; John Gashow \$1.

H—Martin Hershey \$1 50; Ann Hedrick \$1 45; Peter Hartman \$4 50; John D. Hershey \$1; J. W. Holl 20 cts. E. S. Hershey \$1 30; Agnes Hartman \$4; Samuel Hirstein \$2 50; John Hartman \$1 50; John J. Hartzels \$1; Henry Hertzler \$1; Elizabeth Hostetter \$2 50; Cyrus Hoover \$1 00; Samuel Headings \$1 00; Abm. Herscherberger \$1 50.

I—C. Imhof \$1 00; H—Henry Krupp \$1 50; Joseph Kehr \$1 50; Henry D. Kratz \$1 00; Jacob Kohli \$0 cts; Abm. N. Kaufman \$1 00; Wm. D. Kindig \$3 00; Michael Kempf \$1; Mrs. Martha King \$1; Samuel Kindig \$4; David Kreider \$2; Peter F. Kinsinger \$1; Jacob Kindy \$1; Joseph W. King \$1 55; Geo. B. Kulp \$1 50; Jacob Kaufman \$1; J. K. Kurtz \$1 50; Mary King \$1 50; Rev. Peter Kennel \$2; Martin Kagey \$2; John Kenegy \$1 15.

L—Peter S. Lehman \$1; John D. Landis \$1; A. G. Lehman 25 cts; C. C. Lehman \$1; Moses P. Livingston \$2 30; Jacob Lehman \$1 50; Christian Levefer \$1; Christian Litner \$2 4; Henry B. Lehman \$1; John C. Lehman \$2; Peter C. Lehman \$1; D. N. Landis \$1.

M—Christian Mettler \$1 50; Solomon I. Miller \$2 20; Martin Mullinger \$2 50; John B. Miller \$2 50; J. B. Metzler \$1 50; Daniel B. Miller 50 cts; Henry T. Musselman \$3 75; Philip Moseman \$1 10; Noah Mast \$1; Abm. Martin \$1; Moses B. Miller \$1; Daniel D. Miller \$1; D. Morrell \$1 50; David Mast \$1; Esther Miller \$3; David Martin \$1 50; Abm. Miller \$1; M. A. Martindale \$2.

N—Christian Newcomer \$1 50; Ephraim Nisley \$1 50; Jacob Neff \$3; Rev. Peter Nisley \$3; Jacob Naffinger \$2.

P—John Plank 70 cts; Samuel M. Pletcher \$1; M. S. Plank \$1 50; David Plank \$10 50; Francis Pike \$1 50.

R—Frederick A. Rodes \$5; Nicholas Reesor \$1 30; Lewes Ritenour \$3; Abm. Reiff 50 cts; Daniel Reeder \$2 50; Nicholas Roth \$1; Isaac Rohrer \$5; Isaac Rosas 10 cts.

S—Polly Strohm \$1; Rev. John Baer (Ont.) \$2; Addison Shelly \$1; Joseph Schmidt \$1; Peter Schantz \$2 85; Samuel Stoner \$1; Michael Souder \$1; Joseph Sherry \$1 50; Daniel B. Stouffer \$4 50; Jacob Smith \$5 50; Peter Schrock \$2 50; Abm. Stutzman \$2; Isaac F. Stoner \$2; David Shank Jr. \$1; Mary A. Shope \$1 85; Peter Sherck \$1; Christian Sprunger \$1; Sarah Sheefer \$1; Michael Souders 25 cts; David Sherck \$1 30; John Sherk \$1; John B. Senesing \$1; Benjamin Sollenberger \$1; Reuben Strickler \$1.

T—Geo. K. Tyson \$1; James Taylor \$7 50; John Teloosbeck \$1.

W—Henry Walter \$2 50; J. J. Weaver \$5; Dora Witmer \$1 50; Abm. Witmer \$1 50; Martin A. Weaver \$1; Peter Wileman \$1 25; Joseph Weber \$1; Abm. Witmer \$1; Abm. Wambold \$5; U. Welty \$2 25; Martin Witmer \$1.





ever be done, in accordance with the commands and the instruction of Jesus. They must not depart from his word, they must not follow the inclinations of their own minds. The instructions of the great Teacher must ever be observed. And the Spirit of Truth, even the Holy Ghost, who will guide us into all truth, will be the director of every god-fearing soul, and he will not lead us astray. The promise of the Father is still true, and his word is still *yea and amen*.

In accordance with the above quoted promises of the out-pouring of the Holy Spirit, we find that as the disciples "were all with one accord, in one place, suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them, and they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Acts 2: 2. Here we see how beautifully the promise was fulfilled. The Holy Ghost was poured out. But we cannot believe otherwise than that the disciples were faithful. They not only believed in the promise, but they were strictly obedient to the instruction received from the Savior himself. Now then if we would enjoy a full measure of the Spirit of God, let us be obedient, trustful, faithful. Let us believe and waver not. The disciples being here together, were probably engaged in prayer, as we find previous to this time, after their return from the Mount of Olives, from which the Savior ascended, that they were together in an upper room, and that they "ALL CONTINUED with one accord, in PRAYER AND SUPPLICATION, with the women, and Mary the mother of Jesus and with his brethren." Acts 1: 14. They were probably watching and waiting and praying for the fulfillment of this great promise. And Oh!

my brethren and sisters, should we not follow the example of the pious disciples of Jesus at Jerusalem, and pray more frequently, more earnestly, and wait more patiently for the out-pouring of the Spirit? I fear this is too much neglected. Waiting and watching, and praying, and supplicating for the mercy and grace of God. Oh! could we not advance much further in the christian life, could we not rise much higher in the knowledge of the truth, in looking unto the glorious promise of God? if we prayed more and waited on God longer and oftener. We wait for a friend; and do all we can to induce him to come; we invite and beg and plead with him; we look for him, we expect him; we are anxious, and restless, and concerning if he does not make his appearance at the appointed time; we soon fear something may have befallen him, or he has been in some way or other displeased. But now, could we feel thus towards God! Could we but wait, and watch, and look for his coming; he would come to us every hour, yea he would always be with us; for he says, "I will be with you, ALWAYS;" and his Spirit would be our constant companion, our bosom friend; and if we will be the children of God in spirit and in truth, we must thus do, and he the spirit of truth will abide with us at all times.

Now when the Holy Ghost was thus poured out, it caused a great excitement—no doubt a great joy in the hearts of the believers, or the disciples of Jesus; and it was noised abroad, and the multitude came together to hear and see what had taken place.

There were at this time, according to the sacred word, "dwelling at Jerusalem, Jews, devout men, out of every nation under heaven," (Acts, 2: 5), and when they were come together and heard the apostles speak with different tongues, so "that every man heard them speak in his own tongue," they

were confounded and astonished. They were amazed; they wondered; in the language of Scripture, they "Marvelled, saying one to another, 'Behold, are not all these which speak Galileans? And how hear we every man in his own tongue, wherein we were born. \*\*\* We do hear them speak in our own tongues the wonderful works of God.'" Acts 2: 7-8, 11. They were surprised; it was something new and strange to them; and they were no doubt, at least those in any way inclined to piety and the fear of God, filled with awe and reverence, and inquired one of another, "What meaneth this?" Then there were those also of whom we still have too many everywhere in our day, who mocked, and ascribed this wonderful manifestation of the Spirit of God to new wine, saying, "These men are full of new wine." Oh! let us not mock at religion, or at anything that is done to the worship of God. If we see that it is wrong let us rather pity and pray that those doing it may be enlightened and learn the right and the good way, that they may be brought to God, and learn to do well.

But Peter, the zealous, earnest, Peter standing up with the eleven, lifted up his voice and began to speak to the people and told them, that it was not new wine that caused this, but it was that which a long time before had been prophesied by the prophet Joel, that should come to pass in the last days, namely, the outpouring of the Holy Ghost, of the Spirit of God, and he preached unto them Christ and him crucified as the Redeemer and Savior of the world. And when they had heard these things they were touched in their hearts, and many felt they needed just such a Savior as Peter had here declared and preached unto them; and they cried out: Men and brethren what shall we do? And Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ for the remis-

sion of sins, and ye shall receive the gift of the Holy Spirit. For the promise is unto you, and to your children and unto all that are afar off, even as many as the Lord our God shall call." Acts 2: 38-39. And with many other words did the apostles exhort and teach the gathered multitudes, that they should seek the salvation of their souls, and there were many who gladly received the word and came and were baptized and added unto them, so that in the same day there were converted and added unto the Church about three thousand souls. "And they continued steadfastly in the apostle's doctrine and fellowship, and in breaking of bread and in prayers." Act 2: 4.

Here was the formation of the first Christian Church of which Christ is the Head and the foundation, established according to his directions, and enjoying his presence through the Holy Ghost, and his favor and approbation; and rejoicing daily in his goodness and mercy, "they did eat their meat with gladness and singleness of heart, praying God and having favor with all the people."

In the formation and the growth of the primitive christian church there is much for us to study, and observe, and to imitate. May God grant that we may the more try to be like the primitive believers of Christ. That we may be like them in zeal, in earnestness, in faith, in hope, in patience, in fidelity, in endurance and not falter, nor change, nor grow weak, nor lose our interest, nor flee from the conflict in time of trouble or when persecution overtake us. Let us be faithful to the end and the crown will be ours. J. F. F.

### The Catechumen.

A manual for the examination and self-examination of candidates for Church membership.

(Continued.)

4. From the description of God, of Christ, of the perfect man, of Gospel salvation, and of the heavenly state, and such like matters, con-

tained in scripture; which never could have entered into the heart of man, and which the loftiest and purest imagination of man has never improved upon. Acts 17: 24-31; 1 Tim 3: 16; 1 Cor. 2: 6-16; 2 Cor. 4: 6-7; Eph. 3: 8-10.

5. From the majesty, harmony, purity, and power of the whole scriptures.

This is called the self-evidencing light of scripture; whose entrance gives light; whose simple majesty adapts it to all ages and nations of mankind; whose harmony, considering the different times and places and circumstances in which it was given, is truly miraculous; whose purity is perfect, and whose power to purify, and ennoble, and bless mankind, has been demonstrated in tens of thousands of instances. The wonderful effects which the word of God has produced in the world, both on individuals and nations, and which it is still producing; and the experience of the same effects, on its tendency to produce them on ourselves, afford an attestation of its divine origin, which is level to the apprehension or experience of all; and which, when suitably considered and realized, cannot be resisted or overturned. Ps. 19: 7-10; 119: 129, 130, 140, 142, &c.; John 7: 46; Rom. 1: 16: 1 Cor. 1: 13-24; 1 Thes. 2: 13, 14.\*

### Section 2. OF THE KNOWLEDGE AND BELIEF OF THE DOCTRINES OF DIVINE REVELATION.

No man becomes a true christian by merely believing that the Bible is the word of God, however firmly and rationally he believes this truth. To be a christian, he must have an adequate knowledge of the contents of scripture; he must receive the truth which it reveals, in the love of it, into his heart; and his views of Divine things, his affections, and his life, must all be formed upon, and regulated by this belief of the truth. "Through the Spirit." Every candidate for christian fellowship, therefore, must profess that he knows what the leading doctrines of Divine Revelation are, and that he believes them on the authority of God; and to be honest and trustworthy in this profession, he must both examine himself and be examined on such points as the following:—

1. The Doctrine of Scripture concerning God, the Creator and moral Governor of the World.

There is but one God, "the only living and true God;" a spiritual, invisible, intelligent,

\*Note.—All classes of professing Christians, and especially the young, should endeavor to attain such conviction of the Divine origin of scripture, as cannot be effected by the sophistry or blasphemy of men. A sound conviction on this subject cannot be overestimated. Without it, the christian professor has no sure footing for any part of his faith, no fixed anchor for his soul. He is in danger of being tossed to and fro by every wind of doctrine; and may in the end make shipwreck of his faith, and of good conscience. Eph. 4: 11-16; 2 Peter 3: 1-4, 17, 18. Bogue's "Essay on the Divine Authority of the New Test.," might probably be read by the candidate.

Self-existing, and eternal being, possessed of all conceivable perfection, who made, upholds, and governs all things, according to his own will, and for his own glory. Deut. 6: 4; John 6: 24; 1 Tim. 1: 17; 6: 15, 16; Exod. 3: 14; Gen. 1: Ps. 139; Rev. 4: 11; Rom. 11: 33-36.

There are three persons in the Deity, the Father, the Son and the Holy Ghost, who are one in essence, and equal in power and glory. Matt. 28: 19; 2 Cor. 13: 14; Jn. 1: 1-3; Acts 5: 3, 4.

The moral character of God combines every possible excellence in an infinite degree, such as wisdom, holiness, justice, goodness and truth. He is eternally opposed to every kind and degree of sin in his creatures and must punish it. Yet he is infinitely compassionate and gracious to sinners of the human family, and "ready to pardon." "A God full of compassion, and gracious, long-suffering, and plenteous in mercy and in truth."—"For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Ps. 86: 5, 15; Jn. 3: 16; Exod. 34: 6, 7; Ps. 103; Isa. 6: 3; Heb. 1: 12, 13; James 1: 17; 1 John 1: 5; 4: 8-10, 12-16.\*

2. The Doctrine of Scripture concerning the moral condition of man.

Man though created pure, is now, universally, a fallen, guilty and condemned being. Eccles. 7: 29; Gen. 3: 23; 12, 18; Gen. 3: 3, 6-8; 6: 5; John 3: 18-36; Gal. 3: 10.

Man is radically and wholly depraved as well as guilty, his understanding being darkened in the things of God, his heart alienated from God, his conscience impure, and deceitful, his will opposed to God's, and his whole moral nature in a state of ruin. Ps. 51: 5; Jer. 17: 9, 10; Matt. 15: 19; Rom. 1: 18-32; 3: 10-20; Eph. 4: 17-19.

In this condition of spiritual death, being opposed to all good, and inclined to all evil, whatever a man does or designs, is sinful before God; he is in himself wretched, and is every moment liable to the full infliction of divine wrath on account of sin; and he never could, of himself, on account of sin, either oppose that wrath, or restore himself to spiritual life, or purity, or happiness. Rom. 8: 6-8; 7: 9-24; 6: 21, 23; Eph. 2: 3; 5: 6; Job 14: 4; Jn. 3: 6; Prov. 20: 9.

\*Note.—The mind of the candidate should in a special manner be directed to the passages of scripture depicting the moral character of God, as illustrating the reasonableness of that love and obedience which he requires of all his rational offspring, and the unreasonableness and evil of all sin; and as leading to the question: How God, who is holy, just, and true, can yet justify the sinner?

†Note.—The candidate should not only be able to profess his belief in the guilt and depravity of human nature, on the ground of Divine testimony contained in scripture; but also on the testimony of his own consciousness and





we be able to maintain it as "an anchor of the soul both sure and steadfast," forever.

Nor marvel that there seems to be an anxiety brought to bear upon the mind of our Savior's inquirer, as the result of the answer to the question should effect the general danger or safety of all men, the inquirer included. Hence can we, dear reader, be less seriously effected than the one who proposed this question? Is not our own spiritual safety, as well as that of all those around us, at a like issue? and can we in the light of that instruction, through the blessed Savior, remain careless and indifferent in regard to the matter, as it concerns ourselves, our children, neighbors, and friends? Will the divine lesson of truth, as it lights upon our minds, in all the persuasiveness, eloquence and power of language, even as it falls from the lips of him, who spake, as "never man spake," leave us unmoved, and regardless of the impending wrath which awaits every careless, and unawakened slumberer in the coming judgement? If it be thus with us, Oh reader! We have every reason to feel that our spiritual interests, for the coming future are every instant in eminent danger, and that we cannot thus be admitted into the celestial mansion above, with that happy few who shall be saved and if we are we must stand without, in sad disappointment, degradation, and woe; where the light of comfort, and hope, can never penetrate our miserable souls. Yea we will not even be allowed to stand without, but thrust out into the still more intolerable abyss of *outer darkness*, where "there will be weeping and gnashing of teeth." Is it not then certainly true, dear reader, that a more weighty subject can never occupy our minds than that which relates to the future destiny of ourselves, and those around us? In the first place our own salvation deserves our most serious attention, and not until we have the assurance of acceptance with God shall we be able to accomplish anything that will really benefit others, being ourselves "without Christ," and "aliens from the commonwealth of Israel, and strangers from the covenants of promise having no hope, and without God in the world."

Our Savior himself testifies that "he that is not with me is against me, and he that gathereth not with me scattereth abroad." Hence so far from being able to do any good to others, and to lead them to Christ the source and fountain of all good, our unhalloved influence will but tend to lead them away from him, and thus will we be found to "scatter abroad."

Perhaps one may say: If then as we have learned that but few will be saved, what shall we think of the countless multitudes of those professing Christianity? To which we answer, that it is but a light matter to make a profession of religion in this day and age of the world, since the religion which is generally adopted by the masses of the people discards those principles of self-denial, non-resistance, and that humility of heart and deportment, so earnestly and faithfully enjoyed by the Savior and his apostles; and

recognizes in their stead, the spirit of bloodshed and revenge, the gratification of self indulgence, in "the lust of the flesh, the lust of the eye, and the pride of life." And hence the religion of the day being of such a character as to meet the demands of the inclinations of the frail nature of man, has become popular in the eyes of the people; and hence, thousands upon thousands have adopted it. In reality, there is a wide difference between a mere outward profession of religion, and the carrying out of those principles enjoined in the Holy Scriptures. It is emphatically declared by the Savior that "he that forsaketh not all that he hath, cannot be my Disciple." Again "If any man will come after me, let him deny himself and take up his cross and follow me." Where among the masses of those professing religion do we see that forsaking of all self gratification, self love, self esteem, and self interest, so strongly enforced by our Lord and Savior, and his apostles, both by precept, and example? When that self denial, that meek, and patient bearing of the cross, ignominy, and shame for Christ's sake? Where that deep humility, and contrition of heart, so highly recommended in the Gospel, and among others so beautifully exemplified in the becoming demeanor of Mary, as she washed with tears the feet of our Savior, and did wipe them with the hairs of her head? Where that separation from the world demanded by the Lord? Let each seriously reflect upon these things with an honest and upright heart, for the Savior hath said that "not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." Again, "Why call ye me, Lord, Lord, and do not the things which I say?" Using this plainness of language in expressing the honest and upright convictions of my own mind, I would not condemn the innocent, nor justify the guilty. Think not ye, of whatever name or distinction, who have the satisfaction, and comfort, of knowing that "ye have passed from death unto life," that a dart has been aimed at you, directed by a sectarian spirit. Ah no! If God pronounces you free than are you "free indeed," and this writing, is not intended for you. And you, my dear Mennonite brethren, are you made to feel that the above is intended for others and not for us also? Would to God, that we as a brotherhood, as well as all other professing Christians, were exempt from the vices, and free from the abuses of the religion which we profess. The degree of guiltiness or innocence, in which we are found really to stand, our own consciences, and works will be best decide. But to banish from my mind every feeling of sectarian sympathy, and to express my humble opinion I cannot but acknowledge, that we, too, as well as others, have deviated in a greater or less degree from the strait line of duty which God's holy word enjoins upon us. May God be pleased in his infinite goodness, and mercy to employ the necessary means to bring about a better state of affairs, in refer-

ence to this important matter, and to his name be everlasting praises, amen.

To conclude this article I would yet say that, although there are comparatively few that be saved, it is certainly a blessing of all blessings to know that none need necessarily be lost. The only reason, why there are so few saved; is that men are not willing to be saved.

Hear our Savior's own language in reference to the matter; "ye will not come unto me that ye might have life." And in his lamentation over Jerusalem he says, "How often would I have gathered thy children together as a hen doth gather her chickens under her wings and ye would not?" Hence, dear reader, if you and I should be eternally lost—which may God forbid—the fault would solely be ours. God, our Maker has done all on his part. And still to-day his offers of mercy and salvation, through Christ, are extended to all who are desirous, and willing, to be saved.

Hear his gracious invitation by the mouth of his Prophet, "Look unto me, and be ye saved, all ye ends of the earth." The same liberal invitation is also extended by the Savior, "Come unto me all ye that labor and are heavy laden and I will give you rest." The apostle Peter was fully confirmed in his belief of the doctrine of free grace and salvation, as denoted by his own language, "Now I perceive of a truth that God is no respecter of persons, but in every nation, he that feareth him and worketh righteousness, is accepted with him." All may be saved through Christ, and there is salvation in none other.

Elkhart, Ind. DANIEL BRENNEMAN.

For the Herald of Truth.

### Paul and the Church at Corinth: A Lesson for us.

When one does well it is grateful to receive the hearty approval of those whose good opinion is prized. In examining the epistles of Paul to the different churches it will be noticed, that he frequently commended his brethren and sisters for praise worthy labors, christian zeal, benevolence, and faith. Some people acquire the habit of looking mainly at the dark and discouraging side of things in the church and in society, hence they are fault finders—unhappy in themselves and grievously dissatisfied with their neighbors and their fellow christians, such are apt to grow gloomy and morbid, and sometimes they seem to think that God has almost forgotten and deserted his people, and that all charity and zeal have cooled off.

Others look on the bright side as well as on the dark side. This seems to have been Paul's way of doing, and like him, people of the latter kind, while they see things to condemn, they also see things to approve. Notice how nicely Paul does this in his first epistle to the Corinthians. Bear in mind that he is writing to a church that is somewhat lacking in

unity, and that has been so lax in discipline as to neglect to attend to the cause of the fornicator. He is not blind or indifferent to these grave faults, and on the other hand, these faults do not cause him to look only at the dark side. He does not begin by eliding them—telling them how bad they are—that he is not satisfied with them and so on—he is too wise for that. He looks at the church, no doubt with sorrow, indeed he tells them afterward in his second epistle (2 Cor. 2: 4) that he wrote to them "out of much affliction and anguish of heart," *with many tears.* And yet as he looked at them through the eyes of a pure love he did not fail to see something bright and good in them. Looking thus at the bright as well as at the dark side, at the encouraging as well as at the discouraging features, he begins his letter with a salutation and follows with some kind expressions of praise and brotherly confidence. He thanks God for the grace which is given them by Jesus Christ; tells them that in everything they are "enriched by him, in all utterance, and in all knowledge," and that they "come behind in no gift; waiting for the coming of our Lord Jesus Christ." Then, having given hearty recognition to what was commendable, he begins to look at the other side, not in a stern vein, nor with distrust, vexation, and impatience; but in sorrow and love he reproves them plainly for their divisions, and after a while he comes to the report which has come to him respecting the shameful case of the fornicator. He rebukes them sharply for their laxity of discipline. It also seems that some of the Corinthians had been going to law "before the unjust and not before the saints."

For this grave departure from the peace principles which they had been taught, he has more words of reproof to administer to them. But deplorable as was the state of the church at Corinth, Paul did not *withdraw himself from them*, as is too often the case with some at the present day; and that too for far more trivial reasons. He did not get a dislike to them, and condemn them harshly, as we so often do in such cases. But he praised them for what was commendable, and for their great faults he had nothing but sorrow, anguish of heart, and tears. He did not distrust them, but he had confidence enough in them to trust that if he held up to them their grave faults, or sins perhaps we might say, they would be able to see where they had turned aside from what was right and repent therefor, and so it seems they did by the grace of God.

Thus we see how Paul managed a church that was at fault—very gravely at fault. The more we study the condition of the church at Corinth and Paul's mode of dealing with that church, the more will we be interested in, and astonished at the wisdom, love, and skill of that faithful apostle of Jesus.

We of the present day have, among others, the same three faults to contend with that Paul found at Corinth, namely, 1. Divisions, or party spirit; 2. Laxity of discipline; 3. Going to law "before the unjust, and not be-

fore the saints." How did Paul meet these questions? How did he manage such a church? A careful and prayerful study of the epistles to the Corinthian church will throw much light upon these questions.

HOPE.

For the Herald of Truth.

### "If ye know these things, happy are ye if ye do them."

These words were spoken by our Lord and Savior Jesus Christ, but a short time before he suffered the ignominious death of the cross. We read in Jn. 13: 4, 5; He riseth from supper, and laid aside his garments, and took a towel, and girded himself. After that he poureth water into a basin and began to wash the disciples feet, and to wipe them with the towel wherewith he was girded. But we find that when he came to Simon Peter, he was not willing that the Lord should wash his feet. But what did the Savior say to him? If I wash thee not, thou hast no part with me. These words inspired the mind of Peter with another thought, and rather than have no part with him, he desired to have not only his feet washed, but his hands and his head also. But how is it in our day? Do we not find many who, like Peter, are not willing to be washed? To them the words that the Lord spake to Peter, "If I wash thee not thou hast no part with me," speak just as loud to-day, as they did then. We read in the 14th and 15th verses, "If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet, for I have given you an example, that ye should do as I have done to you." But we find that there are those who do not observe this command of our Savior. Why is this? Is it not a command of our Savior, or what did he mean by the words recorded in the 15th verse?

We find that our Savior while here upon the earth, when the sick and afflicted came unto him and cried for help he was always ready and willing to help them, and whatever he commanded them to do they did, in order to be restored. Thus also must we do, if we wish to be the true followers of Jesus. We must do what he has commanded, for he left nothing for us to do that we cannot do, and when we consider what he has done for us, how when there was no way of salvation for us, God sent his only begotten Son into the world, to open the way of life for us. Now then we should take heed how we journey on in the way he pointed out to us, so that we turn not to the right nor to the left, but keep straight onward, though it leads over many rough places, for the crown is not in the beginning, neither is it won when we are half way, "but he that endureth unto the end shall be saved."

Christ tells us Matt. 29: 19, 20, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and the

Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and, lo, I am with you always unto the end of the world. And now the question arises, do we, who are set as shepherds over the flock, watch? Do we try to keep them in the path which Christ pointed out unto us? I fear my brethren that where ordinances are left unobserved, we must charge ourselves therewith. The sheep follow the shepherd, and those who have the oversight of the flock must render an account of their stewardship. When we know what the will of the Lord is and do it not, we commit sin, and when we also teach those entrusted to our care to do likewise, what an account will stand against us in the great day of judgement! Oh! let us watch and pray, and where we have left back anything let us return and take it along; so that in the end we may be found faithful in that which was entrusted to our care, and find rest unto our souls. "If ye know these things happy are ye if ye do them."

Olive, Ind.

J. A. B.

For the Herald of Truth.

### The Aged.

Lovery the stooping form,  
Bending 'neath age.  
Life's history with it borne,  
Well stamped the page.  
One as a parent tree,  
Lofty it stood,  
Sheltering you and me  
From tempest's fierce mood.  
List to the feeble tread,  
Of steps slow and weak.  
By age now as captive led,  
What language they speak!  
Back from the halls of youth,  
Tottering, I come;  
There I found joy and truth,  
Now, I'm alone.

Gaze on that furrowed brow,  
See, care's lines are there!  
Mute on the lesson, now,  
Printed so fair.  
Silver locks round it play,  
Whitened by time,  
No longer beauties stay  
On its once fair shrine!

Mark the deep sunken eye,  
So faded and dim;  
Youth's ardent lusters lie,  
Not gleaming therein,  
Where the bright pleasing glow  
That kindled the sight?  
Now glimmering, faint, and low  
Hastening to night.

Hark to the quivering tone,  
Of a voice once clear!  
How like a running brook  
It falls on the ear,  
Buried its music deep  
In life's decay.

## Herald of Truth.

ELKHART, Ind., Feb., 1869.

## Angenehme Stunden in Zion.

—The little Book, "*Angenehme Stunden in Zion*," written by Ulrich Steiner, a Mennonite minister in Switzerland, to the Sonnenberg Church in Wayne County, Ohio, has been reprinted and may again be obtained at this Office, at the following rates:

Per single Copy, postage prepaid \$ .10  
 " dozen " " " .75  
 " hundred by express, at  
 purchasers expense - - 7.50

This is a beautiful little work, in the German language, worthy of being read by all.

## Irregularity of the Herald of Truth.

—We have received a great many letters complaining that the Herald of Truth was not received regularly. We have tried to remedy the difficulty and still the complaints come. We hope that wherever these irregularities exist the postmasters will also aid us in overcoming them, for we are positive that a large number of these irregularities are caused by carelessness in the postmasters or their clerks. Complaints have come to us, from different parties stating that the paper did not come, where we know that the paper has been regularly and carefully mailed each month, and it could not have been possible for us to miss it for a number of months in succession. Others complain of getting it only once in a while, while we have mailed it regularly. Now we hope our friends will at all times inform us immediately when they do not receive their papers regularly, and we will try and have the matter properly arranged, and the missing papers sent again. In many cases, perhaps, the matter might also be arranged by the subscriber going to the postmaster, and having a personal conference with him in regard to the matter. We shall in a short time also bring into use in our office one of Dick's Mailing Machines, by which we hope to avoid some of the irregularities and errors which may creep in by writing so many addresses with a pen.

## Improvements in our Paper.

—We now have changed the arrangement of our paper, so that instead of having only two

columns on each page, we now have three; which makes it much easier to read, and also improves the appearance of the paper. We have also brought into use some larger type; although, by using coarse type, we do not get quite so much matter into the paper, we believe many will prefer to have, at least a portion of it, in the larger type. At least we hope our friends will be pleased and satisfied with the change.

## The Children's Column.

—We expect hereafter to give more attention to our children's column. We do not wish to neglect the Lambs of the flock, though necessarily, through a want of time, we have often been compelled to do. It would always have been our highest gratification to devote a large portion of our paper especially to the wants of our children; and we often felt a desire to be able to say more for them than we did; and this has induced us to make an arrangement by which this department of the paper, shall be especially attended to. Bro. Henry Brenneman has charge of it, and will see that each month the paper will contain about a page of reading matter, adapted especially to the wants of the children; and we hope the children in every family where the paper is received will be pleased with this arrangement and take more interest in it, and not only read it themselves, but also try to get their little neighbors and friends interested in it. We hope the children (those of them who are able to write,) will sometimes write little letters to Bro. Henry, and sometimes little articles that may be published in the paper. And in this way the little children may do good, even while they are little, and prepare themselves to do more good when they grow bigger. Youth is the time to begin to serve the Lord, and the time to learn, and they that seek God early have the promise that they shall find him.

## Menno Simon's Foundation.

—It has been announced for some time that the book bearing the above title would be retranslated and compared with the original Dutch or Holland in which the greater part of it was written, and in doing this we have discovered that the work in both the English and German languages, is incomplete. The English translation which has been in print, was very imperfect, as it seems, and not more than about half the works and writ-

ings of Menno Simon were ever translated at all, in either the English or the German editions. It is now proposed, (and the work of translating is already in progress,) to publish in the English language, the full and complete works of Menno Simon, which shall contain all his writings as far as they can be collected at the present time. That is, if our people in general desire that this should be done, and are willing to lend their aid to the work. We have as yet small encouragement in the way of subscriptions, at least not sufficient to bear us out, or to justify us in the attempt to republish it. As to the price of the new work we can, at the present time, say nothing, until we get the manuscripts completed; but it will, as a matter of course, be considerable more than the price at first proposed, which was only for a reprint of the old work.

## Original Articles for the Paper.

—The brethren and sisters have done very well for the past few months in sending us original articles for our paper. We hope they will not grow weary in the good work. We will continue to need them through the year; and it is necessary that we should make a special effort in this direction, so that our paper may be issued in a much more original style than heretofore. It will also have a tendency to improve those who write, both as regards Scriptural knowledge, and the art of writing and composition. In our efforts to do good we will receive good as well as give it. The blessing we give, will return to us again with good measure.

## New Subscribers.

—New subscribers have been received to a considerable extent, for the coming year. A good many old ones have also discontinued their papers. We hope our friends everywhere will exert themselves in endeavoring to increase still the circulation of the paper. We should add a thousand new subscribers, in both the German and English language, in order to meet all the demands of the paper. Our office needs several expensive pieces of machinery which we hope to get as soon as we can collect the means to pay for them.

BENEFIT your friends that they may love you still more dearly; benefit your enemies that they may become your friends, is an old Arabian maxim worth cultivating.

## Correspondence.

For the Herald of Truth.

## Account of a Journey to Illinois and Missouri.

I left home on the 29th of October, 1868, for the purpose of visiting the brethren in Illinois and Missouri, and also to see the country. I arrived safely at Bro. R. K. Brubaker's, near Freeport, in Stephenson county, Illinois, in the afternoon of the 30th, and remained in that neighborhood until Monday morning. While there, I attended meeting on Saturday afternoon, and also on Sunday forenoon, at which time the communion of the Lord's supper was observed. A goodly number were present. I also met here the brethren Henry Nice and Benj. Hershey, from Whiteside county. The brethren in this vicinity were generally in the enjoyment of good health, and we also enjoyed our meeting. On Monday morning I accompanied Bro. Hershey to Whiteside county, in the vicinity of Sterling. Here we had meeting on Wednesday forenoon.

On Thursday morning we again bade adieu to the brethren here, and on Thursday evening we arrived safely at Bro. Jost Bailey's in Woodford Co., and on Friday evening held a meeting at his house. On Saturday Bro. Bailey accompanied us to Sister Agnes Hartman, a distance of 15 miles. On Sunday, which was their regular day for meeting, we attended services at their meeting house.

On Monday we took the cars at Washington and went to Quincy, where we crossed the Mississippi river and went on to Clarence. There we left the railroad and walked to Cherry Box, a distance of 12 miles, and arrived safely at Christian Lapp's. Here is a little church of our people, some 10 members, under the pastoral care of Benjamin and — Lapp. Here we had an evening meeting, and the next day returned to Clarence, and again too: the cars and went to Brookfield, in Linn County. From there we went to John Bechtel's, who came from Canada some years ago, and lives near Enterprise. We also visited Jacob Bechtel, a brother in the Omaha Mennonite church, who lives in this vicinity.

From thence we went to St. Joseph, and from there to White Cloud, Kansas, where we remained a couple of days. Then we returned to Cameron, crossed over to Kansas city on the Pacific Railroad, and came to Tipton, in Moniteau County, to visit the brethren there. Here we met Jonathan Kriebbaum and David Kauffman, also from Elkhart Co., Ind. We remained with the brotherhood in this vicinity from Saturday to Wednesday morning. We attended three appointments. The brethren seemed very glad for our visit and their desire is to have a regular minister who should go in and out before them, and preach to them the glad tidings of great joy.

Here we also met two brethren from Michigan, namely, Christian and Henry Detweiler, who purchased a span of mules, which they attached to a wagon, and we, seven in number, pursued our journey together, with the team, to Hickory county, where we found Christian Metzler, and held a meeting at the house of one of his neighbors in the evening. From here we passed on through Polk and Date counties, and came to Jasper county, where we found Bro. Joseph Blosser, formerly also of Elkhart county Ind., and remained with him all night. The next night we spent with Bro. Jacob Brenneman, who lives about eight miles west of Bro. Blosser's.

The next day we again started on our return trip, passing through the western counties, until we came to Cold Camp, in Benton county; here we left the brethren from Michigan and went on to Sedalia, then e to St. Louis, and from there to Gardner, in Grundy county, where we remained with the brethren and sisters two days and attended one appointment. From here we went to Chicago and returned home on Saturday evening Dec. 12th, having been gone six weeks and two days, and thanks be to God I found my family all well.

In my journey I have seen much of the country, but found no place that I liked better than Date county. Raw prairie can there still be purchased at four dollars an acre. The country is here also well supplied with good water. I feel that when brethren move to Missouri or other States they should try to settle more together and not scatter themselves too much into different localities, as in this way it often happens, that those who have made a solemn covenant with God, to live unto him alone, forget their covenant vows and are led astray; while if they were surrounded by brethren and sisters, and could enjoy the society of the people of God, they might be preserved strong, zealous and steadfast in the Master's service. And as I also have a mind to move to Missouri, I think it would be pleasant for us, if we could gather a small company together, of those who wish to emigrate thither and form a little settlement and a church.

I think that if the brotherhood could entertain a little deeper interest in the welfare of one another, it would be good. I think if a company could be formed and a large tract of land purchased at low figures, in the same manner as was done when Waterloo county in Canada was first settled by our people, and then a chance given to men of small means, to obtain homes of their own, it might conduce much to the temporal, and without doubt also to the spiritual welfare of many. Thanks to God for his kind care, and to the brethren and sisters whom we met on our journey for their love and kindness. May the grace of God abide with us all evermore. Amen.

—Elkhart, Ind., Jan. 1869.

DANIEL BRUNDAGE.

## From Grundy County, Illinois.

Dear Brother Funk, God is still merciful unto us and has preserved us in the land of the living, where we may continue to work out our soul's salvation, if we only have a will to do so. For my part I will try by the help of God to be obedient to him, and I do hope that we all may try to be in earnest and seek to be obedient to him who has loved us, and gave his only begotten Son that we through him might come to the Father. He invites us all and says, "Come unto me," I hope that we will all try to come nearer unto him, for if we thus do we have the promise that he will be our Father, and we shall be his sons and his daughters.

When we travel through the country what do we see and hear? All is world and wealth, and pride, and folly, and sin against God. Every body seems to be talking and laboring hard, but what is the object, the purpose of all their toil and care? Is it not too much to gather earthly treasures, to heap up of this world's riches? that it may be said, I have so much, or I have left to my children so much. But should it not be that when we are called from earth away, that we could say, "I have labored and toiled to gather treasures in heaven, where moth and rust does not corrupt and where thieves do not break through and steal." Then it might be said, so much he or she took with them to the land of light and love; and they now rest from their labors, and their (good) works do follow them.

Bro. Malachi Shelly and his wife, and myself and wife made a visit to Ohio and Pennsylvania. We started on the 9th of October, and going by the way of Chicago, we arrived at Columbiana, Ohio, at midnight. The next morning we went to Bro. Zeigler's about four miles from town. On the 11th we had meeting at the meeting-house in this neighborhood, where many were present, and thanks be to God, all seemed to feel interested in the dear Savior. In the afternoon there was a meeting appointed about five miles from here, where there was also a large attendance, and good attention during the services. May God be with them and lead and guide them, so that if it should no more be our privilege to meet here on earth, we may at last all meet in heaven where parting will be no more.

We then visited some of the brethren in the vicinity, until Tuesday 13th, when we took the cars and went to Rochester, and from there by stage to Harmony, in Pennsylvania. It was already night when we reached that place, but when I found my dear friends, my brethren and sisters, I felt happy and thankful to God, that he had permitted us once more to enjoy the privilege of meeting together, here on earth. It appeared that we were all of one heart and mind; joy upon joy was there, so that my heart melted in tears to see them again, and I could scarcely say a word, I only reached them my hand.



We had preaching there and it was largely attended, and all seemed to feel happy and thankful to God. After this we also had meetings several times, which were well attended. We then visited our brethren and sisters, and encouraged them to be faithful in the Lord. We also visited our old neighbors, and friends. We spent about three weeks with them and then reached home on Saturday the 31st of October and found our family, thanks be to God, all well. And now may God be with us all that we may go on rejoicing, on that narrow way that leads to heaven. Your brother

HENRY L. SHELLEY.

### Account of a Journey.

On the 4th of Nov., 1868, the brethren Samuel Coffman, Jacob Driver, Frederic Rhodes and myself, left our homes for a visit to the mountains of West Virginia. After three or four hours ride, we reached the mountains. Our way led up a stream called Dry River. The road was tolerable good. We continued our course for twenty miles, passing several houses and cabins. About two o'clock in the afternoon we reached the top of the Shenandoah mountains. This forms the line between East and West Virginia. Here we took a parting view of our native valley. Here also may be seen the Massanutten and Blue mountains towards the east, and the Allegheny towards the west; the last cabin we had passed was now four miles behind us and the next one six miles before us, leaving us a distance of ten miles without passing a single habitation. Our path led in such a zigzag way around the mountains, so that sometimes after traveling a mile we would come within a stones throw of the place we had passed before. At length we reached the foot of the mountain. Here is a little valley at some places not more than half a mile wide, where we crossed the head waters of the South Fork of the Potomac. Before us loomed up the South Fork Mountain. The surface of the country is very broken and rugged, so that wagons cannot be used. We took the Bridle Path across the mountain, leading our horses at times up steep banks, and down into deep ravines under shelving rocks which hung over us in a most threatening manner. At length we reached a level cabin, where we put up for the night with a man by the name of John Pulse. We were considerably fatigued from our first days journey, and felt much refreshed the next morning. After breakfast we again proceeded on our way, part of the time leading our horses, as the road was very steep and rough. After reaching the foot of the mountain we came to the South Branch, also a tributary to the Potomac. Here the valley is just wide enough for a roadway. After proceeding down along the course of the stream about a mile we came to Franklin, the county seat of Pendleton county. Here the valley widens sufficiently for a street and a row of houses on each side. The town contains a court house, three stores, a church, and a few dwellings. The jail was destroyed by fire during the late war. Here the roads became easier again. We proceeded six miles down the turnpike, leading from this place to Morgantown. Then the valley widened into the mountains again, until we came to the North Fork Mountain, where we obtained feed for our horses, and then ascended the mountain, from the top of which we could see the lofty peaks of the Allegheny on the west and the Shenandoah on the east. Here again we traveled a distance of some eight or ten miles without passing a single habitation. We saw neither man nor beast except those with us, in this distance.

After reaching the foot of the mountain we came to the North Fork, a considerable stream, also emptying into the Potomac. We followed this stream a distance of nine miles. The valley here is from 200 yards to half a mile wide. We passed on our way through this valley, the celebrated White Rocks of Seneca, one of the greatest natural curiosities I ever beheld. We put up during the night with a man by the name Adam Carr, an old settler, of considerable wealth, by whom we were hospitably entertained.

The next day (Friday), according to previous appointment, the brethren Coffman and Driver preached to an attentive congregation. We remained in the vicinity over night, and the next day attended an appointment about 9 miles distant, near the foot of the Allegheny mountains. Here, considering the sparseness of the population, a goodly number were assembled. In the afternoon we concluded to take a walk up one of the spurs of the mountain. When we reached the top we could see the top of the Shenandoah mountains, fifty miles distant. The soil on these mountains being very rich, grass grows in great abundance, on which the finest cattle were grazing. The next day (Sunday,) the place of meeting being nearly one side of the settlement, I did not expect to see many present, but to my surprise they gathered in until quite a congregation were present; there being no seats in the house, logs and rails were substituted. On Monday we had had meeting at the place where our second appointment had been held, where three persons were received into the church by baptism. On Tuesday there was another appointment on the North Fork. I ascended one of the mountains where we saw some cabins when yet about four miles distant, and was surprised to see the richness of the soil on the mountain heights. It is however very rolling; but they raise here all the necessities of life; and there are thousands of acres of land, just as rich as any in the valleys, where the panther, the bear, the wolf, deer and wild cat run unmolested except by an occasional hunter.

After my descent I again met my companions at Michael House, near the Seneca Rock. It was proposed to climb to the top of the rock. Three of our party, after obtaining the necessary information as to the route, commenced the ascent. After we had proceeded about 200 feet one of the party concluded he was high enough. The other two of us pushed on, and in an hour from the time of starting reached the summit of the rock, 970 feet above the level of the river, which flows at its foot. The rock is about six or eight feet wide on the top; one of its sides is somewhat sloping; the other perpendicular. There is always a current of air on this rock, and many have made the ascent and left the initials of their names on its rocky surface, some whose bodies have long since mouldered in the dust.

Here in these mountainous regions sufficient food is afforded to the admirers of mountain scenery. As I wandered among these, my mind was carried back to the mountains of scripture. I thought of Ararat, once the stepping stone between the diluvian and antediluvian worlds, on its summit were once congregated all the inhabitants of the earth. I thought of Moses, when he stood viewing the promised land whose sacred soil his feet were forbidden to tread, from Pisgah's top, Sinai, of Moriah, of Ebal, of Gerizim, of the mount of Transfiguration, and of Olivet, and the memorable transactions connected with them.

After an absence of ten days, we reached our homes in health and safety, and found our families well.

Rockingham Co., Va. D. A. HEATWOLE.

## Children's Column.

For the Herald of Truth.

### Thoughts for the Children.

Dear Children: Do you know that it is impossible for you to do anything and no one know it. Perhaps some of you never think of this, yet it is nevertheless true. We may do a great many things without any person in the world knowing it. Perhaps some of you have often done things that were very bad when you were alone, and thought no one could see you; things for which you knew, your father or mother would punish you, but you did not feel afraid, because you felt sure they would never find it out. But let me tell you, dear children, there is one who always sees you; God, who made all things sees you wherever you are, sees all that you do, hears all you say, and knows all you think. David knew all this; he says in the 139th Psalm 2, 3, 4 verses. Thou knowest my down sitting and mine uprising; thou understandest my thoughts afar off. Thou comprehendest my path and my lying down, and art acquainted with all my ways, for there is not a word in my tongue, but lo, O Lord, thou knowest it altogether.

Sometimes when you do a thing with which you know your parents are not pleased, and for which you feel sure they will punish you, you are afraid to come before them, and keep away as long as you can; neither will you do anything in their presence for which you know they will punish you, because you think it is a dreadful thing, and very painful to have the rod applied to your backs, and so it is. I have seen little boys and girls severely punished with the rod, but it is soon over, and is soon forgotten, but when we disobey God, and do not ask him to forgive us, the Bible tells us, we shall be cast into everlasting punishment, which will be ten thousand times more severe than to be punished by our earthly parents. We are told in the Bible that it is a fearful thing to fall into the hands of the living God.

Oh! how careful then we all ought to be, since we know that God's eyes are always upon us, and the least thing we can do will never be forgotten by him. Let us learn to love him for his goodness towards us; let us think how kind he is to us every day, and how many things he is always doing for us; then when we think of his love towards us, and how he cares for us, we will be more careful not to do anything that will not please him.

When we have kind friends who give us nice presents, we love them and are always careful that we do not displease them. Then how much more careful ought we to be, not to displease or disobey God, and how much more we ought to love him, because all his friends we have in this world cannot do so much for us as he is doing every day.

Now children, I hope you will read this over more than once, and read it carefully, and often think of these things, and whenever you are tempted to do something that is wicked, think of these words: "Thou God seest me," and when you get angry and think you ought to say bad words, think of these words: "For there is not a word in my tongue, but lo, O Lord thou knowest it altogether."

BROTHER HENRY.

For the Herald of Truth.

### You and Me.

The everlasting God  
Who made the earth and sea,  
And did upon the waters move,  
He made both you and me.

He made the sun, the moon,  
And every thing we see;  
Without him there was nothing made;  
He made both you and me.

That great eternal God  
Whom though we cannot see;  
From him we never can be hid;  
He sees both you and me.

He looks from heaven above.  
We cannot from him flee;  
His heart is filled with tender love,  
He loves both you and me.

He watches all our ways  
Wherever we may be;  
His eyes are on us all our days  
He watches you and me.

The goodness of the Lord  
Is great beyond degree;  
We see it in his blessed word.  
He's good to you and me.

His mercies have no end,  
From sin he makes us free,  
If we but love him as our friend,  
He'll save both you and me.

He gave his only son  
From sin to make us free,  
Who on his head did wear a crown  
Of thorns, for you and me.

By wicked men he was  
Nailed to the cursed tree,  
And there he died upon the cross  
To save both you and me.

How careful then we ought  
Before him always be,  
And let us ne'er forget the thought  
Great God, thou seest me.

Oh come and let us fall  
Upon the bended knee,  
And ask him now, for Jesus' sake,  
To save both you and me.

Elkhart, Ind. BROTHER HENRY.

For the Herald of Truth.

### To the Children.

Dear children—the hope of the world—bear meekness and modesty of spirit, purity of thought and feeling.

Strive to resist against the first glow of temptation and acquire the calmness of temper and desire, and by the help of God you may, some time in the unwritten future, attain the highest approbation and love of God and man.

M. A. Martindale.

For the Herald of Truth.

### New Year's Thoughts.

(Written on New Year's day.)

As this is New Year's day, I wish you all a happy New Year, and may the spirit of God lead you into all truth, and be with you all now and forever, amen.

Now as we have again entered upon a new year we are reminded of our past days, months and years. How have we spent them? How does our account stand between us and our God? What was our chief concern, what our care, our desire? In what were our minds employed? In what did we enjoy ourselves most? Where and how did we spend our time? These are thoughts which we should well consider, especially we as ministers of the Gospel. How has our light shone round about us? Was it bright and clear, or was it full of darkness? Was it full of love and mercy or full of envy and strife? Was it full of peace and unity, or full of hatred and contention?

How were our words? Were they mild and lovely, soft and gentle, yea and amen, or were they harsh, and surly, full of discord, untruthful, idle, vain?

How was our time spent, or employed? Was it in reading the Bible and the Herald of Truth? In seeking the kingdom of heaven and the welfare of our never-dying souls, and the welfare of our neighbors souls, in laying up treasures for heaven &c., or was it spent in reading novels, and newspapers, in pursuing the gratification of the lust of the flesh, in pride, as busy-bodies, prying into the affairs of our neighbors, in seeking how we may gather more of the treasures of this world, in idleness, in scolding and quarreling and such like things?

Now since we must all render an account of all that we do in our life time, here on earth, how careful should we try to live! Let us all examine ourselves and see how our account stands between us and our God. Let us also refer to the following scriptures, viz. Jn. 4: 24; 3: 33; 1 Jn. 4: 8-16; 1: 5; 3: 20; 1 Tim. 4: 11-16; 5: 21.

May the grace and the love of God be with us now and forever, amen.

Montgomery Co., Ohio.

JOHN M. KREIDER.

For the Herald of Truth.

### The Christian's Meat.

"I have meat to eat that ye know not of."—Jn. 4: 32.

It is, or seems to be the opinion of those who never embraced the Savior and have never experienced his love in their hearts, or have never tasted of the goodness of God, that as soon as they come out on the Lord's side, and take the Savior's yoke upon them, that their pleasure and happiness in this world ceases. They seem to look upon the Christians life as being a dark and dreary road along which the child of God must go, bowed down with grief and sorrow, groaning under a heavy burdensome load which almost crushes him to the ground. They imagine seeing the Christian as a weary traveler, groping his way along through a dreary wilderness, in which neither food nor water can be obtained, where he goes weeping and mourning, faint and trembling with fear: while on the other hand they seem to see the road of the worldling strewn with fragrant flowers, perfuming the air with their fragrance. They seem to imagine that all along this road are numerous trees laden with sweet luscious fruit; they imagine seeing the travelers on this road leaping and skipping nimbly along, singing songs of mirth, and enjoying themselves to the full extent of their hearts desire. Oh what mistaken ideas! True, the child of God, often meets with troubles, trials and difficulties: his way before him often looks dreary and gloomy; dark and heavy clouds seem to be impending, threatening a terrible and destructive storm or hurricane; wild beasts howl and roar terribly; but all this does not frighten or terrify him, he goes onward fearless and bravely, like a good soldier, with sword in hand, ready to fight any difficulty, or any foe with which he may chance to meet, he always feels secure of conquering, because he knows he has a friend by his side who is strong and mighty, in whom he may safely confide; one who sticketh closer than a brother, and has promised to help him through all difficulties; one who hath said, "I am with thee always, even unto the end of the world" and "I will never leave thee nor forsake thee."

He is cheerful and seldom becomes discouraged, because his love for his Master is so strong, that it affords him the greatest pleasure and happiness to be engaged in his service; he has meat to eat which

the worldling knows not of; his meat is to do his heavenly Father's will, and it always tastes sweet; the more he eats, the sweeter it becomes; and when he sometimes becomes weary and almost discouraged, with the heat and burden of the day, his Friend by his side says "Let not your heart be troubled," "be of good cheer." He looks up and beholds the bright crown held out for him, he forgets all his troubles and again presses forward with renewed vigor, singing:

Joyfully, Joyfully, onward I move,  
Bound for the land of bright spirits above.

And when at last he reaches his journey's end, and he is about to cross the river of Jordan, he shouts with joy, exclaiming: "The time of my departure is at hand, I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day." He passes over safely and hears his Master say: "Well done good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joys of thy Lord." Matth. 25: 12.

But not so with the worldling; he is "like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace saith my God to the wicked." Isa. 57: 20-21. Those imaginary, fragrant flowers soon become wilted and decay. Instead of perfuming the air, they fill it with nauseous poison; the fruit which they imagine tastes so sweet and delicious, becomes bitter as soon as he has eaten it, and he would gladly spew it out if he could. His joys are all turned into sorrow; he is never satisfied; he always imagines he sees a better time ahead; but instead of becoming better, his troubles continually increase. He heapeth up riches and knoweth not who shall gather them, and those riches instead of adding to his comfort, become a heavy burden upon

him and trouble him day and night; he engages in various worldly amusements, thinking thereby to drown his troubles, but instead of lightening his burdened mind, as he supposed, they become more burdensome as he is well aware that every worldly amusement he engages in, is in opposition to the commands of God; and the still small voice often whispers to him, and tells him, that he is in danger of losing his soul. Often when he lies down upon his couch at night, he thinks of death and the judgment, and how awful his condition would be, were he to die that night. Instead of attending the house of God on the Sabbath, he squanders away the time with his associates, who are traveling upon the same dangerous road, in sporting and jesting. Thus in numberless ways he wastes his precious time, still putting off the important work of turning to God for a more convenient season, until, perhaps suddenly, sickness seizes upon him, and he beholds the monster, death, staring him in the face, filling his burdened soul with horror, and there remaineth naught "but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." Heb. 10: 27.

Oh poor Sinner, why is it you thus waste your precious time? Why do you seek pleasure where none can be found? Ask the child of God if there is any pleasure in the service of God, and he will tell you he never knew what real happiness was until he embraced the Savior; Oh taste and see that the Lord is good, "I have meat to eat that ye know not of."

H. B. BRENNEMAN.

Elkhart, Ind.

THE OFFERING OF FASHION.—It is said that the cost of the public balls given in New York City, during the winter of 1866 including the expenditure for special dress, amounted to the sum of thirty-one millions of dollars. This enormous sum is a voluntary and cheerful contribution on the altar of sinful pleasure.

For the Herald of Truth.

### "The Blood of Christ Cleanseth from all Sin."

Oh! my fellow travelers to a long, long eternity, our greatest joy is, to know that the blood of Jesus has been once shed, and that he has said, "it is finished." There is now no more need of the blood of bulls, or of goats, or of any other sacrifice. That one sacrifice hath "perfected forever them that are sanctified." Trembling sinner come to the cross again; thy sins are heavy and many, but the atonement for them is completed by the death of Christ, my Savior, and every one *Savior*, that will come unto him. All are now invited to come to Christ, and be cleansed from all impurity. Look then to Jesus, and remember that Christ needs nothing to supplement his blood. Thank the Lord, the road between God and man is finished and open. The robe to cover thy nakedness is complete without a rag of thine. The blood of Christ has such a divine power to save that nothing but it can ever save the soul. The blood of Jesus Christ has been accepted in that hour, when God summoned the angel, and bade him descend from heaven, and roll away the stone. Christ died—he was buried—was put into the prison house of the grave. Oh see how faithful even in death. He did not attempt to break his prison. He did not come out illegally. He wrapped up the napkin and folded it by itself. He laid his grave-clothes in a separate place. He waited, waited patiently; and at last—down from the skies like a flash of lightning the angel descended, touched the stone and rolled it away; and when Christ came out, rising from the dead, in the glory of his Father's power, then was the seal put upon the great Charter of redemption. The blood was accepted, and sin was forgiven. And now, soul, it is not possible for God to reject thee; if thou comest this day, now is the accepted time. This day go to him, pleading the blood of Christ, which was shed on the cross of Calvary for me and you, whoever thou art, I beseech you dear reader, for a moment to think about that awful scene about that little hill of Calvary. There methinks I see my *Savior* ready to be nailed to the cross by wicked hands. See the hands that have always been full of blessings nailed fast to that cursed wood. See you his dear face now, as his head bows on his bosom in the extreme agonies of death, to redeem us from the power of Satan. It is no wonder when we think of all he has done for us poor mortals, that he does require our supreme love to him. Now let us sit still a moment and think over this thought: The blood of Christ whom now I behold dying in agony, must be my redemption, and if I would be saved, I must put my only trust in what he suffered for me, when he himself did bear our sins in his own body, on the tree. Oh! my God, help us all to remember, "That, other foundation can no man lay than that which is laid." *Jesús Christ*, "for there is none other name given under heaven among men, whereby we must

be saved." My works, my prayers, my tears, can not save me; the blood, the blood alone has power to redeem. Sacraments, however well they may be attended to, can not save me. Nothing but the blood of Jesus can redeem me from the guilt of sin. There is not the slightest atom of saving power any where but in the blood of Jesus. That blood only has the power to save. This is the Rock, and this is the work that is perfect; but all other things are but day-dreams; they must all be swept away in the day when God shall come to try our work of what sort it is. *Jesus only, Jesus only, Jesus only*, is the Rock of my salvation. Now, I do not hope that the blood of Christ will wash away my sins; I know that "the blood of Christ cleanseth from all sin." And that is true faith which does not hope about Christ's blood, but says, I know it is so. Whosoever believeth on the Lord Jesus Christ shall not perish but have everlasting life. I give unto my sheep eternal life, said he, and they shall never perish, neither shall any pluck them out of my hand. Oh! I thank thee my God for the precious promises that thou hast given us through thy dear son. Who would not be an heir of God to gain an entrance in the happy mansions above. Lord bless us all for Jesus sake.

A. K. FRICK.

For the Herald of Truth.

### The Wells of Salvation.

Who has not experienced a sensation of awe and delight, when looking far down into the crystal depths of an old familiar well? When weary and thirsty, with what eagerness and joy we lowered the well—sweep and drank from the "moss-covered bucket."

But who of all my readers have drank from the "Wells of Salvation?" Many I fear, have not? Will you come with me, and shall I tell you of them?

Strictly speaking there is but one Well of Salvation; but it contains untold riches, which passeth all knowledge; and none have ever been able to measure its breadth, length, depth and height. It is a well composed of wells, which no human being can number. You, dear reader, can get little knowledge of them, except you drink deeply of their endless supply of pure, cool, living water.

THE WHOLE WORLD are cordially invited to freely drink "Without money and without price."

"Let him that is athirst come; and whosoever will, let him take the water of life freely."

For nineteen centuries, "thousands of human beings have here never failed to quench their thirst; and all who come, never will. All who drink from the 'Wells of Salvation' 'Shall never thirst; but the water that I shall give him, shall be in him a well of water springing up into everlasting life."

Dear reader do you feel thirsty? Do you feel that you have all your life sinned against

your wise and loving Father?—sinned in not giving your heart to Him?

If so, come here and drink, and your sins shall be whiter than snow; and thou shalt find sweet peace and joy.

Dear brother and sister, does the spirit of pride and selfishness follow you every-where? come, drink more freely, more deeply, and thou shalt *wholly lose self and find the precious jewel—humility.*

Do you lack faith? Drink and "Your faith shall remove mountains."

Do you feel ignorant? Drink and thou shalt find untold wisdom. Have you departed from your "first love?" Drink daily, hourly, and your heart shall *always* be filled to overflowing.

Are you burdened with care and full of sorrow? Come and drink—*Casting all your care upon him for he careth for you; and thou shalt find comfort.* Dear reader, will you not now drink from these Wells of Salvation? Will you not now come to Jesus? He loved you first—loves you now, with an everlasting love no human tongue can express.

Come, and "Neither death, nor life, nor angels, nor principalities, nor powers, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." "Therefore with JOY shall ye draw water from the Wells of Salvation."

Chicago Jan. 1869.

L. E. B.

For the Herald of Truth.

### Mother.

Of all other appellations given to earthly objects, *Mother* is the most endearing to the human family. The name first lisped, and last forgotten; by whom it is that we are all brought forth, and cared for in childhood, by whose discipline we are armed for the battle of life. The first habits formed in childhood are instilled through the mother, and how rare is it, that man is ever turned out of the channel he is started in, in childhood. The principles instilled in childhood cling to us in mature manhood. How necessary then is it that mothers should be pious and devoted, look to God for wisdom to direct them in their dealings with the little immortals committed to their care and training. How ardently should every mother strive to cultivate an affable, lovable disposition, and by example and precept, teach her children to love her, that they may have full confidence in her counsel and direction. When this is accomplished the balance of a christian mother's work must be crowned with happiness as no other vocation in this world can be. The good seed thus early sown in childhood will spring up and grow to a bountiful harvest, in which the mother's joy and crown will be complete in time and Eternity. Just as a good mother's influence is felt for good, so on the contrary, a bad mother's influence must produce the very opposite results.

Fearful to think of are the evil dispositions of the mother, instilled in the child. The seed there sown must grow up to the same bountiful harvest of sin and unrighteousness, to be heaped on the mother that is faithless in the task committed to her care.

Look, if you please, at some of the most brilliant lights the world ever produced, such as Hamilton, Jay, Baxter, Flavel, Doddridge, Bunyan and host of others, who, and what were there mothers? It is scarcely necessary to make any reference to those, as the conversant reader can readily point to many more of the same character. But turn the scale for a moment and go to our prisons and seek among the convicts there, and find how many of them had pious and devoted mothers. Alas! The number found there that would tell you they had pious mothers would be small. And I doubt much whether there is a single convict now in the United States, who has truly had a pious Mother, or in other words, a mother who has done her whole duty towards her child. Parental discipline then is a subject that should be well studied by every one, fathers as well as Mothers. I do not mean to exclude the Fathers from the task of training the children, as his influence alone only can be second to that of the mother. While it is the duty of the mother to awaken and cultivate all the tender emotions of the soul, it is the father's duty to have the general supervision of the affairs of the family, to attend to their temporal wants, and see that home comforts are brought into the domestic circle—see that the children are brought up in the habits of industry, are properly educated and prepared to enter on life for themselves; that they may become a blessing to the church and community in which they live. Then indeed both parents have a work to do in the family circle. Ponder the subject.

S. H. STILES.

Selected for the Herald.

### The Iron Cage.

So he took him by the hand again, and led him into a very dark room, where there sat a man in an iron cage. Now the man to look on seemed very sad; he sat with his eyes looking down to the ground, his hands folded together, and he sighed as if he would break his heart. Then said Christian, "what means this?" At which the interpreter bid him to talk with the man. Then said Christian to the man, "What art thou?" The man answered, "I am what I was not once." What wast thou once? The man said, "I was once a fair and flourishing professor, both in mine own eyes and also in the eyes of others: I once was, as I thought, fair for the celestial city, and had then even joy at the thoughts that I should get thither." "Well, but what art thou now?" "I am now a man of despair, and am shut up in it, as in this iron cage. I cannot get out, O, no I cannot. But how comest thou into this condition? I left off to watch and be sober: I laid the reins



upon the neck of my lusts; I sinned against the light of the world, and the goodness of God: I have grieved the spirit, and he is gone; I tempted the devil and he is come to me; I have provoked God to anger and he has left me; I have so hardened my heart that I cannot repent. Then said Christian to the Interpreter: But is there no hope for such a man as this? Ask him said the Interpreter. Then said Christian, Is there no hope, but you must be kept in the iron cage of despair? No, none at all. Why the Son of the Blessed is very pitiful. I have crucified him to myself afresh; I have despised his person; I have despised his righteousness; I have counted his blood an unholy thing; I have done despite to the spirit of grace; therefore I have shut myself out of all the promises, and there now remains to me nothing but threatenings, dreadful threatenings, fearful threatenings of certain judgement and fiery indignation, which shall devour me as an adversary." For what did you bring yourself into this condition? For the lusts, pleasures and profits of this world; in the enjoyment of which I then promised myself much delight; but now every one of those things also bite me, and gnaw me like a burning worm. But canst thou not now repent and turn? God hath denied me repentance. His word gives me no encouragement to believe; yea, himself hath shut me up in this iron cage; nor can all the men in the world let me out. O eternity! eternity! how shall I grapple with the misery that I must meet with in eternity.

Then said the Interpreter to Christian, "Let this man's misery be remembered by thee and be an everlasting caution to thee." "Well," said Christian "this is fearful! God help me to watch, and be sober, and to pray, that I may shun the cause of this man's misery.—*Bunyan*."

For the Herald of Truth.

### Travelling Pilgrims.

We are traveling home to heaven above;  
Will you go? will you go?  
To sing the Saviors dying love;  
Will you go? will you go?  
Millions have reached that blessed abode,  
Anointed kings and priests to God,  
And millions more are on the road!  
Will you go? will you go?

We are all traveling, and it should be our daily study to know whither we are traveling. If we wish to make a journey, we generally know where we wish to go to, and then we exercise the greatest care to get on the right road, otherwise we might not get to the desired destination. Our journeyings from one place to another here in this world below, however, are not of such great importance, as the great pilgrimage of life; the journey we all have to make through this sin-stained world below to the eternal world beyond which is the journey referred to in the lines quoted above.

The road on which we are all spiritually traveling, is a pleasant road, though sometimes also described as a rough and thorny path. Speaking from my own experience, I feel that I cannot thank God half enough for his unbounded grace and mercy towards me unto this present time; and I rejoice that I have been brought to enter upon this road; for I find that amid the cares, the trials and vexations of this life, and its temptations, that this way, called wisdom's way, is a way of pleasantness and all her paths are peace. But if we tell this to the natural man he cannot understand it, because he is yet asleep in sin and darkness; but my prayer to God is that all such might be enlightened, and that they might see and feel the goodness and grace of God and be led also to give their hearts to Jesus, the sinners friend.

AN EARNEST READER.

### The one cherished Sin.

Often from my window, on the seashore, I have observed a little boat at anchor. Day after day, month after month, it is seen at the same spot. The tides ebb and flow, yet it scarcely moves. While many a gallant vessel spreads its sails, and catching the favoring breeze, has reached the haven, this little bark moves not from its accustomed spot. True it is that when the tide rises, it rises; and when it ebbs again, it sinks; but advances not. Why is this? It is fastened to the earth by one slender rope. There is the secret. A cord scarcely visible, enchains it, and will not let it go. Now, stationary Christians, see here your state, the state of thousands. Sabbaths come and go, but leave them as before. Ordinances come and go; ministers come and go; means, privileges, sermons, move them not—yes, they move them; a slight elevation by Sabbath tide, and again they sink; but no onward, heavenward movement. They are as remote as ever from the haven of rest; this Sabbath as the last, this year as the past. Some one sin enslaves, enchains the soul, and will not let it go. If he be so, make one desperate effort in the strength of God. Take the Bible as your chart, and Christ as your pilot, to steer you safely amid the dangerous rocks, and pray for the Spirit of all grace to fill your every sail and waft you onward over the ocean of life, to the heaven of everlasting life.—*Ex.*

### "Pray Without Ceasing."

Regarding this Scripture as an exhortation from the Apostle Paul, is it not weighty? A man who lived a life of prayer, and knew the blessedness of such a life; a man who esteemed himself the chief of sinners, and was called by Christ to the office of the apostleship; a man who lived a most happy and cheerful Christian life, and than whom no man ever did a greater work on earth for God,

wrote to his brethren in the midst of that life, and speaks to us now from the right hand of God in the world of glory, saying—"Pray without ceasing."

But these words are not Paul's only. They are behest from heaven, from the God who made us, who knows what is in us, and what we need, and whose fullness of grace is in Christ for us. God, our Maker and Savior, says to us, "Pray without ceasing."

A common excuse is that time cannot be found for prayer. Think of Paul's example, and then ask yourself if you cannot pray more. Did any one ever accomplish more in the longest lifetime than Paul did in his? Was he not successful in doing his great work because he prayed so much?

Luther said, "To have prayed well is to have studied well." He might have said, to pray well is to do anything well, to live well, and to die well.

We ought to 'pray without ceasing,' for we are constantly in need. We may "pray without ceasing," for says Paul, "My God will supply all your need according to his riches in glory by Christ Jesus."

"Pray without ceasing" for "the time is short." "Pray without ceasing," for death is near. "Pray without ceasing," while this life lasts, for prayer will make you happy on earth, and it is the best preparation for a blessed eternity.

For the Herald of Truth.

### Acrostic for the New Year.

Give praise to God for this new year,  
Each one who loves their Savior dear,  
Obey the Lord, and he will love,  
Receive and take you all above.

Go forth, then, friends, in this new year,  
Embrace your Savior while he's near,  
Behold we're in a gospel land!  
Repent, his kingdom is at hand.

Eternal life choose this new year,  
No time for mirth nor trifling here;  
Numbers go down, I do you tell,  
Ever to suffer pain in hell.

Make haste therefore in this new year,  
And walk the narrow way with fear;  
Now my dear friends do not delay,  
Dangers stand thick through all the way.

Enter the narrow way this year,  
Let Satan no more interfere;  
Perhaps this year may be your last,  
Harvest for you will then be past.

O don't delay another year;  
Serve Jesus Christ with joyful fear;  
On Canaan's shore we then will sing,  
Hosanna to our heavenly King.

I pray you now in sixty nine,  
Obey in the accepted time,  
And worship God while he is near,  
That we may all in heaven appear.

### Married.

On the 15th of Oct. 1868, in Jasper Co., Mo., at the residence of the bride's father, by Pre. John Rignome, JOSEPH W. BLOSSER and MARGARET E. STEVENSON.

On the 26th of Nov., 1868, by Elder David A. Troyer, JACOB MILLER and ELIZABETH BITSCHY. On the 27th of Dec. 1868, in Woodford Co., Ill., at the house of the bride's father, by Pre. J. A. Yoder, JONATHAN KAUFMAN and GERTRUD SHARP, both of the above mentioned place.

On the 17th of January, 1869, in Elkhart Co., Ind., by Pre. D. Brenneman, JOHN KREIDER and AMANDA GRUBB, both of the above mentioned place.

On the 21st of Jan., 1869, by Elder David A. Troyer, DAVID YODER and MATTIE MILLER.

### Died.

On the 29th of Nov., 1858, in Lower Salford, ISAAC A. ALDERFER, aged 60 years. He was buried the next day at the Salford Meeting-house burying-ground, and a large concourse of friends and acquaintances attended him to the grave.

On the 23d of Dec. 1868, in Markham, York Co. Ont., ANDREW WIDEMAN, aged 63 years, 9 months and 7 days. On Christmas day his mortal remains were brought to their resting-place, at Wideman's burying-ground. He was a member of the Mennonite church. Funeral sermon was preached by Pre. Henry Berkly from the 5th chapter of St. John.

On the 26th of Dec., 1868, in Earl Township, Lancaster Co., Pa., for consumption and dropsy, DAVID WEAVER, aged 77 years, 11 months, and 15 days. He was buried on the 29th, at the old family burying-ground where his ancestors are buried. Funeral discourses were delivered by the brethren Peter Mosser and Benjamin Horning from Lu. 2: 29-32. At the house the hymn was sung: "Nun gute Nacht, ihr liebe mein," and at the grave, "Alle Menschen muessen sterben."

On the 27th of Dec., 1868, in McLean Co., Ill., BARBARA HUDLER, aged 53 years, 6 months, and 15 days. She was buried the 28th, and a large concourse of friends and acquaintances attended her to her last resting place. Funeral sermon was delivered by Pre. Joseph Stuckey from Jn. 5: 28-29.

On the 28th Dec., in the same place from dropsy, DANIEL HERR, aged 63 years, 5 months, and four days. His mortal remains were buried at Wideman's burying-ground. He was a member of the Mennonite church. A funeral sermon was preached by Pre. G. Berki from Rev. 27: 5-7.

On the 31st of Dec., in Green Township, Lancaster Co., Pa., DANIEL LESHAR, aged 57 years, 9 months, and 20 days. On the 2nd of January, 1869, his mortal remains were brought to their resting place, followed by a large concourse of friends.

He was a member of the Mennonite church, and was faithful in the discharge of christian duties. On his last day he freely spoke with his family and friends around him of that which the Lord had prepared for him, which no tongue can express. Although his afflictions were great he entirely consigned himself to his heavenly Father's will, and said "Father, thy will be done." Funeral discourses were delivered by the brethren Michael Horst, and John Gsell from Rev. 14: 12-13.

On the 5th of January, 1869, in Lancaster Co., Pa., BARBARA BROWER, aged 88 years, 8 months, and 23 days. She was buried on the 7th at the Weaverland Meeting-house. She was a member of the Mennonite church. Funeral discourses were delivered by the brethren George Weaver and Tobias Wanner from Ps. 90: 10.

On the 6th of January, in Millersville, Lancaster Co., Pa., of palsy, JOHN M. WITMER, aged 54 years, 10 months and 12 days. He had three attacks in the space of about five hours. He ate a hearty dinner, and at about one o'clock the first attack took place. He was able to speak a little until the second attack, after which he was rendered speechless, and died at about 6 o'clock the same evening. He leaves a widow and three children to mourn his departure. A funeral sermon was preached by Christian Herr, Henry Shenk, and Jacob Brubaker.

On the 9th of January, in Colebrook Dale, Berks Co., Pa., of the infirmities of old age and dropsy, SUSANNAH JOHNSON, widow of William Johnson, (dec'd), aged 86 years, 3 months, and 3 days. She was buried on the 13th, in the Mennonite burying-ground at Boyerstown. A large concourse of friends and relatives followed her remains to the grave. A funeral sermon was preached by J. Bechtel and J. Meschter.

On the 10th of January, in Gaines Township, Kent Co., Mich., wife of John MOYER (Dea.), aged 39 years, 4 months, and 27 days. She was a member of the Mennonite church. Funeral discourses were delivered by Pre. Samuel Scherck from Matt. 24: 44. "Therefore be ye also ready" in the German, and Pre. Henry Wismer from Phil. 1: 21. "For to me to live is Christ, and to die is gain," in the English language.

On the 15th of January, in Mount Joy, Lancaster Co., Pa., Bro. SAMUEL W. RISSER, aged 25 years, and 2 months. He was buried on the 18th, at Kreybill's Meeting-house, in East Donegal Township. A large number of friends and relatives followed him to the grave.

On the 15th of January, in Carnarvon Township, Lancaster County Pa., JACOBINA NAFZIGER, widow of Peter Nafziger, aged 75 years, and 3 months. She was buried on the 18th. Funeral sermons were preached by John P. Mast and Daniel Mast. The deceased was a widow for the last 40 years and a faithful member of the Omish Mennonite church; she was confined to her bed for the last four weeks, and bore her sickness with

patience and resignation. She exhorted her children about her, earnestly to prayer, and confessed her whole hope being based in God.

O, for the death of those  
Who slumber in the Lord,  
O, be like theirs my last repose  
Like theirs my last reward.  
Her body in the ground  
In silent hope may lie  
Till the last trumpet's joyful sound  
Shall call her to the sky.

On the 19th of Jan 1869, in Dayton, La-Salle Co., Ill., IDA BELL BRUNK, daughter of Noah and Amanda E. Brunk (dec'd) aged 5 years, 4 months, and 10 days.

On the 21st of January, in Hatfield Township, Montgomery Co., Pa., infant daughter of Jacob and Mary KRAUPP, aged 15 days. On the 23d she was buried in the Plain Meeting-house burying ground.

On January 13th, in Upper-Providence, SAMUEL HUNSICKER, aged 46 years.

On January 19th, in Lancaster Co., Pa., of inflammation of the brain, PETER B. NISSELEY, aged 45 years, 4 months and 20 days. He leaves a widow and six children to mourn his death.

On January 23d, in Elkhart Co., Ind., of consumption, DEBORAH, wife of Jacob LANDIS, aged 39 years, 11 months and 23 days. She was a faithful member of the Mennonite church. A great concourse of friends and neighbors were present, at her burial on the Yellow-Creek burying-ground, where Dani l Brundage and Daniel Brenneman delivered funeral sermons from Jn. 11: 25.

### Letters Received.

Peter Moser: David Newcomer; Abm. Reiff; G. Baer; Emanuel Suter; Daniel L. Porry; John Lapp; Henry Ayle; Benj; Garber; Jacob Bosler, thank you for your kind efforts. Catharine Custer; Noah Bechtel; Pre. Jacob Hildebrand; thank you for the information. J. K. Hartzler; Samuel B. Bowman; Joseph Borntreger; Jacob Y. Shantz; Ulrich Welty; David Sommers.

### MONEY LETTERS.

A—Joseph Allenbach \$1; Jacob S. Augespurger \$1; George Angermier \$1 20; Christian Arisman 75 cts; John U. Amstutz \$1; Christian B. Amstutz \$1 10.

B—David Barnes \$1 50; Samuel Blauch \$1; Benjamin Brackbill \$1; R. K. Brubaker \$1 60; Jacob Boorse \$1; Christian Belsley \$1; Samuel Bough \$2; Louisa E. Byington \$1; Martin Bachhart \$1 25; H. C. Brenneman \$1; Jost Bally \$7; Samuel Book \$1 45; Abm. Burkholder \$1; Witmer J. Barge \$1; Joseph Bureky \$3; Daniel Bery \$1 25; Peter Brillhart \$1; Samuel Bough \$4 60; David Boesenger 4 60; Christian Burkholder \$1; your former letter did not come to hand. John Burkholder \$2 60; Valentine Bureky \$1; Samuel Burkholder \$1 25; Samuel M. Burkholder \$1; Gabriel Baer \$13; Noah Brunk \$2.

C—John S. Correll \$1 50; John Coffman \$1 70; Jacob Christner \$3 60; Amos Cressman \$7.

D—Samuel Detweiler \$1 60; Ruth A. DeHaven \$1; Adam Detweiler \$3 10.

E—A Eby \$1; Benj. Eicher \$26; Jacob Ehrman \$228; A H Ebsenstade \$10.60; Peter Engle \$3; Harry Eshleman \$1.50; Elias Eby \$1; J S Eby \$2.20; Jacob Eshleman \$1.50; Henry Eshberger \$1.50; Adam Eby \$1.50; Mathias Eby \$1.

F—Aaron K Frick \$8.50; Paul Freed \$1.50; Abm. Funk \$5.

G—Abm. Gillion \$2; John Gingerich \$1; Elizabeth Good \$1; Jacob Good \$1.50; M Gashaw \$2.50; M S Groff \$1; Jacob Gelman \$1.10; C Goldsmith \$1; Moses Grobb \$2; John Goldsmith \$3.50.

H—Andrew & Joseph Hershey \$2; Joseph Hery \$1; D K Hooley \$1; Samuel Hoover \$2.50; Jonas E Hostetter \$1; Joseph Hershey \$1.15; Chr. Hess \$2; Geo. Hoffer \$2; J A Hartzler \$5; A Hofacker \$2; David M Hostetter \$1; William Hembeling \$1.30; Z B Heindel \$1.50; Samuel Hallman \$5; Samuel Hage \$3.50; C B Herr (Pequa) \$2; J K Hartzler \$1.50; John Herr (miller) \$1; David Hostetter \$1.50; Abm. Hershey \$1; Benj. Huber \$2.50; Henry R Hurst \$3.50; Anna Horst \$7; David Hershey \$1.50; Emanuel Hararish \$6.25; John S Hallman \$2.50; M Hershey \$3; Please let us know what the money is for. John Huber \$2.50; Gideon Hertzler \$1.50; Jacob Hochstetler \$2.50; Isaac Hershey \$3; Daniel B Huber \$1.15.

J—Nicholas Johnson \$18.50.

K—Samuel Kauffman \$2.50; Pre. John Kreider \$9; John J Kempf \$6.25; John P King \$1.50; Jonathan Koh \$14; Joseph Kauffman \$1.50; Jacob Klopstein \$1; Jacob Kilmer \$2; Abm. G Kidwig \$3; Mary A Kratz 1.

L—Hettie Ann Landis \$1; David H Landis \$1.50; Daniel Latschaw \$3.50; Jonathan Lantz \$1.55; Jacob Latschaw \$1.50; Peter Litwiller \$1; Christian Lantz \$1; A S Lehman \$1; Joseph Lutz \$5.55; J B Lantz \$2.50; Samuel Landis \$1; Christian Lantz \$3.50; David Landis \$1; John Lapp \$5.25; Mary Lehman \$1; Thomas Lee \$1.50.

M—Elizabeth Mellinger \$3.25; Abm. Met \$2.50; Tobias Miller \$4; M Myers \$2.90; C F Martin \$1.50; Fanny Miller \$1; Jacob Miller \$5; Anna Metz \$1.50; Christian Mellinger \$1; Henry Metzler \$1; Isaac H Moyer \$5; S M Moyer \$2; B F Miller \$1.50; Jacob Miller \$14.50; Jacob Martin \$1; Martin Miller \$2.50; Daniel Miller \$1.50; S M Mylin \$1.50; David Mellinger \$1; Abm. Moyer \$1.50; Michael Myers \$1; Benj. Metzler \$1.50; David Martin \$1; Samuel Martin \$2; Joseph Markley \$1.50; A Metz \$3.25; Jacob T Miller \$6.25; Levi Mat \$3; Solomon Miller \$1; Philip Moesman \$3; Christian Miller \$6.25; S Miller \$1.

N—Jacob T Naffziger \$1; Christian Naffziger \$1; J B Newhouse \$2.50; Nancy Newcomer \$1.30; Daniel Naffziger \$3; This pays Jonathan Kauffman's paper to No. 65. A. A. Nold \$1.25; Thanks for words of encouragement. Jacob N Neff \$1; Joseph Nargang \$2.

O—Oberholtzer & Bowman \$150; Jacob Overholt \$1.

P—S K Plank \$1.50; Hiram Peoples \$3; Mary Fletcher \$6.25.

R—Aaron E Relet \$1.50; Martin D Rosenberger 1; Ferdinand Roth 1.50; Daniel Ruler 2; John F Rittschneier 1; Israel Reiff 1.50; Franklin A Rose 1.20; Moses Roth 1.50; Christian Roth 1; Christian Rupp 1; Jacob Riet \$6.25; Jacob Ruhl 1.50.

S—Thomas Shelby \$2.50; Joseph Stauffer (Out.) \$1; John A Stoner 4; J J Stutzman 1; John P Spicker 1; Jacob Sumner 1; Christian Schneck 2.50; David Smoker 2.50; Peter E Stuckey 4.70; Elizabeth Siever 1; Henry Shunk 2.50; Joseph Shunk 5; Christian Schmitt 2; John Schultze 2; Peter Schlack 2.70; J J Shuck 3.20;

Elias Snyder \$30; Joseph Shank 3; John Shenk 1.50; John B Smith 1.50; S Shrock Sr. 1.50; Benj. Slagle 1.50; Christian Stoner 20.60; It is all right. Christian D Schud 2; J Stutzman 1.50; Henry Shunk 2.50; C Stoner 1; Christian Shertz Jr. 1; Emanuel Suter 1.00; Abm. Stryker 1; Christian Shantz 2.50; Joseph Stuckey 8.60; John Stauffer 1; Joseph Stoner 1; Jonathan Shallenberger 1; Christian Stuckey 2.50; Peter E Stuckey 4.20; Elias Stuckey 2; Christian Stuckey 1.20; Marlene Schneck \$4.25; Elijah Stover 1.

T—Abm. S. Tschantz 7.50; David Tyson 2.50; John B Tyson 1.

W—John Weaver 1.20; Gideon Weaver 1; John L Wildman 4; George Witmer 1; Gerhard Werner 5.25; Solomon Wanner 1; Rev. John Walter 1.50; Magdalena Weber 1.00; J C Winey 1.

Y—David A Yoder 6.40; Jonas Yoder 1.50; Jacob K Yoder 1.50; Michael Yoder 3.20; Jonas Yoder 1; Jacob N Yoder 1.50; Joseph J Yoder 1.00; Isaac Yoder 1.

Z—Shm Zook 10.70; Solomon Zimmerman 1.50; Bartholomew Zook 1.50; Abm. Zorfin; 1 John Zehr 1; John M Zimmerman 3; John W Zook 1.

## H. B. BRENNEMAN,

Formerly of Bremen, Ohio, would inform his old patrons and others, that he is now residing at Elkhart, Ind., and is prepared to fill all orders, at publishers prices, for the following musical publications:

THE HARMONIA SACRA published by Jos. Funk's sons, Singers Glen, Va.  
Price per single copy, postage prepaid \$ 1.40  
" " doz., Express charges at purchasers expense 12.00  
" " " " prepaid 14.50

THE SONG CROWNED KING, published by A. S. Kieffer.  
Price per single copy, postage prepaid, \$0.60  
" " doz. 6.00

THE CHRISTIAN HARP AND SABBATH SCHOOL SONGSTER published by A S Kieffer.  
Price per single copy, postage prepaid, \$ 0.35  
" " doz. 3.00

Persons residing near Bremen Ohio, may obtain the above books of C. C. Beery, of that place.

I have also A. N. Johnson's publications, one of the best systems for learning to read music now published.

Orders and letters will receive prompt attention.

H. B. Brenneman  
Elkhart, Ind.

## TIME TABLE.

Michigan Southern & Northern  
Indiana Railroad.

Passenger trains leave Elkhart as follows:

### GOING EAST.

Night Express, (Main Line),	12.55, A. M.
Mail,	11.55, " "
Accommodation, " "	9.15, " "
Mail, (Air Line),	11.45, " "
New York Express, " "	8.45, P. M.

### GOING WEST.

Western Express,	2.05, A. M.
Chicago, " "	5.35, " "
" " Passenger,	5.20, P. M.
Mail & Express, " "	5.10, " "

C. M. Gowins, Ticket Agt.

Trains for Detroit connecting with the Great Western Railroad leave Elkhart as follows:

Express,	1.25, A. M.
Accommodation,	9.15, A. M.
Express,	11.45, A. M.

## Books for sale at this office.

The following books are sent by mail, postage prepaid.

A new Edition of *Christianity and War*, in the English language has just been issued. Send for a copy. Price, 10cts.

Also a new Edition of *Pride and Humility*, by J. M. Brenneman, has just been issued. Price per single copy 10cts, per dozen 75 cts.

*Freemasonry*. An essay showing its inconsistency with Christianity. A pamphlet of 49 pages, 8vo. Price, 25cts.

English Mennonite Hymn Book, Conversation on Saving Faith, (Confession of Faith,) English } .65  
" " German } .60

English-German Testaments .75  
German Bibles, small size 1.00  
English Bibles " .20

German Testaments, small size .15 to .50  
" " large size .40 to .60

Dymond on War .40  
Should Christians Fight? .10  
Peace Manual .60

Harmonia Sacra (Music Book) 1.40  
Christian Harp and .35  
Sabbath School Songster, } .35

American Tract Primer, Eng. or Ger. .25  
Sanders' Pictorial Primer (Eng. & Ger.) .35  
German Spelling Book .30

Alm's German Grammar 1.25  
Mennon Simon's Foundation (Ger.) .60  
Gemeinschaftliche Lieder-Sammlung .60  
Unparteiische Lieder-Sammlung .60

Spiegel der Taufe (Ger.) .25  
Heinrich Funk's Erklärung .1.50  
Ernsthafte Christenpflicht .65

Johann Arnd's Complete works (Ger.) .30  
Including Arnd's Wahres Christenthum, Paradies Gertlein, &c., by express 3.50

Buck's Theological Dictionary " " " "

Bible Cottage Bible, with notes, in two volumes, per volume by express 4.00

English & German Dictionaries, 3, 7, and 12 dollars per volume.

English Dictionary, 75cts, 1, 5, 6, and 12 dollars per volume.

Bound volumes of the Herald of Truth for 1864, 1865, and 1866, bound in one volume, English or German, 4.50

For 1867, bound in one volume, Eng. or Ger. 1.50

Persons desiring any books that we have not on hand, we will send for them and forward them at the publisher's prices.

## Herald of Truth.

## A Religious Monthly Journal.

Devoted to the interests of the Mennonite Church, the exposition of Gospel truth, and the promotion of practical piety among all classes, is published by

JOHN F. FUNK & Bro., Elkhart, Ind., in English and in German, at \$1.00 a year in either language, or \$1.50 for both the English and the German paper to the same person.

### PAYABLE IN ADVANCE.

Persons subscribing should be particular to state whether they wish the English or the German paper. Specimen copies sent free.

Address, HERALD OF TRUTH, Elkhart, Ind.

# Herald of Truth.

A RELIGIOUS MONTHLY JOURNAL.

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 6—No. 3.

ELKHART, INDIANA, MARCH, 1869.

Whole No. 63.

## Acrostic.

Long live, O thou Almighty King  
Of kings, swaying thy ever  
Ruling sceptre, of holy and never  
Dying love to man, the fallen being.

Jehovah! sing and praise ye;  
Ever worship him, that you  
Sin no more; lest he say that thou art  
Ungodly, and a guest unbid,  
Striving with a false heart.

Come, let us sing Glory, Glory,  
Hallelujah, our beloved  
Redeemer who suffered and died  
Innocent on Calvary's  
Sacred, hallowed spot, for he loved  
Truth that we might be saved.

M. A. MARTINDALE.

For the Herald of Truth.

## A Hint.

The wise and teachable are always thankful to those who in a kind and quiet way show them their mistakes; this same thought we learn from Proverbs, 9: 8, where Solomon says: "Rebuke a wise man and he will love thee." But we do not like to have a proud and self-righteous man reprove us, for he will do it to show off his own superiority or real superiority; he will do it in a haughty, contemptuous, and conceited manner, and not for the purpose of doing us good. It is one of the easiest things for us to perceive, when a man points out our mistakes, whether he does it with the view of doing us good, or whether he merely wishes to make us feel his supposed superiority, or let off his impatience with us in our short-comings.

Conscious of a great want of knowledge and skill, and of many deplorable shortcomings on my part, in the past, I am still constrained by such thoughts as the foregoing, to attempt, in a kind manner, to point out a habit which I have noticed in ministering brethren and which I cannot help feeling is a mistake. I have often felt a desire to drop a friendly word in reference to it, but have long refrained from doing so, lest I might only be misunderstood and give offense by some awkwardness of my own. At last, I will venture to offer a few words in the hope that if I am mistaken, some one will kindly

show wherein, and if I am not mistaken, perhaps good may flow from these few words.

The mistake to which I refer consists in falling into the habit of regularly beginning one's exhortations, discourses, sermons, and testimonies with an exhortation to thankfulness. We cannot be too thankful for the infinite goodness, love, mercy and tenderness of our gracious Father in Heaven; but to make this one doctrine a matter of such absorbing attention to the necessary exclusion of many others of equal importance does not seem to comport with Paul's directions to Timothy: "Rightly dividing the word of truth." 2 Tim. 2: 15. It seems rather to be "dividing the word of truth" in such a way as gives undue prominence to one doctrine, leaving others of the most serious weight too much in the background. When several ministers in the same church acquire this habit of beginning their remarks, it sometimes happens that this one doctrine is brought to the attention of the church by every one of them on the same day, and regularly at every meeting. Besides, each one is apt to fall into a habit of going over nearly the same words every time he begins an exhortation, discourse, or testimony. When this becomes the case hearers are apt to become more or less inattentive, and perhaps feel that they have not had as much freshness and strength in their spiritual food as was to be desired.

In conclusion, I hope no part of these suggestions will seem unkind in tone, or meddlesome, or as intended "for this or that particular person," and I earnestly desire that they may be received in love, and that what has been said will be subjected to Paul's test: 1 Thess. 5: 21, "PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

N. G. R.

For the Herald of Truth.

## A Time for all Things.

"To everything there is a season, and a time to everything under the heaven." Eccl. 3: 1.

While the earth remaineth, seed-time and harvest, cold and heat, summer and winter, and day and night, shall not cease. Now as there is a season to everything, a time for every purpose, and God has appointed unto man to labor for his temporal, as well as spiritual wants, it is essential to observe the season and the time to work. Paul says, "Exhort one another daily while it is called to-day." Heb. 3: 13. Christ says, "The night cometh when no man can work." John 9: 4. The wise man Solomon says, "Whatsoever thy hand findeth to do, do it with thy might. For there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest." It is necessary to work in the proper time, and make a good preparation for all future purposes. "Take unto you the whole armor of God, that ye may be able to withstand in the evil day. Above all taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. Watch and pray and be ready, for in such an hour as ye think not, the Son of man cometh."

Now he that will observe the seasons, and work in the right time and from right motives, need never fear the coming of his master; but has the consolation that when he comes to call him to an account, he will be ready, and shall hear from the lips of his kind and merciful Lord and Master, "Well done, thou good and faithful servant, thou hast been faithful over few things, I will make thee ruler over many things, enter thou into the joys of thy Lord."

As the followers of Christ are strictly commanded to labor and provide for their temporal wants: it is the duty of all Christians, to provide for themselves and their families, and he who neglects this duty, denies the faith and is worse than a heathen. Paul commands that if any would not work, neither should he eat; now then that are such, we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread. The Lord told Adam after the transgression, that, in the sweat of thy face thou shalt eat bread, till thou return unto the ground. God also gave us his commandment, telling us when to work and when to rest, "Six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work."



There are persons who are never in season; never ready to do anything when it should be done: what they ought to do on Monday morning, they hardly get done by Saturday night. It seems to me that if the Bible-rule, which we have received from God, the divine Law giver, were adopted and strictly adhered to, there would be no need of staying out of Church on the Sabbath to work, toil, cook, bake and roast, in order to prepare a meal for visitors that are expected, or may come, after preaching.

What did God say to the Israelites when he provided them with manna in the wilderness? They were to gather the manna every morning, enough to do them that day; but the day before the Sabbath they should gather twice as much for one man; for tomorrow is the rest of the holy Sabbath unto the Lord: bake that which ye will bake to-day, and see that which ye will see; and that which remaineth over, lay up for you to be kept until morning. Now if our kind and sympathizing sisters would submit to this ancient rule, and would bake and prepare a little before the Sabbath, it would enable them to go to meeting on the Sabbath, and after preaching they could take their visitors along with them, and in one hour they could get a meal good enough for both the giver and receiver; and while they eat and drink they may do God service, as Solomon says, every man should eat and drink and enjoy the good of all his labors, for it is the gift of God.

Christian charity will manifest itself in various ways among christian brethren and sisters; but let us observe the time when to prepare for performing acts of charity upon those we love; as there is a time to every purpose: feed the hungry, clothe the naked, give to the needy, receive the stranger into thy house; for by such acts our love and kindness is made manifest, and is as a burning candle, or a city that is set on a hill.

JACOB BOWMAN.

Canal Winchester, Ohio.

### The Catechumen.

A manual for the examination and self-examination of candidates for Church membership.

(Conclusion.)

The field of examination must now be transferred, therefore, from the understanding to the heart of the candidate, from his views of divine things, to his affections in regard to them; and as none enter into this field but himself, the more necessary is it that he be honest and careful in his self-examination, that he be earnest and decided, "as seeing him who is invisible." "God searches the heart and tries the reins of the children of men," and it becomes every one who would satisfactorily know himself, to ask here the special guidance and illumination of the Divine Spirit. His prayer should be, "Search me, O God, and know my heart;

try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting." Ps. 139: 23-24. The following are mentioned as a specimen of the principal and prevailing affections of the new heart.

1 *Confidence in God through Christ*, in reference to the salvation of the soul. Confidence in God through Christ, or reliance on the merits and mediation of Christ if not the very first, is so early and important a sign of a change of heart, that it must be regarded as indispensable to the true profession of christianity. Every true christian has attained it in some measure; and every candidate for church-membership should be satisfied that he possesses it, and that, according to its degree, it has begun to work in him the other fruits of the Spirit, such as love to God, joy in God, submission to his will, and devotedness to his glory. This confidence or trust in God for salvation is a main element of that state of reconciliation and peace with God, into which the Gospel invites the sinner, and into which the believer enters; and it involves that holy, happy rest of the soul in God, and leads to that progressive likeness to him, which is the sum and essence of salvation. Rom. 5: 1-11, 8: 15-18, 31-39; 2 Cor. 5: 1-8; 2 Tim. 4: 6-8; 1 John 4: 16-18; Ps. 31: 5; Ps. 32: 1-5, 103: 1-5, 8-13; Acts 2: 46-47, 16: 34.

In whatever way the sinner has attained this confidence in God respecting salvation, of one thing he ought to be certain, namely, that rest upon the right foundation. It is the foundation on which it is based, and not the precise way in which it has originated, that determines its character. He should be assured that *anything in himself* (whatever it be—whether it be something he has already done, or something he intends to do—whether it be faith, or love, or repentance, or obedience)—*anything in himself is a false and deceitful foundation*. The only true foundation of confidence in God is *without* the sinner himself; it is *external* to him; it is in God, in Christ, in THE WORD OF GOD; the finished work of Christ for sinners; the gift of Christ and salvation in the Gospel to sinners; the command of God *addressed to every Gospel hearer*, to believe in his son; the love of God to the world displayed in the cross of Christ, and attested by the gracious invitation and promises of the Gospel; *these*, or such as these, must be his foundation, otherwise his confidence will turn out to be presumption, and delusion, and a snare. For these constitute the "*Sure foundation*" which God himself has laid, and of which he has said "He that believeth shall not be ashamed."

There is all the same difference between this "foundation of God," and anything in the sinner's own attainments, that there is between the rock and the sand; and the result of building on the one or the other will be found to correspond. Matt. 7: 24-27; Jn. 6: 68-69; Rom. 3: 20-31, 9: 31-33; 1 Cor. 3: 10-13; Gal. 2: 16, 3: 1-4; Eph. 2: 13-22; Phil. 3: 3; 2 Tim. 1: 12; Tit. 1:

1-12; Heb. 10: 19-23; 1 Peter 1: 8-9; 2: 4-10; Isa. 23: 16; 45: 22-23; 50: 10-11.

2 *Admiration of the cross of Christ* or of the method of deliverance from the guilt and power of sin through the death of Christ. The true believer cannot but admire the doctrine of the cross of Christ, or Christ crucified; because the knowledge and belief of it first relieved, and still relieves, his conscience from the burden of sin. He admires it also for the light which it throws on all the perfections and prerogatives of God, especially on his wisdom, truth, and love; and he admires it for the power which he believes to be in it, through the Spirit sanctifying the whole nature of man, and subduing the world to Christ. He *glories* in the cross of our Lord Jesus Christ. Gal. 2: 20, 6: 14; Rom. 1: 16; 3: 25-26; 1 Cor. 1: 18-24; 2 Cor. 5: 14-21; 8: 9; Phil. 2: 8-14; 1 John 4: 9-10; Rev. 1: 5-6; 5: 6-12.

3 *Love to Christ*. As the doctrine concerning Christ is the central doctrine of Christianity, so love to Christ is the central affection of the new heart. It is the chief, connecting link between faith and obedience, knowledge and holiness. Every one who enters into the church professes it, i. e. says, that he *loves Christ*; for making a profession of christianity is virtually answering Christ's own question, "Lovest thou me?" Lord, thou knowest all things; thou knowest that I love thee. The church-member calls himself a friend and follower of Christ, and claims, on this ground, all the privileges and rights of his friends and followers. How careful should he be, therefore, to see that he has love to Christ, and that it is not pretended, but sincere. He should remember that it is *actual love* to Christ, that is professed, and not merely a desire to love him, or the hope that we do love him. A desire to love Christ may be a good sign in a candidate for church-membership; but it is not the thing professed, and Scripture never proposes it as the test of true discipleship. 1 Cor. 16: 22; Eph. 6: 24; 1 Pet. 1: 18; John 3: 42, 14: 23-24, 21: 15-17.

Love to Christ is a reasonable and active principle. It proceeds from the knowledge and belief of what Christ is, what he has done, and what he has promised to do. And as it has a reasonable origin, so it gives intelligible manifestations; for it necessarily constrains its possessor to keep the commandments of Christ, to celebrate his glory, and to take delight in everything that honors and pleases him. By its fruits it is known. Ps. 45: 1-2; 1 John 4: 19; Matt. 25: 34-40, 26: 7-13; Luk. 7: 15; 1 Pet. 3: 15.

It is *supreme* love to Christ that is professed. Our love to Christ, to be worthy of the name, must surpass all other love, because Christ himself surpasses all, and has done, and promised to do, more for his people than any other. It must also prove its supremacy, by attracting us to Christ in preference to others, by devoting us to Christ in preference to others. Matt. 10: 37-39, 26: 24-27;

Luke 9: 57-62, 10: 39-42, 14: 25-33; John 6: 68-69, 19: 23; 2 Cor. 5: 13-15; \*.

4 Another affection of the new heart is *hatred and fear of sin*. Sin must not only be feared, as exposing the sinner to the wrath of God, but also *hated* as itself "exceeding sinful," dishonoring God, opposed to his nature, and ruinous to his works. The devil fears the punishment of sin, but love sin itself. The new heart hates it, as well as fears it. Job 42: 5-6; Ps. 4: 4; Isa. 46: 2; Jer. 44: 1; Zech. 12: 10; Rom. 6: 20-21, 7: 13-15, 21-24; Gal. 5: 19-21; Eph. 5: 3-12; Rev. 21: 27, 22: 15.

5 *Joy in the Holy Ghost*, is generally a distinctive emotion of the new heart. The new perceptions, the new affections, the new hopes of the true convert, all tend to produce joy; and, though it may be modified or restrained by circumstances, some measure of its experience is indispensable as an evidence of the reality of faith. Acts 2: 46, 47; 8: 8, 39; 13: 52; 16: 34; Rom. 5: 2-5, 11; Phil. 3: 1; 1 Thess. 1: 5-6; 1 Pet. 1: 6-9.

6 *Brotherly love*. No affection of the new heart is more frequently or emphatically insisted on in Scripture than this. To love the brethren is the "new commandment" of christianity; it is one of the first fruits of regeneration, and an indispensable evidence of the knowledge and love of God. This love is, therefore, a token of discipleship now, and will be a test of character on the day of judgment. A candidate may possibly have been in such circumstances, as to have had, as yet, little opportunity to display it; but he ought to find in himself the root of it—the disposition to love the brethren.† 1 Cor. 13: 34-35; 15: 12; Rom. 12: 10; 1 John 13: 11; 1 Tim. 1-5; 1 Pet. 1: 22, 4: 8; 1 John 2: 9-11; 3: 10-14, 4: 20-21, 5: 1; Matt. 25: 40-45.

Section 4th. Of the Duties of the Christian Life.

Every one who enters into the fellowship of the church of Christ, thereby pledges himself to regulate his life by the law of Christ. He engages to "Walk in the commandments and ordinances of the Lord blameless." For by this alone can the sincerity of his love to Christ be proved in the sight of man; and his profession rendered profitable to himself and to the church. "If ye love me,"

\*Note. Love to Christ also necessarily branches out into various important streams of holy affections such as zeal for the truth, delight in his ordinances, devotion to his cause,—all of which (therefore, are distinctive and important affections of the new heart. But these and others, must be left to the candidate's own reflections. He should carefully keep in mind, that *as he loves Christ* should be his chief motive, in joining the church, so must it continue to be the main-spring of his obedience, and the life of his profession.

† Many other affections of the new heart or man might have been referred to. Those only have been selected which, while they are sufficient to attest the new nature may generally be regarded also as indispensable evidence of it.

said Christ, "Keep my commandments." "Ye are my friends, if ye do whatsoever I command you."

But on what ground can the candidate venture to give his pledge? "He that trusts in his own heart is a fool;" and if, therefore, he has no better security to give for his pledge, than his present purpose of heart, on his own strength, or any unassisted operation of his own mind, he is unquestionably entering on a difficult and hazardous enterprise "without counting the cost," or knowing whether he will be able to finish it with honor. The only ground on which such a pledge can be justifiably given or received is the promise of God, that "he that hath begun the good work" in the believer, "will perform it until the day of Jesus Christ." Having then already acknowledged this as part of his creed, the candidate must now rest upon it, as the ground of his confidence, and profess allegiance to Christ, in the strength of God, or depending on the promised grace and assistance of his good and free Spirit. He must resolve "to work out his own salvation with fear and trembling," remembering that "it is God that worketh in him both to will, and to do, of his good pleasure." This is a most important sentiment, and ought to be deeply impressed on the memory and heart of the candidate. The principal duties of the christian life may be arranged in the following classes, to all of which the professor of christianity is to be understood as, in his very, pledging himself:

1 The Duties of Personal Religion: of which may be mentioned:  
1 The diligent, and, if possible, daily study of the word of God. John 5: 39; Col. 3: 16; Ps. 1: 1-3; 119: 97, 105; 2 Tim. 3: 16-17; 1 Pet. 2: 1-3.

2 Regular and frequent intercourse with God in secret prayer. Ps. 4: 4-5; Dan. 6: 10; Matt. 6: 6-13; Phil. 4: 6; 1 Thess. 5: 16-18; Heb. 4: 16;

3 Sobriety and holiness in all manner of conversation. The child of God must avoid all known sin; and even the very appearance of evil. He must watch against temptation, and cultivate humility, self-denial, contentment, and submission to the will of God in all things, "as becometh saints." 1 Pet. 1: 13-16; 1 John 3: 3-6; Rom. 6: 22, 8: 34; 13: 12-14; 1 Cor. 6: 19-20; Gal. 5: 22-24; Eph. 4: 24; 5: 1-8; 1 Tim. 6: 6; Tit. 2: 1-14; Heb. 12: 14.

2 The duties of family religion, in the case of heads of families; of which the most important are:

1 *Family worship*. The domestic circle of the christian should by this be consecrated to God, and be regarded as a "Church in the house." Eph. 5: 19; Col. 3: 16; 1 Pet. 3: 7; 2 Sam. 6: 20; Ps. 87: 2; 188: 15; Acts 10: 4; 16: 34.

2 *Family instruction*. Every christian family should be a school of Christ, a nursery for the church. Prov. 22: 6; Eph. 6: 4; 2 Tim. 1: 5; 3: 14-15; Deut. 6: 6-7; Ps. 78: 5-6.

3 *Family government and discipline*, according to Scripture after the example of the "Father of the faithful," and others, the parental authority ought to be employed to promote obedience to God, and to exclude from the household everything that is dishonoring and offensive to Christ. Gen. 18: 19; Josh. 24: 15; 101: 2, 6-7; Prov. 13: 24, 19: 18; 1 Tim. 3: 4, 12.

3 Ecclesiastical duties: i. e. those which the christian owes to the church of Christ generally, and particularly to congregations of which he is a member. Some of them are:

1 *Affectionate regard*, for Christ's sake, to the members of the church. More especially, the poor and afflicted members should be visited, and treated with practical sympathy and love. John 13: 34; 15: 12; Matt. 10: 42; 23: 34-40; James 1: 27; 2: 15-16; 1 Pet. 1: 29; 4: 8-9; 1 John 3: 10-19; 4: 7-11; 20-21;

2 *To esteem and honor*, for their work's sake, the officers-bearers of the church, and submit conscientiously to the rules of order and discipline administered by them in the name of Christ. 1 Tim. 5: 17; Heb. 13: 7-17; 1 Pet. 5: 5; Rom. 16: 17-18; 1 Cor. 16: 15, 16; 2 Thess. 3: 6.

3 *To attend regularly and conscientiously* on the public ordinances of the church, with a desire to profit from them, and to honor the divine wisdom and authority by which they have been appointed. Church membership involves a solemn covenant with the other members of the church as well as with the Lord, for the due observance of his ordinances. Acts 2: 42-46; 20: 7; Heb. 10: 23-25; Ps. 122: 1-9; 132: 7-18; Isa. 66: 23; Jer. 1: 4-5; 1 Pet. 2: 9-10.

2 *To give liberally and cheerfully* of our substance for the support of divine ordinances, and the spread of the Gospel. This liberality is to be regulated, not by the practice of others, but by a devout computation of what we owe to Christ, and of the ability which God gives. Regard should be had also to the importance of the cause in which, and the authority by which liberality is commanded, namely, that of God. Mark 12: 41-44; 1 Cor. 9: 13-14; 2 Cor. 8: 9-12; 9: 6-7; Gal. 6: 6-10; 1 Tim. 5: 17-18; Ps. 68: 30; Prov. 3: 9-10; 27: 28; Eccles. 11: 1; Isa. 32: 8; 60: 17;

4 Duties, which the christian owes for the truth's sake, to the world; or which become his as a member of general society.

1 Non-conformity to the world, i. e. not to be like the world. The christian should neither be conformed to the world in its *Spirit*, which is "covetous, proud, boastful," "earthly, sensual, devilish;" nor in its *opinions* especially in regard to religion and morality, which, being an expression of its spirit, are usually *anti-christian*; nor in its ordinary *customs, fashions, and practices*, which are commonly opposed to heart-religion, and inconsistent with christian obligation, and tend powerfully to draw the individual away from Christ. Rom. 12: 1-2; John 2: 15-17; 5: 4-5; Tit. 2: 11-13; Matt. 6: 24-25.

34; John 17: 14-16; 2 Cor. 6: 14-18; Eph. 2: 3; 1 Tim. 6: 9-10; James 1: 27; 4: 1-4;

2 *Integrity, honesty and truth*, in the world. The christian should, in all his intercourse with worldly men, give an example of diligence in business, combined with fervor of spirit in the service of the Lord: he should stand to his word as religiously as to his written obligation; he should cultivate, and confirm by his example, whatsoever things, in the world, are true, honest, just, pure, lovely, and of good report. Living under the powers of the world to come, he should have a good conscience that in simplicity and godly sincerity he has had his conversation in the world. Rom. 11: 17-21; Phil. 4: 8; 1 Pet. 2: 11-12; Ps. 15: 1-5; Prov. 22: 29; 24: 27-34; Isa. 33: 15-16; Matt. 5: 13-16.

3 *Many other duties* are incumbent on the christian in his relations to the world, which the word of God or a sense of christian consistency will teach him. He is solemnly bound to obey the lawful commands of civil rulers, and of masters and mistresses; to honor all men and render to all their due; and, especially, to pray for all, and according to his opportunity to seek to do them good. Meek submission to reproach and persecution for Christ, when Providence calls him to suffer them, is also a duty which he owes to the world, as well as to the truth that the world may be ashamed and convinced, and "may glorify God in the day of visitations." Rom. 13: 1-4; 1 Pet. 2: 13-25; 1 Tim. 1-4; 6: 1-2; 2 Tim. 3: 12; Heb. 13: 13-16; Tit. 2: 9-10; 3: 1-8; James 5: 19-20; 1 Pet. 4: 12-19.

#### CONCLUSION.

In the present divided state of the christian church, every sincere disciple of Christ will find it necessary to attend to the question, what section of the church he ought to join? and for this purpose, to inquire less or more fully into the true position and relations of the christian church, in the present world—into her prescribed form of government and rules of discipline, and into the nature and design of her principal ordinances, especially Baptism and the Lord's Supper. On these topics, it is not the design of this publication to enter. Many helps to guide him in this inquiry may easily be found. His great aim should be to know the mind of Christ and follow it. Then, whatever be the particular section of the church he may see it his duty to join, his profession will be catho-

+ Note. Every christian should, in all the relations of the present life, keep in mind, and act on the remembrance, that he is the purchased possession of Christ, and bound, therefore, to be devoted to the interests and glory of Christ. He is also in all his relations, the subject of Christ; his servant; his steward; his soldier; and should walk in his law, do his work, and fight his battles, with fidelity and courage, putting on for this purpose "the whole armor of God," trusting in his promises, and being "strong in the Lord, and in the power of his might." Eph. 6: 10-18; 2 Pet. 1: 3-4; Rev. 3: 21.

lic in spirit, and truly christian in character and results. He will be enabled to "keep the unity of the spirit in the bond of peace;" and comprehending with all saints the love of Christ, and walking with them in his law, and glorying only in his cross, he will be prepared to join with them in promoting by all Scriptural means, the union, the edification, and extension of his "body, the church."

"As many as walk according to the rule, peace be on them, and mercy, and upon the Israel of God. Amen."

For the Herald of Truth.

#### I was not Hurt by the Fall.

"The Lord maketh rich and maketh poor; he bringeth low and raiseth up." 1 Sam. 2: 7.

Sometimes when we are walking on the level ground we stumble and fall; although we do not often get hurt by the fall, yet we are more or less detained on our way by it. A fall is generally occasioned by carelessness, and we are more apt to watch our steps after we are reminded of it. By care we always gain more than by carelessly loitering on our way.

I had a fall; yet not on the level ground; I carelessly stepped aside of the straight path, and came into darkness; I walked along, and when I was going up, I thought I was coming down; it was on the way in which I had set out with a small number of pilgrims. For a short season I was unconcerned about being in the dark; I neither knew nor cared where I was traveling, but an eye that sees in darkness watched my steps; as I came to a low state, I made a halt, and began to collect my thoughts; I considered the light, pleasant path in which my companions were traveling, and saw they were gaining on me; I made one step forward and fell, and then my eyes were opened to show me the danger I was in; an eye of pity and an arm mighty to save, graciously cared for me. As my eyes were opened and I again saw the light brightly beaming on the straight and narrow path, I also saw my Savior more precious than ever before; he looked at me, at first somewhat stern, but seeing my regret he smiled. I called on him saying, "wilt thou own me?" no sooner had I spoken than his arms were outstretched to receive me. My stepping aside of the beautiful path, and my fall, were the most marvelous occurrence that I had met with since my outset on the journey through the trials of a christian. Being in darkness, I thought I was going down, and at the same time was ascending a steep, dangerous, lofty place.

Now as I find that I have been too careless, not watching my steps as I should have done while in the strait path, I feel as though it was the love of God that left me step aside into darkness, for a short season; for he will not suffer any of those whom he loves to

leave him without a reproof; and how gently hath he dealt with me! He let me fall, but his eyes were on me.

Finding what a gentle reproof he gave me, and feeling his presence more sure than before, I feel as though I had fallen into the arms of the Savior; I was not hurt by the fall.

Beloved companions on the narrow way to life eternal, let us put all our trust in, and cast all our care on Him who careth for us, and who is too compassionate to let us fall without watching us. Though we grieve him, if we seek to be sincere, repent and ask his forgiveness, he will have mercy—he will say, "I will have mercy and not sacrifice." Let us try to watch our steps for Christ's sake; and if we should in our weakness sometimes fall, let us not be discouraged. Let us come to God and call on him freely. 1 Sam. 2: 7. "He bringeth low, and raiseth up." And if a companion, a brother or a sister fall, let us not despise them nor lay upon them more than God requires of us, which is repentance.

SUSAN REESLER.

For the Herald of Truth.

#### 1 Timothy 4: 8.

"For bodily exercise profiteth little; but godliness is profitable unto all things; having the promise of the life that now is, and of that which is to come."

These words were written by Paul unto Timothy, in order that the newly converted Jews might be more firmly established in the faith and drawn away from their superstitious notions, and old wives' fables, and also that Timothy should know positively how to conduct the church of God, whether they were Jew or Gentile.

Timothy's father was a Greek of Lystra or Derbe, in Laconia. His Mother was a Jewess. His mother and grandmother instructed him in their religion from his childhood. 2 Tim. 3: 15. He was afterwards ordained a help-meet and fellow-laborer of Paul. He was circumcised to please the newly converted Jews, who were yet weak in the faith. He afterwards was made Bishop of the church of Ephesus, where there were false prophets who wished to have observed the foolish traditions, superstitions and observances inculcated by these false teachers and prophets, in connection with the doctrines of Paul; which he had learned of Jesus. The observance of these superstitions, traditions and observances, required many unprofitable bodily exercises, and of these Paul was led to say: "They profit little. But godliness is profitable unto all things."

This godliness is, first, the training that Timothy had from his youth up. And he also exercised faith in the same, and holiness, with a pure heart and a clear conscience toward God and man. Out of Christ and without the aid of God this cannot be done. Therefore,

when God through Jesus Christ, works with or in man, as with Paul and his spiritual son Timothy, and all the heirs of godliness, this is true godliness, and bodily exercise without it is of no avail. Christ himself said "The kingdom of God cometh not with outward observation; the kingdom of God is within you." Many covet religion and would readily endeavor to obtain it, if it could be done with bodily exercise, with pomp and show, and pride, and in the vain fashion of the world. Thus they would formally join the church, exercise themselves in prayer with their mouths, and with their lips sing praises, if this were godliness. But as long as this is done without the spirit of love and forgiveness, true holiness, and divine humility, and full obedience to the will of God and the Gospel of our Lord and Redeemer, it can in no wise be acceptable to God.

We read of Enoch of old, of whom the Bible says, he walked with God, and therefore he was translated that he should not see death. Godliness is heavenly minded. Paul says to the Philippians, "Our conversation is in heaven." Phil. 3: 20. Let us therefore be perfect as he is perfect. This is true godliness or godlike; and in the appointed time we shall also be fashioned after his glorious body in divine godliness, for Christ prayed, I will that my servants shall be where I am, in my Father's glory or kingdom. Paul also said in the above quoted verses, "Godliness, having the promise of the life that now is, and that which is to come; this is a faithful saying and worthy of all acceptance, and all that will accept it, shall receive the rich reward of holiness and godliness of God—in this world a glad heart and a conscience void of offense; in the world to come, everlasting life with all its bliss and happiness—there we shall join the great throng whose robes have been made white in the blood of the Lamb."

Great is the mystery of godliness; God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the gentiles, believed on in the world, received up into glory. Let us walk in godliness, which is not of the world but of God.

SAMUEL GOTSHALK.

Deep Run, Bucks Co., Pa.

#### Christ's Intercession for Peter.

The Savior was approaching the appointed time of that dreadful agony wherewith he was to redeem mankind. He knew to what he was coming. Nor was he unwilling to meet it. Neither did the dreadful apprehension which weighed down his spirit, making him "exceeding sorrowful even unto death," prevent his affectionate solicitude for those whom he had chosen to be his disciples. "Having loved his own," he loved them unto the end.

He clearly foresaw and fully appreciated all that was to come upon them, as well as all that he must suffer. He knew that when the Shepherd should be smitten, the sheep of the flock would be scattered. Even as a mother whose calm faith has triumphed over the fear of death; who, climbing to the Pisgah-height of the promises, has caught a beautiful vision of the landscape beyond the river, and shrinks no more, with timorous shivering, from the plunge by which she must reach it—as such a one has a harder effort to still the tremulous solicitude of her maternal heart for the tender flock which she is to leave, so did the warmer, tenderer love of Jesus hover with watchful, though not distrustful solicitude, over the little band of humble and attached, yet, as he knew, very imperfect disciples, who for years had clung to his person, and hung upon his lips, and followed his footsteps, and seemed to live upon his company.

And as the solicitude of such a mother relates not chiefly to the bodily state or temporal condition of her children, but far more to their character and their eternal prospects, just so did the heart of Jesus throb with strongest earnestness of desire for the souls of his disciples. He pleaded with the Father, while he should choose to leave them in the world, that he would "keep them from the evil." He wished to have their souls secured. He doubtless foresaw the bitter persecutions through which they would pass for his name's sake; yet, while he would sympathize with every pang of bodily torture, and with all the natural recoil of their minds from shame and obloquy, he regarded all that as of little moment, if only they could pass unscathed through the manifold temptations which would beset them.

His prayer for Peter did not have so prominent reference to that time which Jesus doubtless foresaw, when Peter would be crucified, as to that earlier time when Satan would so craftily assail him with temptations, to draw him away from his Lord.

He addressed Peter, in connection with his fellow-disciples, and yet with an affecting speciality of assurance to him in particular. The malicious desire of Satan was for all the disciples. He would fain toss and shake them like the helpless grains of wheat upon the sieve. But, as if Peter were the special object of his malignity; as if he were to be more perilously shaken than the rest, the Savior gives him the special assurance, "I have prayed for thee, that thy faith fail not."

And who shall say, that the recollection of estimate, with what power he came to Peter that kind assurance may have come to Peter when he found himself so deep in the meshes of Satan, to keep him from giving up the struggle, and sullenly sinking into complete and hopeless apostasy?

Peter's faith did stagger, but it did not wholly fail. He did stumble, but not to an irrecoverable fall. As once upon the stormy lake, amid the darkness and the terror, he began to sink but the strong hand of Jesus upheld him, so in that darker night, amid

the more fearful billows of temptation, Peter's faith began to fail, and a gulf of apostasy more dreadful than the depths of Genesareth yawned below him—but the Savior's promised prayer upheld him, and the blessed influence which it invoked saved him and rescued him. We do not indeed know whether the Savior's assurance that he had prayed for him occurred to Peter's recollection at the critical moment, but we do know that the prayer was heard, and that he who offered it never asks anything of the Father in vain. The Savior's assurance, "I have prayed for thee, that thy faith fail not," is equivalent to a Divine promise that his faith shall not fail.

Tempted, timorous, frail disciple of Jesus, still clinging to him, and seeking no other, however guilty and frail you know yourself to be, you must trust him. He prays for you. —Am. Messenger.

[The following account of a visit to Bethlehem, the birthplace of our Savior, which we find in the *American Presbyterian* will no doubt be read with much interest by all our readers.]

#### Visit to Bethlehem and the Holy Places.

By Rev. V. D. COLLIER.

I suppose one of the dearest wishes of every christian heart, is to visit the Holy Places made sacred by the footsteps of Christ. Not many months since, I spent a day at Bethlehem, and visited the spot where Christ was born, 1869 years ago.

At mid-day, one Friday, just as the Turkish guard were closing the gates of Jerusalem for Mohammedan worship on Mount Moriah, I passed out of the Jaffa gate on foot, to visit by the same road, the spot which, long centuries before, the wise men had sought by the guiding Star. At the present time there are but five gates to Jerusalem. These are closed each day at sundown; and also two hours at mid-day on Fridays, because there is a tradition or belief among the Turks, that if ever Jerusalem is lost to them, it will be by not holding this precaution.

The distance from Jerusalem to Bethlehem is about six miles in a southerly direction. After leaving the Jaffa gate I turned to the left, down the valley of Gihon, and crossed it on a solid causeway which forms the southern dam of the lower pool of Gihon, and then ascended on a rough stony path, the hill of Evil Council. This is the hill upon which stood the country seat of Caiaphas, where the Jews met to take counsel, and plot to destroy Christ. From this hill, as one looks back, he beholds Mount Zion, the southern wall, the Mosque of Omar, and the Mount of Olives—a grand and impressive sight, viewed by so many millions of earnest and devout men and women in all ages.



About midway between Jerusalem and Bethlehem, I passed the convent of Elias; and in a few minutes reached the Tomb of Rachel, where I rested. This tomb is very sacred to the Jews; and many come here to meditate and pray. It undoubtedly covers the spot where Rachel died and was buried. As I sat there, in the noon-tide heat, I thought of Jacob and his beloved Rachel, and of the wise men, who, like myself had passed this spot seeking Bethlehem. I thought, especially, of Joseph and Mary on their way to be enrolled; and resting at this tomb (where a mother in Israel had died in child-birth) as they returned with the infant Jesus to the temple to offer sacrifice and to present the child to God.

Since the journey of the Holy Family, what a long array of pilgrims, scholars, crusaders, and men of peace have streamed over this rugged road, and every year increasing—seeking the birth place of Jesus.

The highway from Jerusalem to Bethlehem, though not very hilly, is exceedingly rocky; not only does the living rock crop out continually, but the road is full of loose stones, both small and great. Here and there, it is true, little valleys are observed nestled between the hills, clothed in living green, or covered with grain or trees. The general landscape, however, is rugged and barren; while off towards the east, nature looks awful in her silence, with her blackened, torn, volcanic, rocks, and her solemn gorges through which now and then, I caught glimpses of the silent Sea of Death.

The first view of Bethlehem is quite picturesque, or even imposing, covering the ridge and northern slope of a hill on the southern side of a deep and extensive valley, running nearly east and west. Approaching the town thus, across a valley, it has quite a cheerful appearance—its white walls and flat-roofed houses producing a fine contrast with the foliage of the trees and shrubbery of the valleys. The ruins around the town prove its former greatness; while a monastery, over the spot of nativity, with walls and battlements, has the appearance of a fortress, which, in reality, it is, in times of danger. A rough path across the head of the valley, through the vineyards and olive groves, soon took me into the city of David, where the root of Jesse came forth, who is now the ensign—the object of all earnest hearts on earth and in heaven.

I need not say that the experience of the first hour spent in threading the streets of Bethlehem, was of genuine, unalloyed satisfaction. I met, no where, the scowl and contempt of the Mussulman; but pleasant smiles and cheerful faces greeted me on every side—for Bethlehem is a Christian town. I walked through nearly all its narrow streets, visited several Christian homes; broke bread with the families, and finally sought the monastery and church of the Nativity.

The town of Bethlehem has, at the present time, about 3,000 inhabitants, chiefly Catholics, Greeks, and Armenians; generally very ignorant and poor, but industrious, vir-

tuous, and happy. The finest looking women and children to be seen in Palestine, are to be seen in Bethlehem. The houses are strongly and compactly built of stone, while the streets are narrow, gloomy and not over-clean. The vineyards and groves of olive and fig-trees about the town, prove that some of the inhabitants are far removed from poverty. As of old, the pools of Solomon, three miles away, supply the valleys and the town with water by means of the ancient aqueduct, on which I walked from this town to the pools. In this walk, I passed the irrigated valleys which, to day, by their wealth of vegetation, prove what Solomon was able to do in horticulture, in landscape gardening and botanical studies. "I made me," he declares, "great works. I planted me vineyards; I made me gardens and orchards; and I planted trees in them of all kinds of fruits, I made me pools of water, to water therewith, the wood that bringeth forth trees."

The chief occupation of the inhabitants of Bethlehem, besides horticulture and the ordinary tillage of the land, is in the manufacture of all kinds of holy wares—mementoes of the place, from wood, mother of pearl, ivory, wood, and Dead-Sea lava stone.

After having examined the town sufficiently, I made my way to the birth place of Jesus, situated in the Eastern suburb. It is said to be a natural grotto, now under a church, first erected by the Empress Helena, who thus fixed the exact location of many of the so-called holy places.

In connection with the church of the Nativity, occupied by the Greek Communion, is the monastery where the priests reside, and where pilgrims lodge from time to time. From different parts of the monastery to the grotto of the Nativity, there are several passages—the Greek Church possessing the main entrance, unlocked by a silver key. For centuries, the Latin Church has been compelled to enter the grotto by an indirect route, and has used every influence to obtain an equal advantage with the Greeks. It was the giving, by Turkey, on demand of the French Emperor, a duplicate silver key to the Latin Church, that fired the train of events which brought on the Crimean war. This grotto is some 37 feet long, 11 feet wide, and 9 feet high; and the floor and walls are covered with a greenish colored marble. The walls are hung here and there, with tapestries and paintings by Italian and Spanish masters. At one end of the grotto is a semicircular recess, and in the center of it, on the floor, is a star, wrought in marble and jasper, encircled by silver, on which are carved the words, "Here Jesus Christ was born of the Virgin Mary." A large number of lamps were burning above, shedding a flood of mellow light upon the birth place of the Savior of mankind. Near by is the manger—simply a block of stone hollowed out; and over it, a picture representing a stable, with horses and cattle feeding. Directly opposite is the altar of the wise men, marking the place where they sat when offering their

presents of gold, frankincense, and myrrh. Over this altar is a picture representing them in the act of bestowing their gifts. They are painted to represent kings; and among them is an Ethiopian.

While standing in this grotto of the Nativity, beneath the mellow light of many golden lamps, and amidst the profoundest silence, contemplating the spot, the event, and the results of that birth in a manger, a poor, foot-sore pilgrim woman entered, knelt, and then kissing the spot of birth, broke forth into tears and sobs! This tender sight of the true heart of woman, as well as my own meditations, awakened the deepest emotions of my nature. And I could not place my own hand on the jasper star, and on the cold stone of the manger, without experiencing a thrill of awe in thus coming in contact with relics associated with holy memories, and handed down through the ages.

Whether I was standing in the very stable where Christ was born, or not, I did not stop to argue. I was, at least, standing in Bethlehem, without the shadow of a doubt, at the very fountain head of history, where an event occurred, which, to-day, is gratefully acknowledged, and celebrated throughout the world, starting thrills of joy in millions of human hearts. Tradition affirms that the grottoes around Bethlehem were, anciently used as stables, in connection with the inn or khans. Indeed, Palestine abounds in ancient tombs, excavations, grottoes and caverns, and they are now occasionally used by the inhabitants, and by travellers, as places of shelter. I do not think it a very strange thing, humanly speaking, that Joseph and Mary, coming to Bethlehem, as probably hundreds of others did, during the enrollment, should have occupied a spot near the beasts of burden, such as camels, horses and asses. The inn, or khan, being crowded, the Holy Family were compelled, like others, to take up their abode in the open court, or in one of the grottoes near by, used as a place of shelter for man and beast. In many parts of India, Spain, South America and China, I have seen what may be styled inns, where travellers are not much better accommodated than was the Holy Family at the inn of Bethlehem. I have often seen whole families lodging in their carts, or on the ground near their animals, when all the shelter of the inn was occupied. In fact, in Jerusalem itself, I once visited an establishment on the Italian, Spanish and old Jewish plan, where I saw camels, horses and donkeys under the same roof, and in close proximity to the drivers and guests of the inn.

After visiting another grotto, where Jerome translated the Bible into the Latin "Vulgate," I was taken to the upper terrace of the convent, to enjoy the view of the country around. The atmosphere was remarkably clear and serene. Below me and to the north were the valley and hill sides where Ruth gleaned after the reapers—where David, in his youth, tended the sheep, and where angels announced to the shepherds, as they watched their flocks by night, the birth

of the promised Messiah. Towards the north-east the green valley of the sacred Jordan, winding like a thread of emerald, with its wealth of trees and vegetation, in that otherwise barren land. Here and there, eastward down the mighty gorge, I could catch glimpses of the Sea of Death; while beyond, stretching north and south, were the dark mountains of Moab, piled up by volcanic force, in grand and awful desolation.

For the Herald of Truth.

### Let Us do Our Duty.

I see and feel that it is our duty to press onward, because we are all fast hastening toward the grave from whence there is no return. Then come and let us all try to do our duty, but let us do all to the glory of God; for to him belongs all the praise, honor and glory; and he should be glorified in all that we say or do. But how often do we forget to give God the honor. What can men do for us when we come to die? they can only stand by our side and pray for us, and this is all. Each one must travel alone through the dark valley of death. Oh! it is a solemn thing to see our near and dear friends taking leave from us. Oh! how they often admonish us and say, "Prepare to meet me in heaven."

Should this not prompt us to strive after those things that are above? And become more and more released from those earthly and perishable things to which we are all so closely attached. The closer we try to live to our dear Savior, the more we become weaned from them, and the brighter that light will burn in us, for where light is, darkness cannot be. May the Sun of righteousness still shine brighter and brighter into our hearts, so that all sin and unrighteousness may be driven away, that we may live for Christ alone and not for ourselves.

How necessary it is for us all to labor for the kingdom of light. We are all laboring either for the kingdom of light, or the kingdom of darkness; yea we are either on the road to happiness, or on the road to ruin; one of the two will be our portion in eternity. Oh! blessed will be the lot of those who are seeking their Savior with an upright heart and a willing mind; become humble, and ready to forsake all for Christ's sake. If we become willing to follow our dear Savior, nothing will be a burden to us, yea his yoke will be easy and his burden light. But we must come to him and learn of him; become willing to deny ourselves and become humble. But how hard it is sometimes for us to become willing, yea we would rather do anything else, however hard it might be, than to humble or deny ourselves; but there is nothing, yea no friend on earth, that can help us or give us rest but Jesus alone; he can give us rest, peace and happiness. Then let us follow after righteousness; let us labor for Christ and his kingdom, and let our light so shine before men that they may see our good works.

As the eyes of the world are ever upon us, watching our daily walk and conversation, our walk and conduct should be such that they may not say, "I see no difference between those who profess Christ and those who profess him not." I would say to all who profess to know Christ, let us examine ourselves; where are our desires, or in what is our delight? Is it in the law of God, and does our conversation correspond with the Gospel of Christ? Let us take heed that we become not a stumbling block to those who are yet out of the ark of safety, but that we may by our good works influence others to join in with us and go hand in hand and sing that beautiful hymn together:

"Come my friends and let us try,  
For a little season,  
Every hind'rance to lay by,  
Come and let us reason.  
East Donegal, Pa. A. N. B.

For the Herald of Truth.

### Our Duty.

Are we doing our duty? This question came to my mind while reading the January number of the *Herald*, and it seemed to me that we were not all doing what we could. It seemed to me as though we could not do without such a paper, especially in places where we have no preaching by our society. If we love to read its columns, and to hear from one another, should we not also cast in our mite, in the effort to fill its column with interesting reading matter.

We are here as sheep without a shepherd, yet not without hope, and therefore the paper becomes to us doubly interesting. Here is also another consideration in regard to this question, Are we doing our duty? This however refers more particularly to the ministers of our society. We are here without a minister and are very anxious to have preaching; we have been visited only once since we are here, and it would be a great help and satisfaction to us if we had a minister who would preach to us regularly. We find that when Christ sent out his apostles to preach, he told them to go into all the world, and preach the Gospel to every creature, and it seems to me that wherever we can do anything for the cause of Christ, we should do it with all diligence, for we have but a short time to live, and what we do we must do speedily. Now probably there are some of our ministers who are desirous to change their places of residence, and might find a pleasant home with us. There may be churches where there are several ministers, all of whom are not particularly needed where they are—perhaps one could be spared to come and make his abode with us here, where there is none.

Thus it seems to me we might to some extent fulfill our duty better. Let us try to do what we can to advance the Redeemer's Kingdom, and to let our light shine all

around us so that our good works may be seen, and that we may glorify our Father which is in heaven.

If we feel that we should admonish, and pray with and for one another, let us not quench the Spirit, but seek to lay up for ourselves treasures in heaven where neither moth nor rust doth corrupt and where thieves do not break through nor steal, for where our heart is there will our treasure be also. Let us in all things, therefore endeavor to do our duty towards God, towards our neighbor and towards ourselves.

E. M. SHALLENGER

Long Lane, Mo.

### Thoughts for Reflection.

The current of time is swiftly bearing us along the journey of life, to its final goal! Not one moment stays its course, but, onward, onward, is the voice of its murmurings, as they faintly die away! Let us earnestly engage with its action, continually casting garlands of life's flowers along the strand, that may be gladly gathered by our fellow comrades, as they linger on the way. Let us stamp our foot-prints on the sands of time, worthy of imitation, which, perhaps, may encourage some disheartened pilgrim—friend, sojourning with us on earth's rugged pathway! Soon the tide will cease to flow!—Our frail bark's launched. And whence the final port? On the sunny bands beyond Zion's Jordan, to strike the golden lyre and join the heavenly chorals—or, in the dismal, the dismal vale of eternal night, where there is no peace, but "Wailing and gnashing of teeth! Let us cautiously heed its rapid flight, that we be not found in a listless demeanor, suddenly awakened to the sad realization of its final flow into the Ocean of Eternity!

### Increasing Regard for the Sabbath.

In some portions of the continent of Europe, where the Sabbath has been profaned, Protestants are beginning to break away from the example so long set them by Roman Catholics. In some of the Swiss cantons (as we have previously shown), steps have already been taken for the better observance of the day, particularly in regard to postal matters. The Government of Prussia, recognizing the influence of Protestant principles in the prosperity of its kingdom, and acknowledging that the observance of the Sabbath is essential to the development of vital Christianity, has issued decrees forbidding its desecration. Mechanics and laboring men are demanding rest from Sunday labor as their natural right. A similar state of things is beginning in Holland.

## Herald of Truth.

ELKHART, Ind., March, 1869.

### Angenehme Stunden in Zion

—The little book, "*Angenehme Stunden in Zion*," written by Ulrich Steiner, a Mennonite minister in Switzerland, to the Sonnenberg Church in Wayne County, Ohio, has been reprinted and may again be obtained at this Office, at the following rates:

Per single Copy, postage prepaid \$ 1.10  
 " dozen " " " 1.00  
 " hundred by express, at  
 purchasers expense - - 7.50

This is a beautiful little work, in the German language, worthy of being read by all.

The Continuation of the article, "*The Church*," will appear in the next number. The reason why it does not appear in this number is, because the editor's time was so much taken up with other matters that he was unable to prepare it in time for this issue.

Our Correspondents and friends are beginning to appreciate the necessity of writing articles for the paper. They have done exceedingly well during the past month, especially those writing in the German language. We hope they will continue the good work, thus helping us in our labors and enabling us to fill the paper almost entirely with original matter.

Bro. Daniel Brundage is making preparations in a short time to leave the Church in Elkhart co., Ind., where he for a number of years has labored as a minister of the Gospel, and take up his residence with the brethren in Morgan and Moniteau counties, in Missouri, where there is a church of some sixty members or more who are without a minister. We feel somewhat reluctant to see him leave us here, at the same time we are conscious of the fact that we can better spare him, than they do without a minister altogether. We hope God's blessing may attend him, whithersoever he goes. There are still other places in Missouri, as well as in some other states that are unsupplied; which have also great

need of a faithful shepherd, and where much good might be done by a zealous laborer in the vineyard of the Lord. Perhaps there may be other ministers who are seeking new homes in the west. If so, some other church who needs a minister and is anxious to have one, may thus be supplied. We simply make this suggestion because we feel that thus the church might be benefitted and good done to the souls of men. Besides this we should so order our efforts that we may be able to do the most good.

**Conference in Virginia.**—The semi-annual Conference in Virginia will be held at the Bank Meeting-house, on Dry River, in Rockingham co., Va., on Friday, the 30th of April next, being the last day of the month. The brethren from all parts of the country are cordially invited to be present. Those coming by railroad will stop at Harrisonburg, which is the termination of the Manassas Gap & Orange Railroad. I will name several of the brethren living near Harrisonburg: Pre. Samuel Coffman lives about three miles west from the above named place; Pre. Jacob Driver, two, and one half miles south-west; Pre. David Landis two miles south. If there are any brethren who wish to pay us a visit at that time, please inform any of the above named brethren by letter and you will be met by some one at the depot. I live six miles north of Harrisonburg, about one and one-fourth miles from Linville station; if any of the brethren wish to stop with me, inform me, and I will meet you at the Station. Dear brethren and fellow-laborers with me in the vineyard of the Lord, I think it would be edifying and very encouraging if we could more frequently meet together, in love, and admonish each other in this all-important duty that is enjoined upon us as ministers of the Gospel.

CHRISTIAN BRUNK.

**The semi-annual Conference** in Waterloo Co., Ont., (Canada) will be held on the 4th of April next.

**Menno Simon's Foundation.**—It has been announced for some time that the book bearing the above title would be re-translated and compared with the original Dutch or Holland in which the greater part of it was written, and in doing this we have discovered that the work in both the English and German languages, is incomplete. The Eng-

lish translation which has been in print, was very imperfect, as it seems, and not more than about half the works and writings of Menno Simon were ever translated at all, in either the English or the German editions. It is now proposed, (and the work of translating is already in progress), to publish in the English language, the full and complete works of Menno Simon, which shall contain all his writings as far as they can be collected at the present time. That is, if our people in general desire that this should be done, and are willing to lend their aid to the work. We have as yet small encouragement in the way of subscriptions, at least not sufficient to bear us out in the attempt to republish it. As to the price of the new work we can, at the present time, say nothing, until we get the manuscripts completed; but it will, as a matter of course, be considerable more than the price at first proposed, which was only for a reprint of the old work.

### The Martyr's Mirror.

The *Bloody Theater, or Martyr's Mirror*, in the German language is out of print, and as considerable demand has recently been made for the work, we propose to republish it as soon as we can get things properly arranged to do so.

This work, however, is a large one, and requires considerable capital to issue it. We wish, therefore, to obtain a sufficient number of subscribers, to warrant us to undertake the work. We hope, therefore, the brethren will interest themselves in the matter, and let us know as soon as convenient. The cost of the work will be \$6.00 per copy. This is as low as the work can be afforded at the present price of paper and labor.

This book will be printed and bound after the style of the last edition published by Shem Zook, Niffin Co., Pa. 1849.

### Youth.

Its glory—ah, soon asleep

Passing away.

The aged! Oh honor and love

Their faded visage now,

Life's battles for you they strove,

Shadowing their brow,

In *them* your likeness see

In years to come!

Bound to the earth you'll be

Standing alone.

## Correspondence.

### Account of a Journey, from Canada.

During the holidays Jacob Woolner and myself made a visit among our brethren in the new Western townships some seventy or eighty miles from here.

On our journey we passed through Bloomingdale, Blacktown, Elmira &c., and thence to Jager, where we remained all night. Then we passed through Newstadt and Carlsruhe, and thence to Bro. Abm. Bechtel. On Sunday the 27th we had meeting near Hanover, from where we again went seven miles in a northern direction to Meisers, where an attentive audience was present in an evening meeting which we held there. On Monday evening we again had meeting where an attentive audience was present and a good impression appeared to have been made. After this we visited considerably among the brethren and on new-year's day attended meeting in the Conestoga Meeting-house, and on Saturday the 3rd, we again came home and found our families all in usual health.

On the next day (Sunday) I received information of two deaths, namely, Sister CATHERINE SNYDER, widow of Benjamin Snyder, deceased, near Bloomingdale. She died on the 3rd of January, aged 62 years, 7 months, and 2 days. Text Rom. 14: 7-9.

On the next day JACOB KLEP was buried at Eby's burying ground, near Berlin. He also died on the 3rd of January, of the infirmities of old age, aged 82 years, 8 months, and 16 days. Funeral sermons were preached by Enoch Detweiler from Luke 10: 42; "One thing is needful," and by Bish. Hagey, from Rom. 14: 18.

JOHN BAER.

Preston, Waterloo Co., Ont.

### A Visit to Illinois.

I took the cars at South Bend, on Saturday morning the 19th of December, and arrived safely at Chicago at about half past six o'clock, where after waiting a short time, I took the train to Gardner, in Grundy County.

Here I met Bro. Bachman, with whom I made arrangements to attend meeting the next day, and then visited my father-in-law and family who live some distance from town.

The next morning, according to our agreement Bro. Bachman and I attended meeting in the neighborhood where the brethren Melcher and Henry Shelly reside, some nine miles south east of Bro. Bachman's. When we arrived at the place of meeting, Bro. Shelly had already commenced the meeting by reading a portion of Scripture in the English language. As there are a number of persons in this vicinity who do not understand the German language, Bro. Shelly feels it his duty to preach also in the English language. It afforded me much pleasure to form an acquaintance with the brethren and sisters in this place.

On Thursday evening we had meeting at Wood's schoolhouse. On account of the weather being very cold the congregation was but small, yet I was not discouraged, for I knew the Savior promises, that where two or three are gathered in his name there he will be with them.

On Sunday the 27th, we had meeting at Bro. Bachman's house, where a goodly number came together. We had a very pleasant meeting, and by the grace of God we hope the seed sown in

weakness, may grow up in strength and bring forth fruit abundantly to the honor and glory of God.

We spent the afternoon in the effort to edify and encourage one another in the faith, and after a season of singing and prayer we separated. O brethren, let us not faint nor grow weary in well doing, and we shall meet again.

I spent some time in visiting among the brotherhood and my acquaintances and in religious conversation with those who have not yet taken upon themselves the yoke of Christ. I conversed especially with one person, who I thought was much concerned about his soul's salvation. I enjoyed myself much. O my dear reader, may God help you to choose that good part which shall not be taken from you. I arrived home on the 31st, and thanks be to God, found my family in usual health.

I also feel thankful to the brethren and friends for the kindness they manifested towards me. May God reward them richly. I had felt too unworthy to attempt to give an account of my journey, but after reading the last number of the *Herald*, I was so overcome by the many encouraging words of admonition it contained, that I was prompted, by the help of God, to make the attempt, and thus endeavor to improve my small talent. I must say that I regret that I have not taken a greater interest in our monthly visitor, and tried sooner to improve my talent. O brethren and sisters, let us improve our talents though we have but one. Let us not bury it, but endeavor to get gain, and if possible have our paper entirely original. I feel assured that many hearts are made glad through its columns. May God help us all to be more humble and more zealous in the cause of Christ and in the upbuilding of his church, and may the spirit of God abide with us all in my prayer. Amen.

SAMUEL YODER.

South Bend, Ind.

Selected for the Herald of Truth.

### A Sermon to a Preacher.

Never shall I forget the remark of a learned legal friend, who was at one time somewhat sceptical in his views. Said he to me: "Did I believe as you do, that the masses of our race are perishing in sin, I could have no rest. I would fly to tell them of salvation. I would labor day and night. I would speak with all the energy and pathos I could summon. I would war and entreat my fellow-men to turn unto Christ, and receive salvation at his hands. I am astonished at the manner in which the majority of you ministers tell your message. Why, you do not act as if you believed your own words. You have not the earnestness in preaching that we lawyers have in pleading. If we were as true as you are, we would not carry a single suit."

A decade of years has passed away since that remark was made. I bless God it was addressed to me. It put a fire in my bones which I trust will burn as long as I live. God preached a stirring sermon to me that day by the mouth of that infidel lawyer.

REV. P. SNEYKER of New Brunswick.

This little sermon I have reason to hope will prove a timely hint to at least a portion of the ministering brethren of this day. If, as a general thing there was more loving earnestness among those who are set apart as

watchmen upon the walls of Zion, more of an inward desire for the salvation of fallen man without respect to person, then we could have the hope that there would be less contention and discord among christian professors, and less straying off upon the broad road to ruin.

My dear brother-laborers in the cause of Jesus, let us reflect well upon the teachings of this little sermon. And if we have the honest conviction within us, that we have been striving to put forth every effort to rescue fallen man, then it will surely encourage us to go onward and strive still a little harder in the good work of the Lord. But if upon due reflection we find that we lack the christian earnestness in the good work, if we find that we have only looked for the salvation of our fellow-man at our leisure, O then let us come to the throne of Grace and seek pardon, and the power of the Holy Spirit to become useful in our high calling. Let us (as fellow-servants in God's vineyard), pray for each other, that the Good Shepherd may be with us all, and give us more earnestness in our calling, more love to one another, and more union in action.

If we could be one united band of preachers, going forth in real earnestness proclaiming the tidings of salvation, how much stronger we would be to tear down the strongholds of Satan, the enemy of eternal happiness.

D.

### Isn't It True?

We think but few, who use it, are aware how much injury they are receiving from chewing, smoking, or snuffing tobacco. Neither are they aware how offensive it is to those who do not use it; for if they were, we feel sure they would quit it at once, to please their friends, even if there were no other reason; but when we consider its injurious effects upon the physical, intellectual, and moral constitution of man, there are reasons for breaking this bad habit which should lead every one to bid it an eternal farewell.

In one of our exchanges an able writer, who makes no profession of religion, when contrasting the moral effects "of liquor or beer drinking, and the use of tobacco," says, "the latter at least is the equal in its immoral tendency to any other bad habit. Millions are the unconscious criminals, and millions the unconsistent, innocent sufferers. Thousands are, day by day, wearing their lives and health away, as well as that of those to whom they are the most intimately related."

We are most fully satisfied that this is true. We are glad to find the attention of our brethren and sisters is being called to this subject, and that many have already broken off from the bad habit, and now feel much better than when they used it. Let others follow their example.—*World's Crisis*.



## Children's Column.

### Will you help me?

Dear children: As brother Funk has given me charge of the Children's column, I feel that I have a great work to do, and shall need help; I feel as though I had just commenced working in a very large field.

Suppose your father or brother had a large field of wheat to harvest; the wheat was intended, some for bread, some to sell and with the price to buy clothing and other necessities, all for the benefit of the whole family; suppose there were six or eight or more members in the family, all healthy and able to work, but none of them willing to help father or brother in the field, but would lie under the shade tree, looking on, while he was toiling and sweating in the heat of the sun from day to day, for two or three weeks; do you not all think it would look very hard? If the whole family had joined in and helped, how much sooner it would have been done; in three or four days the whole field might have been cut and put on shocks; and how encouraging it would have been to father or brother, and how much more he would have loved the rest for so kindly helping him.

Now I am in just such a field; my work is intended for the benefit of each little reader; it is for the purpose of making you happy in this world, and to secure to each one a home in heaven after death, where all who obtain it will be unspeakably happy for ever.

What makes the field look so large to me is this: There are perhaps from fifteen to twenty thousand little boys and girls who will read the *Children's Column*. Just think what a large company of children this would be if they were all together! Oh how encouraging it would be to me if I could have the assurance that all these children could be gathered into the fold of Jesus and be happy.

Come then, all of you and help me. I do not expect each one to write articles for the *Column*; some of you perhaps can, and those who cannot, can encourage me by saying they love to read it. We are now as one happy family, traveling on the same road together; although I never expect to see many of you in this world, yet I love you all most dearly, and should rejoice if I could take each of you by the hand and speak a kind word to you. Let us all love one another, and be kind to one another, and let us love God who is so good and kind to us. Let us love Jesus who died for us and wants us all to come to him and be happy with him forever.

I also ask your fathers and mothers, your brothers and sisters to help me by sending me some good little articles, (I want no long ones), and I ask those who love the Savior to pray for me and send me words of encouragement, and thus you may all help me and work for me and I for you, and we shall all be working for Jesus. Oh how pleasant it will be for us all to be working for so dear a friend as Jesus.

I shall call you Jesus' little lambs. He once told Peter to feed his lambs. I shall try to feed you each month, by sending you something good to read.

Now children, I hope you will all try to be kind and obedient to your father and mother, be kind to each other, and do not quarrel with your little brothers and sisters. All who love Jesus are my little brothers and sisters, and I am your  
BROTHER HENRY.

For the Herald of Truth.

### Honor thy Father and Mother.

Dear children, do you wish to read the first commandment with promise? It was first given to Moses. You may find it in Exodus 20: 12; also in Paul's epistle to the Ephesians, 6: 1, 2. It reads: "Children, obey your parents in the Lord: for this is right. Honor thy father and mother; which is the first commandment with promise." The promise is in the 3rd verse, and reads: "That it may be well with thee, and thou mayest live long on the earth."

This is something which every child should try to do. Oh what a precious promise: That thou mayest live long on the earth. It is only to those who honor their father and mother; and to do this, you must obey them; always speak mildly to them; not get angry, nor speak cross words to them when they ask you to do something for them, but help them all you can.

It is very wicked for a child to disobey its parents. God pronounces severe punishment upon those who dishonor father and mother. It is for this reason that I write to you; because I often see children who grow up and are very wicked; they swear, lie, steal and break the sabbath; they dishonor their parents by speaking to them in a disrespectful way, and refusing to do what they ask of them. This is very wrong; it will bring them to ruin and destruction; they can never be happy.

I hope none of my little readers are guilty of such acts. I trust they all wish to be happy and therefore will not commit any such bad acts. If you wish to be happy dear children, you must always do that which is good and right. The child that does all the good it can, will be loved by both God and man.

Here are two beautiful little prayers, one for evening and one for morning, which I hope all the children will learn.

#### AN EVENING PRAYER.

Now I lay me down to sleep,  
I pray the Lord my soul to keep.  
If I should die before I wake,  
I pray the Lord my soul to take.  
And this I ask for Jesus' sake.

#### A MORNING PRAYER.

Now I wake and see the light;  
'Tis God who kept me through the night;  
To him I lift my voice and pray  
That he would keep me through the day.  
If I should die before 'tis done,  
O Lord, accept me through thy Son.  
K. W.

### A good Resolution.

'Ome children, let us commence to read the Bible together, and thereby find out what is written therein. "Search the Scriptures," says the Savior, "for in them ye think ye have eternal life, and they are they which testify of me." John 5: 39.

I am a little girl a little over ten years old; I have thought I would try how often I can read the Testament through until I am grown up, if I am permitted to live so long. I desire to know through the *Herald*, how many children will join in with me to read the good Book, which, if we become obedient to its precepts, will lead us all to that beautiful world, where there are many children, and where it is more lovely than on the playground, yea, where there will be an eternal Sabbath.

How can we obey God's word when we do not know what is contained therein? and how can we be sure what it contains unless we read it ourselves?

Elkhart Ind.

MARY HUBER.

May God bless you, dear little girl, and help you to carry out your resolution and give you wisdom to understand his blessed word. I hope you will try to obey what you learn therein. Will not all the little readers of the *Herald* join in with this little girl in reading the Bible? It will be the best thing you can do, and I am sure you will never regret it. Let us hear how many are willing to try.

BROTHER HENRY.

For the Herald of Truth.

### Let Us Try.

"Thy word have I hid in my heart." Ps. 119: 11.  
"Yea thy law is within my heart." Ps. 40: 8.

A little girl in Canada, nine years old, writes that she has committed the ten commandments to memory this winter.

Well done my little friend. Now please read the 14th chapter of John, and notice the 15th, 21st and 23rd verses. How many more of my little readers will follow the example of this little girl? You will find the ten commandments in Exodus 20th Chapter. Learn also the Lord's prayer Matthew 6th chapter, 9-13th verse. The name of this little girl is Catharine Hoover. May God bless her, and make her good and obedient, is the prayer of your  
BROTHER HENRY.

"Behold how good and how pleasant it is for brethren to dwell together in unity."  
"How beautiful is Christian love!"  
"How sweet the fellowship to prove  
Of kindred hearts in Jesus one!"  
Oh, this is heaven on earth begun,  
This glorious Christian Union!"

### The Past, Present, and Future.

A hundred years ago, not one  
Of us had sprung to birth;  
A hundred years to come, and none  
Can hope to walk this earth.

We are—we were not—here the mind  
Looks round with hopes and fears:  
This point is time—before, behind,  
Eternity appears:

'Tis yet through grace within our power,  
To choose what we would be;  
On the decision of an hour  
Depends eternity.

This hour, this moment let us take  
The narrow upward path;  
This hour, this moment all forsake  
The downward road to wrath.

O Lord, our shepherd, lost like sheep,  
Thy children go astray,  
Feed us with knowledge, guide and keep  
Our soul in thy right way.

So when a hundred years are fled,  
Remember this day's choice;  
On earth, though numbered with the dead,  
In heaven we may rejoice.

For the Herald of Truth.

### Two Streams, and where each flows to.

Let us suppose, dear young reader, that you are in a little boat which is drifting smoothly and rapidly down a river, and you can neither get your boat out of the stream nor prevent it from floating on with the current. You know that a few miles down the stream the river divides into two branches or streams. One of these streams, at its beginning, flows through a beautiful meadow; on either side of the stream are fine fruits and berries, but they are all poisonous. Still, tempting voices from the banks are calling you to "come on, and be happy!" but they are careful not to tell you that a little further on the stream flows over rough rocks, dashes over precipices, meanders through dismal and foul marshes, and, at last, plunges into a dark underground cavern in the bowels of the earth, away from the cheering light into darkness. The other stream, sparkling in the glad sun light, flows through green meadows and beautiful valleys to your home, where a hearty welcome awaits you. By one of these streams your boat will drift you through danger and darkness to death, by the other you go through sun light and happiness to your home. Will you not be very unwise and reckless if you do not use all your strength to guide your boat into the stream that will lead you safely and happily home, instead of allowing yourself to be deceived by the tempting voices, into the stream that flows over rocks and through marshes into darkness and death?

Well, we have only been *supposing* a case, hoping thus to throw some light on things as they are in your life. Now, let us come to facts.

*You are drifting down the stream of life—time is the current, and it is moving you surely and swiftly onward.* When you are old enough to know good from evil—right from wrong—then you have reached the point where the stream of your life separates into two widely different branches. One of these streams leads through the ups and downs of life to the beautiful city in heaven where neither trouble, sickness, sin, nor death can ever enter. All is there happiness greater than words can describe. The other stream leads over the dangerous rocks and whirlpools of sin and through the miry marshes of unbelief to the "bottomless pit" where endless woe prevails. Which of these streams will you choose to enter? Remember "*Now is the accepted time: behold, now is the day of salvation.*" When you once get into the wrong stream it is hard to stem the current and get up and back into the right stream; and the longer you sail down the wrong stream the further you get from the right one and the more difficult you will have in ever returning to it. *There is danger ahead!* Will you choose the stream that leads to God and light and glory and never-ending happiness with joyful angels and friends who have gone there before you? Or will you listen to the deceitful voices which would beguile you down the stream that will hurry you on to eternal evil?

Feb. 1869.

N. R. G.

For the Herald of Truth.

### A Duty.

I feel it a duty to try to write a few lines for the *Herald of Truth*, although it is in great weakness. I think the reading of the *Herald* is of great benefit to us all. We may gain much information from its pages. We get the ideas of our brethren and sisters, and also of others not members of our church, while all have the privilege of reading it, whether members of the church or not. For my part, I think it is very beneficial to a family, especially where there are children, for all will naturally want to read something, and how much better it is for them to read something that will encourage their minds to do good, and learn their duty towards God, who is not willing that their tender hearts should be led in the way to destruction, but that they should turn to him in the days of their youth and obtain everlasting life.

I know there are some who think that some evil might arise from it, but for my part, I consider it as a great blessing to us; yet it is true that there might evil arise from it, if it is not properly conducted; but evil may arise from almost anything. I think as long as we can bring no Scriptural reason for rejecting anything that is beneficial to

the church or to mankind in general we should try to bear with it. The *Herald* contains a great many Gospel truths, which, if we would but ponder them in our hearts, would undoubtedly do us much good. The word of God admonishes us to prove all things, and hold fast that which is good, but how often do we disobey this admonition. My mind is often led to reflect upon this neglected duty, and I have often thought it should not be so. When we see the faults of our brothers and sisters we are so apt to tell others before we tell them, and this we know is contrary to God's word. It is very often that we see the faults of others before we see our own; this should not be so; we should pull the beam out of our own eye before we attempt to pull the mote out of our brother's eye.

But I must confess that I often fail on this point. Is it not often our own fault that we are weak, that we lack faith and wisdom? It is because we do not put our trust in Him from whom we must receive every good and perfect gift. "Whatsoever ye ask in my name," says the Savior, "That will I do."

Elkhart, Ind.

WM. MOYER

For the Herald of Truth.

### A Thought.

A thought struck me to-day, which, though very simple, I do not remember ever having thought of before. It was this, will God give us another day? Certainly we do not expect this to be the last day of our lives. Well now, if he does give us another day, for what reason will it be? We certainly do not deserve to be blessed with any more time since we have been so carelessly spending the time which has been given to us. It will not be because of our good works, for if the Lord had dealt with us as we have deserved he might long ago have cut us off. Will it not be because he is long-suffering and patient? Not willing that any should perish, but that all should come to repentance and live. If the Lord in mercy will bless us with another day it will doubtless be for some good purpose; to give us another opportunity of working out our soul's salvation—of preparing for death. We read that the Spirit makes intercession for us with groans which cannot be expressed; perhaps this good Spirit has interceded for us to-day and many days that are past and gone. Is it not a great sin for us to live idle and thoughtless, and mispend the time which the Lord in mercy is giving us, and which we should spend in such a way as to honor him. Let us take heed to our ways, for it is written, "My spirit shall not always strive with man." Let us then while we are blessed with time and all the necessities of life, strive so to live as we will wish to have lived when time will be no more.

Elkhart, Ohio.

J. SUENE.

## The Study of the Bible.

It belongs to the Protestant Church to make great account of the Bible. For this it has been distinguished from the first days of the Reformation; and we hope the time may never come, when it shall be less sacredly regarded or highly prized. As an inspired revelation from God, and as meeting us in a darkened and perverted world, surrounded as we are by sin, error and temptation, all calculated to lead us astray and involve us in utter ruin at last, it fully merits, and should always receive, our deepest veneration, and excite our profoundest study.

But it cannot be denied, that our professed regard for the Bible is not always illustrated in such a manner as best to prove its sincerity. The claims of the Bible are not to be put off with eulogies, however high-wrought and beautiful these may be. There are many, who would be quite willing to fight for the Bible, who yet find it very difficult even to read it with any degree of concentration and care, to say nothing of shaping their lives by its precepts. Weeks and months, in the case of some, are allowed to pass away before they once turn to its sacred pages; and then, often, the only purpose that actuates them is an idle curiosity, or the desire to controvert the position taken by some one else in regard to its teachings.

With all the effort, that has been made in its favor, the fact still remains and is patent—the Bible does not sustain that sacred relation to the heart that it ought to sustain—is not for the general Protestant mind that holy and sublime interest that it should be—does not carry in it, that grand treasure which in words we attribute to it. Here and there an earnest, old-style Protestant Christian may be found, who in the way of practical attention to the Bible, consistently illustrates and forcibly proves his profession. He has giv-

en his heart and mind to the work of poring over its pages. Not only his spare time, but the time, also, which he cannot so well spare, he seizes and devotes to this purpose. It is the man of his counsel, and the guide of his steps. His earnestness is seen in the biblical literature which he has gathered, by which he is aided in unlocking its meaning and coming to the possession of its lofty truths. Thus he honors the Bible truly. He seeks to enter it, not simply with his own narrow mind, uneducated, or half educated, preoccupied and full of predilections and prejudices, nor yet with the best and most highly developed intellect. It deserves, he says, more than this. It is worthy of the best thought, guided by the most ardent prayers of all the ages of the Church. Into this he endeavors to live himself, so that he may be the better qualified properly to honor the Sacred Treasure, and from it derive those lessons which may guide him on his way through a perverted world to his Father's house.

But how seldom do we find such instances of Bible devotion at the present day! How seldom it is, that persons are found seeking aids, of the character indicated, to help them to a proper understanding of the Word of God! When it is read, it is for the most part in a perfectly disconnected way, without rule or system of any kind. The whole manner of Bible reading, as a general thing, shows plainly enough, that, however precious the Bible may be in itself, it is not for the readers what, by their professions, they say it is.

There is plainly a deception in regard to this subject. Our professions are ill sustained by our conduct. Love for the Bible, or attachment to it, is not, by any means, as great as we often suppose. How is this general carelessness to be accounted for? Not certainly on the ground of an insufficient effort to circulate the Holy Scriptures. No period has been more distinguished

for work of this character than the present. Besides, men are exhorted to read and treasure it with an earnestness, which certainly never has been surpassed; and yet the fact is, that previous periods are far in advance of the present in earnest, deep, prayerful searchings of the Word of God.

We press the question—why are the Holy Scriptures so superficially skimmed over, so thoughtlessly read or so generally neglected or dishonored? There is no fact but that has its producing cause somewhere or in something; and certainly there is such a cause for this. It is important, that we should understand it. In no other way can it be removed. The Holy Scriptures demand a reverence, which, we must all confess, they do not now receive. To cultivate this, the cause producing the present irreverence must be ascertained and removed. This must be ascertained, not by one mind, nor by one hundred, but by the general Christian mind. All earnest spirits are interested in this question. What mind, zealous for the glory of God and the proper honor of His Word, can rest satisfied with the present status of professedly Christian communities in their relation to the Bible? And then even the present posture of the mind in relation to the Scriptures, bad as it is, is rapidly growing into one that is worse. The evil seems to be increasing day by day. What must the end be? We shall not now indicate our own views as to the cause of this growing evil. Our object is to start the question in other minds; *Why is the Holy Bible thus neglected and dishonored, although so freely and generally circulated?* — *Reformed Church Messenger.*

## Instructions.

The dispensations of Providence, as well as the instructions of the Bible, are designed to glorify the Son of God by leading men to honor him as truly divine. The man who makes it his object to learn the will of God and to do

it, however it may affect him and his condition in this world, is like one who travels in the day-time when he can see objects distinctly and treat them according to their character; but a man whose great object is himself, and who seeks supremely earthly things, is like one who travels in the night, without sun, moon, or stars; he is in darkness, and liable every moment to fall and perish. To the believer whose soul is made alive by union with God through Christ, the death of the body will be only passing from this vale of tears to the Paradise of God, where a glorious immortality awaits him. Jesus Christ tenderly and deeply sympathizes with human sorrow. He delights in soothing the hearts of those that trust in him and turning their temporary mourning into everlasting joy. The exhibitions of the love of Christ in his word and his works, are treated by different persons in different ways. Some are led to trust in him as their Savior and give him their hearts; others bitterly oppose him and do what they can to hinder the progress of his cause; thus to one his teaching, by being received, becomes a savor of life unto life, and to another by being rejected a savor of death unto death. The means which sinners use to save themselves from coming evils, only hasten their approach and make them more terrible.

## Children learning the Art of Shooting and Stabbing.

I visited a school in Philadelphia, April 6th, 1842, and talked to the children about learning the art of shooting and stabbing. I endeavored to show how our common Father must regard it, when he looks upon us, his children, and sees us studying how to destroy one another. "When I was in the country," said Charles, a boy about twelve years of age, "the boys used to go through the Military exercise in their play-hours." "How did you play?" I asked. "Why," said he, "I was called Montezuma, and had men under me, and another boy was called Cortez and had men under him, and we fought battles."

"What did you fight with?" I asked. "Wooden swords, and wooden guns," said he. "How did you fight?" I asked. "We went through the manoeuvres," said he, "and marched about, and wheeled to the right and left. Then we came up and faced one another, and struck one another, and

each tried to drive the others off the field, and gain the victory." "But why did you play soldier, and fight battles?" I asked. "We wished to learn," said he, "to fight for our country, so that when we grow up we may know how to fight." "Against whom would you fight?" I asked. "The enemy," said Charles. "Is it right," I asked, "for children to learn how to kill each other?" Some said "yes," others "no." "You say, Charley," said I, "you played soldier, in order to learn how to kill your enemies?" "Oh! but we did it all in fun," said he. "But can it be right," I asked, "for children to learn to shoot and stab each other in fun? It seems to me that it would be much better to study how to love than how to destroy one another. Jesus came to save men's lives, not to destroy them. But you study how to kill men, so that when you grow up you may be expert at it."

Selected by J. G. STAUFFER.

[Thus we see how the children are educated and trained, even in early childhood, to acts of violence and cruelty; and who can estimate the great responsibility resting upon parents and teachers, who have the care of children. "Mother watch the little feet, that they may early learn to walk the paths of love, peace and brotherly kindness. Early train their little minds to think of the love of God, and to study love towards their fellow beings; and exercise their hearts in acts of kindness, and goodness, and thus you shall bring them up to fulfill the Saviour's command, "Love your enemies, bless them that curse you, do good to them that hate you and pray for them which despitefully use you."]

— The truths of the gospel, like the precious metals, may be so hidden as not to be found by those who desire them not, while to those who seek divine knowledge as for a hidden treasure, all things will be made plain.

## Christian Living.

"Whether we live we live unto the Lord." Rom. 12: 8.

"Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honor preferring one another; Not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope, patient in tribulation; continuing in prayer; distributing to the necessity of saints, given to hospitality: Bless them that persecute you; bless and curse not." Rom. 12: 9-14.

The apostle Paul wrote many exhortations on the various duties of christian living; and though mostly addressed to the converted Jews and Romans of old, they are still as applicable to us as they were to them eighteen hundred years ago. In them we find many excellent lessons. Plainly yet kindly, he reminds us of the duties we owe to God, to our fellow-man and to ourselves. His exhortations are a safe and sure guide in our journey through life; and if we faithfully keep his admonitions, we have the assurance that we are living unto the Lord.

In the verses here quoted Paul alludes to the every day duties of life, and speaks of brotherly love and affection; of zeal, and joy, and patience in trouble—benevolence, hospitality and humility; and a spirit of prayer and forgiveness. The christian's love must be without dissimulation: it must be without selfishness—without hypocrisy: a genuine love to all men, exercising through the spirit unto unfeigned love of the brethren, and loving one another with a pure heart fervently. Evil in every shape and form we must abhor. Our thoughts and desires must lead us to seek peace and pursue it, so that we may depart from evil and do good, and thereby have a genuine love for cleaving to all that upon which we may ask the Savior's blessing.

In being kindly affectioned one to another with brotherly love, or in the love of the brethren, we



must by a proper respect, honor all men, and exercise towards others those feelings which we wish them to exercise towards us; for christians are all equally the children of God, and as Christ is our example of christian living, and commanded us to let our light shine, we must not overlook the importance of setting a right example unto each other as well as to the world, in courtesy, kindness and respect; by doing which we obey the words of the apostle, in honor preferring one another; as also the exhortation, Likewise ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility; for God resisteth the proud and giveth grace to the humble.

Not slothful in business; but we are to be diligent in laboring for our bodily and temporal wants, to the end that we provide ourselves with the necessary things of life without depending on others, and have also to share with those who may be in want; even as Paul himself, when he says: "These hands have ministered unto my necessities, and to them that were with me. I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." To be fervent in spirit; serving the Lord, is to act with body and mind, and wisely and perseveringly discharge the various duties of life, so that we may serve God acceptably, with reverence and godly fear, and then we may rejoice in hope; of future glory.

In tribulations, in our trials and troubles through life it is our duty to be patient, and let patience have her perfect work, that we may be perfect and entire, wanting nothing. A habit of continual prayer is enjoined, and in this duty we must be fervent, earnest and persevering—For the effectual fervent prayer of a righteous man availeth much. Hospitality we are not only to extend to one another, but to all;

especially those who are in need and have particular claims upon our christian sympathy and charity. Elsewhere the apostle says, "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares." Bless them which persecute you; bless and curse not; for Jesus himself has said, "Blessed are ye when men shall say all manner of evil against you falsely, for my sake." But in suffering persecution and reproach we must remember that it must be for "righteousness sake," and the reproach must be uttered "falsely." There is no blessedness in provoking persecution wilfully, or by our own imprudent acts; nor in reproach, when founded in truth, or on our own folly. The blessedness of these Christian virtues consists partly in the present peace and consolation, which attend them, and partly in the future reward of divine approbation. F.

Elkhart, Ind.

### Boys Using Tobacco.

A certain writer says about boys who use tobacco: "It has utterly spoiled and utterly ruined thousands of boys. It tends to softening and weakening of the bones, and greatly injures the brain, the spinal marrow, and the whole nervous fluid. A boy who smokes early and frequently, or in any way uses large quantities of tobacco, is never known to make a man of much energy, and generally lacks muscular and physical as well as mental power. We would particularly warn boys who want to be anything in the world to shun Tobacco as a most baneful poison. It injures the teeth. It produces an unhealthy state of the throat and lungs, hurts the stomach, and blasts the brain and nerves."

THE LORD takes pleasure in those who fear him. They rest in his love, they are his children, and as their persons, so their services are accepted in the beloved; their prayer is his delight, and their alms are the odor of a sweet smell; he views their motives, and passes by their mistakes; he regards their wishes and desires, and says in their failures, "It is well that it was in thine heart.—Joy."

### Do Good.

By ANNIE HOWE THOMPSON.

Do good when you can,  
There is plenty to do,  
For each fleeting moment we live.  
There are sad hearts that yearn  
For words kind and true!  
There are wrongs to forget and forgive;  
There's the naked to clothe,  
—And the hungry to feed;  
There's the mourner to soothe and to cheer;  
There are truths to declare,  
And the Bible to read,  
To the erring and ignorant here.

Do good when you can,  
There is plenty to do  
For every bright hour as it flies;  
From the tempter's dark snares  
There are feet we may woo,  
Into paths that lead up to the skies.  
There are hearts like the rock,  
On that far desert strand,  
Which the good prophet smote long ago,  
From whence, if but touched  
By a kind loving hand,  
The purest of feelings may flow.

Do good when you can,  
There is plenty to do,  
For the aged as well as the young:  
O'er steep rugged paths  
There are mosses to strew,  
—And there are songs to be written and sung.  
There are teachers, and preachers,  
And Bibles to send  
To the heathen far over the wave;  
There's the weak to protect,  
And the wronged to defend,  
And the sinner to warn and to save.

Do good when you can,  
There is plenty to do;  
O never a kind action shun!  
In beauty 'twill bud,  
And will blossom for you,  
When life and its duties are done  
—And O 'twill be sweet  
When the Master shall say,  
Here's a robe, and a harp, and a crown.  
In these beautiful realms  
Of bright endless day;  
At my side, faithful servant, sit down.

### Married.

On the 28th of Jan., by Pre. John P. King, JONATHAN HOOLEY from Champaign Co., and MARIA YODER from Logan Co., Ohio.  
On the 7th of Feb., in Livingston co., Ill., by Christian Rupp, JACOB STREIL and CATHERINE GASBO.  
On the 7th of Feb., at the house of the bride's father, on Pretty Prairie, La Grange co., Ind., by Bish. Benj. Shrack, MARTIN ZIEGLER of Wayne co., Ohio, and LYDIA NASSINGER of the above named place.

On the 8th of Feb., in Livingston co., Ill., in the house of Pre. Christian Schloegel, by Christ. Rupp, JOHN GASBO and CATHERINE SCHLOEGEL, and CHRIST. SCHLOEGEL and MAGDALENA DIECK.  
On the 11th of Feb., at the house of the bride's father, at Haw Pateh, Noble co., Ind., by Bish. Isaac Schmucker, GIDEON ZOOK, of Wayne co., Ohio, and MARTY HARTZEL of Noble co., Ind.  
On the 15th of Feb. by Pre. John P. King, JOHN R. YODER from Logan Co., and FANNY KATTFARM from Champaign Co., Ohio.  
On the 18th of Feb., by Bish. Joseph Miller, JOHN NISLEY and MAGDALENA MILLER, both of La Grange co., Ind.  
In Metamora, Woodford co., Ill., by Pre. Chr. Esh, at the house of the bride's mother, JOSEPH SHERTZ and ELISABETH GINGERICH.

### Died.

On the 25th of July, in the Sonnenberg Church, in Wayne co., Ohio, CHRISTIANA KILCHOFER, aged 62 years, 6 months and 26 days. She was buried on the 27th on the Sonnenberg burying-ground, on which occasion C. D. Steiner and Ulrich Sommers preached appropriate funeral discourses, the latter from the words, "Blessed are the dead which die in the Lord." Rev. 14: 13.  
On the 29th of Sept., 1868, in Stark co., Ohio, SAMUEL, youngest child of Samuel and Anna WAYLAN, aged 1 year, 3 months, and 6 days. He was buried on the 30th at Horst's Meeting-house. Funeral sermon by Henry Martin.  
On the 9th of Nov., 1868, in Dallas co., Mo., BENJAMIN SWARTZ, aged 56 years, and 18 days. He was a faithful member of the Mennonite Church. He was buried on the 10th. We deeply feel our loss, yet we hope our loss in his eternal gain.  
On the 15th of Nov., 1868, in Waterloo co., Ontario, SAMUEL BRICKER, aged 92 years, 3 months and 29 days. He was buried at Eby's burying ground. Funeral sermons were preached by Abm. Weaver and John Bear, from 1 Thess. 5: 9, 10 and Rom. 6: 7. He was born in Pennsylvania.  
On the 3d of January, in Waterloo co., Ontario, of the infirmities of old age, JACOB KOLS, aged 81 years, 8 months, and 16 days. He was buried on the 6th at Eby's burying ground. Funeral sermons were delivered by E. Detweiler, from Luke 10: 42, and Jos. Hagy, from Rom. 14: 7-8.  
On the 5th of Jan., in Livingston co., Ill., Veronica Summer, aged 51 years, 7 months, and 20 days. On the 7th her mortal remains were consigned to their resting place, followed by a large concourse of friends and relatives. She was a faithful member of the Omish-Mennonite Church. Funeral discourses were delivered by John P. Schmitt and Christian Schloegel.  
On the 17th of Jan., in Lancaster co., Pa., JOSEPH HORST, aged 6 months, and 12 days. Funeral addresses by Tobias Wanner and Benj. Horning.  
On the 18th of Jan., widow VERONA BECKER, aged 75 years, 8 months, and 13 days. Her maiden name was KILCHOFER; She was buried on the 20th at the Sonnenberg burying ground, on which occasion appropriate discourses were preached by Christian Sommers and Christian Schneck, the latter from Ps. 120: 6. "They that sow in tears shall reap in joy."  
On the 21st of Jan., in Lancaster co., Pa., Christian Zimmerman, aged 70 years, and 13 days. He was buried on the 24th, at Zimmerman's family burying ground. Funeral discourses were delivered by Samuel Good and Pet. Moser.  
On the 25th of Jan., in New Britain Twp., Bucks co., Pa., of heart disease, PHILIP SWARTLEY, aged 70 years, 10 months, and 27 days. He was

buried on the 28th at Line Lexington Meeting-house, where a large concourse of friends and relatives followed him to the grave. Funeral discourses were delivered by Isaac Rickert, Josiah Clemmer and William Yeasick. Text: Rom. 8: 12, 13. He was sick about four months. He bore his afflictions with great patience, and had a desire to depart this life. He leaves a wife and nine children to mourn their loss. We hope he rests in peace with the saints and the redeemed of the Lord.

On the 25th of Jan., in Waterloo co., Ontario, CATHERINE KOLS, aged 56 years, 8 months, and 4 days. She was buried on the 28th by which occasion funeral addresses were delivered by the brethren Daniel Wismer from Rom. 12: 11, and Joseph Hagy from Ps. 59: 5, 6. We cherish the good hope that, if we remain faithful, we may meet her again with Jesus, where she was longing to go.

On the 25th of Jan., in Elkhart co., Ind., of consumption, Bro. Edmund Michaels, aged 48 years, 10 months, and 23 days. Bro. Michaels had deferred the important matter of seeking his soul's salvation within a few months previous to his death, when we could say of him as Saul of Tarsus, "Behold he prayeth." Undoubtedly his prayer was heard like that of Cornelius, and answered to him to the joy and gladness of his heart and deliverance of his soul. Bro. Michaels lived from the time of the confession of his faith as a sincere christian professor, and said he, "If I never recover again it will be well with me." These were words of consolation to his family and friends that stood around his bed. His last words were, "I go to Jesus." Many attended his funeral. A funeral discourse was delivered by D. Brenneman from John 17: 24.

On the 28th of Jan., in Woodford co., Ill., of infirmity of old age, Pre. Jonathan Yoder, aged 73 years, 4 months, and 26 days. On the day of his death several brethren visited him, whom he kindly conversed, so that no one thought him to be dangerously sick. In the afternoon at two o'clock he laid himself down and softly fell asleep in the Lord, without giving any symptoms of pain. He was buried on the 30th, in McLean co., Ill., where his wife, who died some years before him, was buried. Appropriate remarks were delivered by Jacob Zehr, Christian Riser, and Joseph Stucky.

On the 31st of Jan., in Markham, York co., Ont., Jacob Raemer, aged 63 years, 6 months, and 6 days. He was buried on the 2d of February, at Wideman's burying-ground. Funeral discourses were delivered by J. Wideman and J. Steekly from Tim 4: 4-6. He suffered a protracted disease and the greater part of five years was confined to his bed. He bore his afflictions with christian fortitude and resignation. We hope he has met his God in peace and now rests from all his labors, where affliction or pain shall be known no more.

On the 2d of Feb., in McLean co., Ill., son of Christian and Elizabeth BUNDELBERG, aged 1 year, 3 months and 8 days. Funeral sermon by Pre. Joseph Stuckey, from Mark 10: 13, 14.  
On the 3d of Feb., in Shippeck township, Montgomery co., Pa., of old age, ISAAC HINSHBERGER sen., aged 89 years, 9 months, and 22 days. He was buried on the 6th at the old Shippeck Mennonite burying ground. Discourses were held by Jacob B. Munch, Samuel Harley, Joel Rosenberger and Geo. Detweiler.

On the 10th of Feb., in Wayne co., Ohio, of palsy, Bro. ADAM BRENNEMAN, aged 79 years, 7 months, and 19 days. He was buried on the 12th at Martin's meeting-house. Funeral discourses were delivered by the brethren, H. Berry, and B. Horst, from 1 Cor. 15: 54-56. He left a widow, and 9 children, and a goodly number of grand children, to mourn their loss. O that they might all be prepared, finally to meet him in heaven, that glorious rest, which is prepared for the people of God.

On the 13th of February, 1869, in Elkhart co., Ind., BARBARA, wife of John KINSEMAN, aged 33 years, and 15 days. She was buried on the 15th. Funeral discourses by J. M. Christopher, Daniel Brundage, and Daniel Yoder, from John 16: 15. She leaves a husband and 6 children to mourn their loss; but they weep not as those who have no hope. She was a faithful member of the Omish-Mennonite Church. Her maiden name was Steebly. Six days before her death she was at the house of worship, in apparent good health. This is another warning to those who think that health and strength will insure to them long life.

On the 13th of Feb., in Elkhart co., Ind., DIADEMA KINZIE, aged 78 years, 6 months, and 13 days. Funeral address by D. Brenneman from Psalm 90: 12.

On the 14th of Feb., in Milford township, Bucks co., Pa., of consumption, CATHERINE, daughter of HENRY B. STAUFFER, aged 21 years and 7 months. She was buried on the 17th, at the old Mennonite meeting-house in Milford, on which occasion appropriate discourses were held by John Allebach, Jacob Reidler, and Abm. Young.

On the 17th Feb., in the Bethel Church, Monticau co., Missouri, of infirmity of old age, BARBARA LUGMUEL, widow of John Lugmuel, aged 79 years, 1 month, and 12 days. She was born in Canton Bern, in Switzerland, and came to America in the year 1824. They settled themselves in Wayne co., Ohio, where she became a widow in the year 1833. Last March she moved with some of her children to Missouri, to the place where she died. She was in good health until the Lord called her home to where she was longing to go. She was buried on the 19th, at the Newkirk burying ground, by which occasion funeral discourses were delivered by Martin Good and John Singer.

On the 19th of Feb. in Walnut Creek township, Holmes co., Ohio, of inflammation of the brain, Lydia, daughter of Jonathan M. Miller, aged 10 years, 2 months, and 10 days. She was buried on the 21st, at the Union burying-ground of the Omish-Mennonite Church. Funeral discourses were delivered by Eli S. Miller from Mark 10: 13-16, and Abraham Mast from Ps. 127: 4-8.

In the Lunatic Asylum, in Indianapolis, Ind., of convulsive fits, on the night of the 25th of February, MARY, wife of Francis B. Weaver, aged 35 years, 5 months, and 14 days. Her remains were brought to her home in Elkhart county, Ind., where she was buried at Schaum's meeting-house, on Tuesday the 2d of March. Funeral sermons were delivered by the brethren Jacob Beiler and D. Brenneman from Job. 7: 16. "I would not live away." A husband, and five little children, with a large concourse of relatives and sympathizing friends followed her remains to the grave. Though affected for some weeks, previous to her death, by a disease, the nature of which tended to destroy the reasoning powers, and bewilder the mind, her conversation was chiefly of a religious character. She was for many years a consistent member of the Mennonite church.

### Letters Received.

Philip Roudet; M F Rittenhouse; Henry Lantz; Sam. Y Shantz; C B Nisley; it is all right. Only circulate the paper. Lizzy Kessler. Thanks for your kind letter. Mary Denardoff. The money was received, and the papers sent. Simon Hildebrand; Mary Fletcher; Jacob Yoder; John Freed; Jacob Riehl; Benj. Ebersole; Henry Ellabarger; it is all right. M A Martin; J C Leubman; P Naffziger; J N Drubach; Franklin A Ross.

Mennonite Book Store, Book and Job Printing, and Book Bindery, by J. F. FUNK & Bro., Elkhart, Ind.



he in his wisdom and goodness designed the Church and commanded his people, his disciples, those forming the Church of Christ, to teach all nations, and tongues, and he that believeth and is baptized shall be saved.

God had his heavenly truths and dealings with the Children of men revealed, expounded, and explained through his servants, in all ages of the world. Noah was a preacher of righteousness; declaring the judgment of God to the sinful and corrupt antediluvians. The patriarch fathers were all priests of God, as far as their dominions extended. God raised up prophets, kings and priests in later times who were among the chosen generations of his people, expounders and teachers of his law and his promises. Jesus Christ the Son of God, was the Lion of the tribe of Judah, the Royal Teacher, the King of Kings, the Prince of Peace, the Chief among ten thousand, the one altogether lovely, who taught as one having authority, and spake as man never spake. And his last command comes down to us through the lapse of eighteen centuries with unabated force. "Go ye into all the world and preach the Gospel to every creature." Mark 16:15.

Hence we see that the Church, under the blessing of God, is to be the great moral teacher of the world. To his people God reveals himself and manifests himself in a special manner, and these truths which the Church believes and practices, are the same that shall be the means of converting to God all who will accept them, and it is the duty of the Church to teach this way of life, and truth, and holiness unto all men, and if possible bring the whole world to Christ. She must not only teach and instruct her own children or members, but all the world—all men, of all nations, tongues, colors, and conditions, and thus one duty assigned to the Church is fulfilled.

But another design of the Church

is to accept, and observe, and maintain all the great truths which God has revealed unto her through his word. They are worthless if only taught and not practiced. The teacher must practice as well as teach. He must teach by example as well as precept. Truth unobserved and not applied will not make men better in any sense of the word. Therefore the Church, as a body, as well as each individual Christian must observe and practice the commandments of God, and they may hope for the promises.

She must uphold the ordinances of God, such as baptism and the Lord's supper, the washing of the saint's feet &c. She must practice the peculiar commandments of the Gospel which Christ taught and which every Christian is in duty bound to keep. She must manifest a holy life, humility, meekness, love, hospitality, non-resistance to evil, &c.

In all things the Church must show herself a pattern of goodness, purity, holiness, virtue, truth, justice, righteousness. She is the Church of God and therefore she must be God-like in all things. Prejudice, pride, self-exaltation, partiality and such like things must be far from her.

And if the Church thus embraces the principles of the religion of Jesus and adorns all her pillars therewith, and is zealous in spreading abroad the knowledge of the same, she will fulfill the grand design of God in establishing her among men and become the salt of the earth and the light of the world, as the Savior says, "Ye are the salt of the earth." "Ye are the light of the world; a city that is set on a hill cannot be hid." Matt. 5:13-15. The Apostle also says, "The Church of the living God (is) the pillar and ground of the truth."

From the above we may then conclude that the design of the Church is, to show forth the goodness of God to man, to receive and

observe all the ordinances and commandments of God, and thus to be the salt of the earth, preserving the knowledge of God and his righteousness, and thus preserve the world from universal corruption, and to be a means in the hands of God, unto the salvation and redemption, through Jesus Christ, of the whole world. Much more might be said in this connection but we forbear for the present.

JOHN F. FUNK.

For the Herald of Truth.

#### CAST YOUR CARE ON THE LORD.

"Casting all your care upon him; for he careth for you."  
1 Pet. 5:7.

I will try to write a few lines for our worthy paper, but it is a hard task for me to write upon so critical a subject, as I am not much accustomed to write, but if through the help of God I may be enabled to do something to his honor and glory, and that may conduce to the salvation of our never-dying souls, the burden will be light.

If I know my own heart, I do not desire to write anything that is contrary to the word of God, for I know that my words are nothing if they do not agree with the word of God. Paul says: "Other foundation can no man lay, than that is laid which is Jesus Christ." The Savior says: "I judge no man, but the words which I have spoken, the same shall judge him in the last day." Jn. 6:15; 12:48. The apostle also says, 1 Cor. 11:31 "If we would judge ourselves, we should not be judged." He means judging by the word of God. So it is very necessary that we should live carefully in this world, for as the tree falleth so it lieth.

God has given us the beautiful promise that he will care for us. Should we not then accept this promise and cast all our cares and all our fears upon him, for if God be for us, who can be against us?

All power in heaven and on

earth belongs to God, and he can take our lives at any time, or he can prolong our days as he sees fit. He killeth and he maketh alive, and all things are under his constant and especial care, and it is his will that we should trust in him, and place all confidence in him, just as a little child trusts and confides in its mother.

Now let us carefully examine several points, and consider whether we have that unreserved confidence and trust in God which we ought to have. Now, for instance, when we insure our property, our buildings &c., do we manifest that trustful confidence in God which his true children should always possess? Do we not put our trust in something else and take the arm of flesh for our defence and our refuge? And again, when we erect lightning-rods to our buildings, are we not putting our trust in something aside from God? Do we not put our dependence in these things and look to them for the protection of our property, when we ought to look to God alone? Should we not rather in view of these things endeavor to say with Job, "the Lord hath given, and the Lord hath taken away, blessed be the name of the Lord."

Now we often hear of buildings being struck by lightning and burning away, with lightning-rods attached to them, and even if we knew that lightning-rods were a certain protection to our buildings, would it be right in the sight of God to have them? If God sees proper to chastise us, why should we seek protection in these things? Would not this be manifesting somewhat the spirit of a disobedient child? And do we not continually see how that the world seeks protection in those perishable things, yet finds no security therein. "After all these things," says the Savior, "do the gentiles seek," that is, the world, and we as a christian people are to be a separate people, casting all our care upon God alone.

Christ tells us in his sermon on

the mount, Matth. 6:26, and Luk. 11:34, that the light of the body is the eye; if therefore thine eye be single, thy whole body shall be full of light. Now can we say that our eyes are single, if we look to God for protection with one eye and with the other to Insurance Companies and lightning rods? Is not our confidence thus placed in earthly things? Then there are also those who feel that they must have a part in the political affairs of our country, and have so much confidence in the ballot-box that they go and vote, but the Word expressly tells us that we cannot serve God and mammon; that is, God and the world. Now, are we not giving the world our service when we go to the ballot-box. Have we not lost confidence in him who has said, all power is given to me in heaven and on earth, and who "removeth kings and setteth up kings" (Dan. 2:21.), and of this we have many instances; even in our own country. How many of our Presidents has God seen fit to remove before their terms of office had expired? and we know that even the life of the present President is just as uncertain as ours, but we are commanded to pray for our government, and for all in authority, so that we may have the privilege of leading a quiet and peaceable life. This would be casting our care upon God, to pray for all that we are commanded to pray for, and let the world care for those things which belong to them. Christ also says, "My kingdom is not of this world, else would my disciples fight." And we also find that when they would take Christ and make him king by force, he would not, but departed into a mountain by himself alone. He is the way, and commands us to follow in his footsteps. Now let us pause and consider a little before it is too late. If it is not right for us to fill offices, is it right for us to help to elect others to fill them? If we maintain that it is wrong to kill, and help to put a man in a position where he must take the life

of his fellow-man or perjure himself, are we not making ourselves partakers of the wrong? Dear brethren, the path is described as a narrow one, and I am really afraid, we are making it too wide, so that we are in danger of missing the happy end. Would this not be lamentable?

Now there is one thing more in regard to these three things mentioned, namely, Brethren insuring their property, putting lightning-rods to their buildings, and going to the polls to vote. They have all been prohibited by our conferences, the two former ones have been forbidden for over thirty years, and in regard to the latter, ministers and deacons also have been forbidden to go to the polls and vote ever since I can remember, and the members also have been admonished not to go. Now of late I have been to several conferences where it was strictly forbidden and all present promised to observe the counsel of the conference in their respective churches. Now, Brethren, are we thus doing? If so, it is well. If not, let us remember what we promised? Will not God hold us answerable for our promises as stewards in his vineyard? This often causes strife; when members transgress these ordinances and are admonished, they often point to other churches, where they say, these things are tolerated. Now will God call us good and faithful servants when we promise thus and so to conduct our charge and then not try to fulfill our promise? But Christ says, without me ye can do nothing. So let us all pray for divine assistance in all the duties devolving upon us, and cast all our cares upon him; for he careth for us. — Now, Brethren, let us not be swift to condemn, but read and compare with the word of God, and if it accords therewith, give God the praise. But let us not reject it, because it was written in weakness by your unworthy brother and fellow-pilgrim

JOSEPH HOLDEMAN.

Wakarusa, Ind.

### Subject to the Higher Powers.

For the Herald of Truth.

(Continued from the March number 1868, page 33.)

"Whoever therefore resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation." Rom. 13.

It appears that the inspired apostle considered it necessary, under existing circumstances to make use of this strong reproof, to show his brethren or the new converts that who resisteth the power, let him be who-soever he will, or under whatever pretense he may do it, and engage in such acts as riots, rebellions or any other acts in any way injurious to the welfare and peace of a people or nation, acts in direct opposition to the will of Jehovah and the plain and simple doctrines of Christ and his chosen apostles, and also the very essence of Christianity; and therefore the apostle endeavors to impress upon their minds that Christianity will and does insure a blessing unto mankind, already in this world, and in the world to come everlasting life, peace and happiness.

Hence, then it is, that all such unlawful acts are condemned by God himself, and by our common christian doctrines and principles, and therefore whoever will make himself guilty of such unlawful actions and conduct, must and will receive damnation unto himself; for he (the apostle) shows plainly that such an one does not only transgress the temporal powers, but the ordinance of God, ordained for the temporal and eternal welfare of man.

Further the apostle endeavors to show them, although it may seem inconsistent to them, as new converts from the old Jewish church to the christian church to be under a gentle government, that it is not inconsistent with the will of God, and that God had permitted it to be so for particular reasons, and no doubt, it was necessary for the very purpose that God's will and design should be accomplished; for it was not God's will and design that the christians should rule the world in its present state by temporal authority or physical power, or that their kingdom should be of this world, for he says himself (Jn. 18: 36), "My kingdom is not of this world," &c.

Dear Reader, we may exclaim with the apostle, without fear of contradiction, "Great is the mystery of Godliness" (1 Tim. 3: 16), for God in his infinite wisdom and mercy has been long-suffering and merciful towards the rebellious Jews, although he had two very powerful reasons for giving them over to the gentile nations: 1, As a just retribution or punishment for their ungodliness, and continued deviation from his will, and 2, To teach their minds to look to Jehovah for the promised Messiah who was to redeem them from their sins as they themselves believed and not the Jews only, but also all the nations of the earth, but still, he did not give them over

to the worst of the gentile nations, but perhaps to the best and most cultivated of them, still for the purpose of showing them his mercy and long-suffering, and this is the point the apostle now refers to in the third verse of our chapter, for the rulers (meaning the permitted power of the Roman government, which is from God; although they are worshippers of idols, they are not a tyrannical nation that will punish you for good deeds, neither are they so likely to interfere with your religious principles as the superstitious Jews would be, for they were, in general, those that stirred up the gentiles when they did interfere. Now he means to say, You are safer under this power than you would be even under the Jews, if they were or could be a self-ruling nation), are not a terror to good works but to the evil. Wilt thou then not be afraid of the power that God has permitted them to have over you? Then do that which is good and thou shalt have praise of the same. Now it is clear and evident, that the apostle did not teach a subjective, but only a submissive obedience, and that his converts, as all believers in the gospel and the doctrines of Christ the promised Messiah, would have to follow both his doctrine and example. Now as Christ taught (and what he taught he also practiced), to render to Caesar the things which belong to Caesar and to God the things which belong to God (Matth. 17: 27), when he commanded Peter thus to do to avoid offense; so the inspired apostle, being mindful of his Master's teaching a strict non-resistant doctrine in his whole walk and conversation, avoiding all unnecessary disputes and offenses as much as possible, but not to turn away from or do anything contrary to the will of God or the doctrine of Jesus Christ, would sooner say, judge ye yourselves whether it is right to obey you as officers of the temporal power more than God who is the highest authority in existence and to whom belongs all power in heaven and in earth.

Here it appears very clearly that the apostle taught his brethren their duty towards God and man in every respect; how they were to conduct themselves and have a clear conscience, walk honest and upright in every sense of the word according to the will of God, and if those in authority would do their duty they would praise them for so doing, and should they interfere with their matters of religion and conscience they should be wise as serpents and harmless as doves; and should they persecute them in one city, they should flee to another, even as Christ also taught them.

Preston, Ont.

DAVID SHERK.

(TO BE CONTINUED.)

For the Herald of Truth.

### A Hint to our Brethren.

The readers of the Herald are aware that a brother wrote a "Hint to the Sisters," in the January No. I trust every sincere sis-

ter will agree with the brother's views and endeavor to follow every good counsel in all respects, and especially those referred to.

Now will our brethren also permit us to ask a favor of them? not for our sakes, but for the sake of Him in whom we trust and who gives us the privilege to serve him faithfully, both in spiritual and temporal necessities.

The brother referred to, writes about religious conversation, and points us to the example of Mary, who chose rather to sit at the feet of Jesus and learn of him, than to be cumbered about much serving, and he expressed the wish that the sisters might also enjoy this blessed privilege of hearing the precious words of the Savior repeated and explained, even as the brethren. Since then we have thus been so kindly admonished and received such good advice upon a subject, in regard to which we have perhaps been too indifferent, let us try to do better, and should they hereafter perceive that the sisters make a greater effort to choose that good part which Mary chose, will they not also make an effort to represent better the part represented by Christ to Mary at that time? will they not also so employ the time that we may meet them at the feet of Jesus? Will they so conduct their conversation that it may contain that spiritual food, that heavenly manna, that bread of life—meat for the soul,—called the good part? "My meat" says Jesus, "is to do the will of him that sent me." For this reason also have we been made to feel sad, namely, that sometimes we have hurried aside our temporal work, in the expectation of hearing our brothers converse together about heavenly and spiritual things, and were sadly disappointed and mortified to hear them busily engaged in conversation about temporal things, perhaps things about which we knew and understood nothing. It may have been politics, horses, the feeding of cattle, or perhaps relating some simple, meaningless story or something of a similar nature.

But what a pleasant thing it is to spend the pleasant Sabbath hours in the company of brethren and sisters who try to work for their eternal interest; yet how often has it been the case that the morning hours were spent in public worship, in prayer and praise to God, and the remainder of the day in folly, in idleness or in unnecessary talk and play. Is it not to be regretted? The Lord hath blessed the Sabbath day and hallowed it, and we should keep it holy.

Now my dear fellow-sisters, let us endeavor to follow a good example, and may we be permitted to request the brethren also, for Christ's sake, ever to be found watching, as Christ says, "Blessed is that servant, whom, when his Master cometh, shall find him watching." And will you, brethren, by divine assistance, endeavor to so keep your conversation that it may be edifying both to yourselves and to the sisters, and also acceptable in the sight of God, and thus we succeed, both the brethren and the sisters, in avoiding those things which are un-

necessary, as well as all idle and sinful conversation, especially on the Sabbath day, and thus we may be able to labor for our mutual good. Let us try to work together in the Lord's vineyard. Let us be thankful for good instructions, and make every effort to profit by reproof and thus grow wise unto salvation. Your sister. S. R.

Elkhart, Ind.

[Every brother should take the foregoing admonition to heart. It is too much the case that while the sisters are careful about too much serving on Sabbath days, the brethren also are too careful about their works and labors of the week, their crops, and such like things as mentioned above, and entirely forget the one thing needful, so that even should the sisters have time and inclination to listen to our conversation, they would derive perhaps little spiritual benefit therefrom. Let us watch and bridle our tongues, and constrain our minds to dwell upon heavenly things.]

### I Come to Thee.

Savior I come to thee,

In all my weakness and in all my sin;

Like Noah's dove I flee

To thee, the sinner's ark, Oh! take me in.

I come to thee for peace,

The curse of sin lies heavy on my soul;

But thou canst cause to cease,

The thunders of the law that round me roll.

I come to thee for light,

For all the flickering tapers of the earth

Cannot illumine the night,

That hangs about the spirit from its birth.

I come to thee for rest,

For oft I faint and weary by the way;

Calm thou the troubled breast,

And give me glimpses of the coming day

—Selected.

For the Herald of Truth.

### The Children.

"Suffer the little children to come unto me, and forbid them not for of such is the kingdom of heaven."

Little children should be taught to go to the Savior as soon as they are capable of understanding his words. They should be assured that he will listen to their lisping petitions, and all his ministers should pattern after him in his condescension, and his attentive regard to the Lambs of the flock, the young, the newly awakened, the weak believers, the poor, the discouraged, that they may be the instruments in gathering them to him and leading them in the way of life and holiness.

When we remember the children and think, that of such is the kingdom of heaven, we should especially endeavor to bear in mind the declaration of our Lord, where he says that, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. No man however great, or wise, or learned, or distinguished he may be, can be a true subject of the kingdom of grace here, or an heir of the kingdom of glory hereafter, who will not stoop to receive the instructions and blessings of the kingdom in the simple teachable spirit with which a little child learns the first elements of knowledge from its parent or teacher.

\* \*

For the Herald of Truth.

### Our Journey of Life.

"Consider, man, another day  
Has joined the many past  
Which brings you further on  
Where all the living haste.

Unceasingly we journey on,  
In life there is no stay;  
As thousands have before us gone,  
So we must pass away."

We are unceasingly journeying along upon the path of life as fast as time can move. One day after another, one month after another, and one year after another is passing by and joining the many past, and bringing us still nearer to the grave, or hour of death which no man can escape. We are all approaching death with incessant speed, and how near to it, or far off we are, no one can tell; but this we all know, that we have no abiding city here in this present evil world and are, as often as we lay ourselves down upon our beds to rest and reflect upon the past, nearer to the grave than ever before.

This is an important fact which should move every heart to reflect upon the matter, whether we are bound for, or on what path we are traveling on, on the narrow or on the broad way. Christ says, "Enter ye in at the strait gate; for wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be which find it." Here it says that "many there be that go in at the wide gate and broad way, which leadeth to destruction; but few there be that go in at the strait gate and narrow way, which leadeth unto life."

O let us be on our guard and take heed to our steps that we do not enter in at the wide gate and go astray on our journey of life as many do according to the above quotation. Our desires and inclinations are inclined to evil from our youth, and if we give them room in our hearts and follow them, or do their will, so they will surely lead us astray, to the broad way which leadeth to destruction and death. Therefore let us abhor and shun the evil lusts and desires that dwell in our flesh, and the bad thoughts that arise in

our hearts, and give them no room in us, for our time is short to do good, and we have no moment to spare to delight in sin and idleness. Yea, we have all great need to examine our own hearts that we may not deceive ourselves, as Paul says to the Galatians: "Be not deceived; God is not mocked." And again, "Let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another." Behold, many pretend to be on the narrow way, which leadeth unto life, while Christ says, "But few there be that go in thereat." "Not every one that saith unto me, 'Lord, Lord,' shall enter into the kingdom of heaven; but he that doeth the will of my father which is in heaven."

Therefore let us not get weary in well-doing, and let every one examine his own heart, works and life, and compare it with the life of Christ and his disciples, which he had chosen from this world and filled with the Holy Ghost, to see whether we possess the same spirit and walk in the same path, and follow Christ's footsteps which lead us in the narrow path in which he directed us to enter in. We are constantly progressing, for in life there is no stay; and as we read but of these two ways, so we are evidently traveling on the one or the other of the two. Upon which of them that we are traveling, our works will manifest. If we are traveling on the narrow path, as Christ has taught us, we will keep his commandments and do as he taught his disciples to do. We will love him and one another, and in lowliness of mind we will esteem others better than ourselves, and will not mind high things, but condescend to men of low estate, and will not aspire or seek after honor and the pleasures of this world, but like Moses, "choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt." O let us be of good courage on the journey of life, and take heed to our steps, that we do not turn aside and go astray; but let us come boldly unto the throne of grace, that we may obtain mercy and find grace to help us in time of need." We constantly need help on our journey, for if God would withdraw from us his helping hand, we would be unable to help ourselves. Therefore "Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God."

Elkhart, Ind.

M. D. WENGER.

### The Translation of the Bible.

The authenticity of the Bible will be more fully established, by a consideration of some of its translations; and young believers cannot fail to be interested, in being informed of some particulars concerning the history and character of that in the English language.

The Old Testament, was translated into Greek nearly three hundred years before the birth of Christ. This version is commonly called The Septuagint, from the reported



number of seventy-two, or, in round numbers, seventy Jewish elders, who were employed in the work. Soon after the publication of the apostolic writings, the Bible was translated into Latin, for the use of the Christians using that language. This version was called the *Italic*, which being in the vulgar tongue of the Romans, was called the *Vulgate*, of which, A. D. 384, Jerome, who died A. D. 420, published an improved translation, containing both the Old and New Testament, with prefaces to the several books: this is the only authorized Bible of the Romish Church at the present time.

In French, the Waldenses had a translation of the Bible, made by their celebrated leader, Peter Waldo, about A. D. 1160, and another, more generally published, about A. D. 1353.

In Spain, Alphonsus, king of Castile, had a translation of the Sacred Books made into his native dialect, about A. D. 1250.

In Germany, a translation of the Bible was made about A. D. 1460. Luther published a new translation of the New Testament, A. D. 1522, and of the whole Bible, A. D. 1532.

In England, several attempts were made at different times to translate the Bible into the vulgar language, especially by Bede, a learned and pious monk, who died A. D. 735; and by king Alfred, who died A. D. 900; but the first complete English translation of the Bible, it is generally admitted, was made by Wickliffe, about A. D. 1380. The New Testament by that great man has been printed; and there are, in several libraries, manuscript copies of his translation of the whole Bible. The first printed English Bible was a translation made by William Tindal, who retired to the continent, to prosecute that work in security. He was assisted by Miles Coverdale, another English exile. The New Testament was printed at Antwerp, A. D. 1526, but most of the copies were bought up and burnt, by order of Tostall the popish bishop of London. An improved edition was published in 1530. In 1535 the whole Bible was published by Coverdale, and rapidly sold; but while this edition was being prepared, Tindal was seized by the papists, through the treachery of Henry Phillips, an Englishman, and, being strangled, he was burnt as a heretic at Filford castle, between Antwerp and Brussels. This Christian martyr expired, praying, "Lord! open the eyes of the king of England!" Two of Tindal's assistants shared a similar fate: John Frith at Smithfield, and William Roze in Portugal. On the death of Tindal, the good work was carried on by Miles Coverdale, assisted by John Rogers, who was afterwards the first martyr in the reign of queen Mary. They revised the whole Bible, comparing it with the Hebrew, Greek, Latin, and German; adding notes and prefaces from the German translation by Luther. It was dedicated to Henry VIII. and issued in 1537, under the borrowed name of Thomas Matthews. It was printed on the continent; but a license was obtained for publishing it in

England by the influence of archbishop Cramer, lord Cromwell, and bishops Latimer and Shaxton. This translation of the Bible, revised by Coverdale, with prefaces added by Cramer, was printed in England in 1539, and called Cramer's Bible. Another edition of this Bible was printed in the following year, 1540, and, by royal proclamation, every parish was obliged to place a copy of it in the church, for public use, under the penalty of forty shillings a month. Two years afterwards the popish bishops procured its suppression by the king; it was restored under Edward VI., suppressed by Mary, and again restored under Elizabeth. In the reign of Mary, some English exiles at Geneva, among whom were Coverdale, and John Kuox, the celebrated Scotch reformer, made a new translation, which was printed in 1560. This is called the Geneva Bible: it contains marginal readings and annotations, the chapters divided into verses and other important helps; on which account it was greatly prized. Archbishop Parker engaged some learned men to make a new revision or edition, which was published in 1568, and was called the Bishop's Bible. This translation was used in the churches, though the Geneva Bible was generally read in private families: more than thirty editions of which were printed in as many years. King James disliked the Geneva Bible, on account of the notes: and when many objections against the Bishop's Bible were made at the Hampton Court conference in 1603, in consequence of the request of Dr. Reynolds, the king gave orders for a new translation. Forty-seven learned divines were engaged in the work, which was commenced in 1607, and completed and published in 1611, with a learned preface, and a dedication to king James. After this publication, all the other versions fell into disuse, and king James's version has continued to this day to be the only Bible allowed to be printed, without notes, in Great Britain.

The translators did not pretend that it was a perfect and faultless version; and as it was made so long ago, it may be reasonably supposed that it is capable of some improvements: but of its general excellence, the following testimonies, given by learned divines of different communions, may be regarded as sufficient to satisfy any unlearned reader.

About a hundred years ago, Dr. John Taylor wrote,—"You may rest fully satisfied, that as our English translation is in itself by far the most excellent book in our language, so it is a pure and plentiful fountain of divine knowledge; giving a true, clear, and full account of the divine dispensations, and the gospel of our salvation; so that whoever studies the Bible, the English Bible, is sure of gaining that knowledge, which if duly applied to the heart and conversation, will infallibly guide him to eternal life."

Dr. Geddes says,—"If accuracy, fidelity, and the strictest attention to the letter of the text, be supposed to constitute the qualities of an excellent version, this of all versions, must in general be accounted the most excellent."

Dr. Doddridge observes,—"On some oc-

casions, we do not scruple to animadvert upon it; but these remarks do not affect the fundamentals of religion, and seldom reach any further than the beauty of a figure, or at best the connexion of an argument."

Dr. Adam Clarke declares,—"It is the most accurate and faithful of all translations. Nor is this its only praise: the translators have seized the very soul and spirit of the original, and expressed this, almost every where, with pathos and energy."

The Rev. Thomas Scott writes,—"It may be asked, How can unlearned persons know, how our translation may be depended on, as in general faithful and correct? Let the inquirer remember, that Episcopalians, Presbyterians, and Independents, Baptists, and Paedobaptists, Calvinists, and Arminians, persons who maintain eager controversies with each other in various ways, all appeal to the same version, and in no manner of consequence object to it. This demonstrates that the translation, on the whole, is just. The same consideration proves the impossibility of the primitive Christians corrupting the Sacred Records."

Thus we see a merciful Providence has marvelously appeared in raising up learned men to translate the Holy Scriptures: and there are at this time more than one hundred and fifty languages in which the oracles of God are circulated! —*Bible Companion*.

## Anger.

By Dr. GUNN.

"Anger is a violent emotion of the mind, arising from an injury either real or imaginary, which openly vents itself against the offending party." The gusts of anger are often productions of the most dreadful consequences, and those who give way to this dreadful spirit, rapidly destroy their constitution, by impairing the nervous system, weakening the energies of the brain, and often producing apoplexy, or sudden death. So nicely and wonderfully are we made, that all the internal feelings have a strong influence upon the body. The truth of this observation is evident from the effects produced upon those who give way to this brutal rage; degenerating from every noble sentiment to an indulgence in that which so often produces the most demoralizing effects. The passionate man when under its influence becomes incapable of distinguishing right from wrong. As an idiot or madman, he is carried away by the impulse of the moment, a caprice of the imagination; as violent as a gust of wind, he rashly determines his conduct, and hurries to the perpetration of actions, which in his calmer moments strike him with remorse.

Behold that countenance under the influence of passion; it wears the strongest and most visible marks of its uncontrollable power; all the nerves are put into the most violent agitation, the frame is continually shattered by its repeated attacks, and not unfrequently it destroys the vital powers.

Anger, as it proceeds originally from the mind, ruffles that as well as the body; the calm and quiet affections, which diffuse peace and joy around them, fly at its approach and are succeeded by a black train of evil passions which carry their own punishment, by inflicting the most bitter torment. Nor do the ill effects subside when anger ceases; the mind still retains its commotions like the raging sea, which continues in a state of agitation though the winds have abated. It has been argued that anger is the consequence of a peculiar frame of the body, but this is a simple argument, as it is in the power of every one to control his passions if he is but watchful. It was a memorial saying of Peter the Great, "I have civilized my country, but I cannot civilize myself." He was at times vehement and impetuous, and committed under the impulse of his fury the most unwarrantable excesses, yet we learn that even he was known to tame his anger, and to rise superior to the violence of his passions. Being one evening in a select company where something was said that gave him great offence, his rage suddenly kindled and rose to the utmost pitch; though he could not command his first emotion, he had resolution enough to leave the company. He walked bareheaded for some time under the most violent agitation, in an intense frosty air, stamping on the ground, and beating his head with all the marks of the greatest fury and passion, and did not return to the company until he was quite composed. Let not any one say, he cannot govern his passions, nor hinder them from breaking out and carrying him into action; for what he can do before a prince or great man, he can do alone, or in the presence of God, if he will.

"Be not hasty in thy spirit to anger, for anger resteth in the bosom of fools." There are some who profess to be followers of the meek and lowly Jesus, that consider themselves licensed to fall into a paroxysm of anger, on any private occasion, and to abuse their neighbors, scold, cuff, and kick their servants and children, until the surplus amount of steam has been permitted to escape. Is this the spirit of Christ? Nay! Then verily they are none of his. Such a course of conduct grieves the spirit of God, and if continued in, will destroy peace of mind, weaken the intellect, and make the body, which should be the temple for the indwelling of the Holy Spirit, a foul cage, fit only for the habitation of every unclean bird. Did not he who said, "Thou shalt not kill," say, "Be not given to anger?" Why then are we privileged to do the one and not the other? Be not deceived, brethren, God is not mocked: "he that soweth to the flesh, shall of the flesh reap corruption;"—"a stone is heavy and the sand is weighty, but a fool's wrath is heavier than them both;"—"wrath is cruel, and anger is outrageous;" therefore, let us govern our tempers, be kind, gentle and forbearing to all, and in all our domestic concerns, let our smiles and kind words gladden the hearts of those that are made dear to us by the ties of earth and heaven. By thus ministering to the happiness of others, we shall secure our own. But by being fret-

ful and passionate, we render ourselves miserable and all those with whom we associate. Reader, if you are kind, gentle and affable in deportment to all, you are blessed; but if you are not so at all times, try the experiment and God will bless your efforts with the richest cups of blessing. It may cost you many days, even years of toil to overcome this soul-saddening enemy; but God will bring you off conqueror, and more than conqueror through him that loved us and gave himself for us. But if you strive not, and gain not the victory over these things, God will bring you into judgment, and where he is, you can never come. Have a care every day, that nothing put you into a passion; do nothing with an over-eagerness of mind, and be ever on your guard against sudden accidents. And this can never be attained but by committing yourself and your affairs into God's hand and care every day believing that he governs all things wisely, and will ever do that which is best for you.

Selected by J. G. STAUFFER.

Plattsville, Ont.

## The Twelve Foundations.

"The wall of the city had twelve foundations." Rev. 21: 14.

The Seer beheld these foundations laid in twelve massive tiers or courses, undergirding the holy city beneath the Jasper wall, clasping it round and round in solid and burnished coils, as of adamant. And in these jeweled stones, cut in luminous ephers, so as to be plain to all who drew near, were "the names of the twelve apostles of the Lamb." What a recompense for life-long trial, when John saw his own name, branded in the earthly Jerusalem, thus blazoned on the wall of the Jerusalem above!

Not through eminent merit, or shining graces, are these names there, but as "apostles of the Lamb." These are they which "followed the Lamb" whithersoever he went. They heard his voice, and loved his ways, and learned of him who was "meek and lowly;" and when he died, and rose again, and went up to heaven, they went forth in the power of his promise and spiritual presence, and preached over the world salvation through his blood.

These first received the baptism of fire. These were the first heralds of the cross. In the simple truths of the gospel which they first uttered, they laid the foundations of the City of God. "The church is built on the foundation of apostles and prophets, Jesus Christ himself being the chief corner stone." And it is meet that on the lowest stone of the spiritual temple their names should be preserved in everlasting remembrance.

Here, O Christian men! behold the deep-laid foundations of your hope. Learn how safe and inviolate is the charter of your inheritance. That hope is based on the living rock of truth, the faithful word of him who is "the Truth." Bless God for the glorious,

and unperplexing simplicities of the gospel. Cling to its elemental sayings, its plain verities. "Christ Jesus came into the world to save sinners." "Him that cometh unto me I will in no wise cast out." "Come unto me all ye that labor, and are heavy laden, and I will give you rest." How rich that field of truth wherein no foot can wander without striking on some such golden vein of mercy!

Yours is "a city which hath foundations," "a kingdom which cannot be moved," "an inheritance which fadeth not away," "a tabernacle which will not be taken down." Amidst the false and wavering shadows of Time, "you have in heaven a better and more enduring substance." "Cast not away therefore your confidence, which hath such recompense of reward." Be ye "steadfast and unmovable" likewise.

These "foundations were garnished with all manner of precious stones." But what is mingling radiance of sapphire and topaz, of amethyst and chrysolite, to the glory of God, to the vision of the Savior? Yet these are there, all that earth holds excellent and precious; and the loveliness even of earth should lead you to discern, in material elements and forms, types and similitudes of heaven. If such is the embroidery of the footstool, what must be the splendor of the throne! Surely the almond-knobs and lily-work that wreath the door-posts of the temple, the fair adorning of God's outer courts, should make you long to "see his power and his glory," so as only they are seen in the sanctuary above.

"Oh, send out thy light and thy truth; let them lead us, let them bring us unto thy holy hill, and to thy tabernacles."—  
Psalm 43: 3.—*Burns*.

## Earnestness.

Unless I make religion my great engrossing concern, I shall be a stranger to all solid peace and satisfying enjoyment. I have at times caught a glimpse of the comfort which it yields the spirit, when I merge my will into God's will, when I resolve to have no will of my own separate from God. I feel quite assured that this entire renunciation of self and entire devotion to God's service would give a simplicity and grandeur to my existence, would throw an unclouded sunshine over all my ways, would raise me above the cares and provocations of this life, would enhance even my sensible gratifications, and superadd those gratifications, of a higher order which constitute the main and essential blessedness of heaven. O my God, may it be thus with me! Call me out of nature's darkness into thine own marvelous light. Give me to aspire after the graces, and hold forth to my acquaintances, and above all, to my children, the example of all righteousness. Conform me to the gospel economy under which I sit, that as Christ died for sin, I may die to it; that as he rose again, I may rise to newness of life, and feel it my meat and drink to do thy will.

## Herald of Truth.

ELKHART, Ind., April, 1869.

### Angenehme Stunden in Zion.

—The little Book, "*Angenehme Stunden in Zion*," written by Ulrich Steiner, a Menonite minister in Switzerland, to the Sonenberg Church in Wayne County, Ohio, has been reprinted and may again be obtained at this Office, at the following rates:

Per single Copy, postage prepaid	\$ .10
"dozen	1.00
"hundred by express, at purchasers expense	7.50

This is a beautiful little work, in the German language, worthy of being read by all.

**An original number again.** We have tried once to issue an entirely original number of the *Herald*, but did not quite succeed. Now we wish to make another trial in the month of June. And we would ask our correspondents to make another effort to furnish us with plenty of good copy for this purpose. Let us all apply our pens with fresh vigor; but we must not write simply to fill the paper, but to glorify God, and to do good.

**Conference in Virginia.** — The semi-annual Conference in Virginia will be held at the Bank Meeting-house, on Dry River, in Rockingham Co., Va., on Friday, the 30th of April next, being the last day of the month. The brethren from all parts of the country are cordially invited to be present. Those coming by railroad will stop at Harrisonburg, which is the termination of the Manassas Gap & Orange Railroad. I will name several of the brethren living near Harrisonburg: Pre. Samuel Coffman lives about three miles west from the above named place; Pre. Jacob Driver, two, and one half miles south-west; Pre. David Landis two miles south. If there are any brethren who wish to pay us a visit at that time, please inform any of the above named brethren by letter and you will be met by some one at the depot. I live six miles north of Harrisonburg, and about one and one-fourth miles from Linville station; if any of the brethren wish to stop with me, inform me, and I will meet you at the Station. Dear brethren and fellow-laborers with me in the vineyard of the Lord, I

think it would be edifying and very encouraging if we could more frequently meet together in love, and admonish each other in this all-important duty that is enjoined upon us as ministers of the Gospel.

CHRISTIAN BRUNK.

**Conferences.** The annual Conference in Ohio will be held in Wayne County, on the third Friday in May. The nearest station is Orrville, on the Pittsburg and Fort Wayne Railroad.

We should be pleased to have the brethren of all the different conferences throughout the country, send in notices of the time and place of the meeting of their conferences about a month or six weeks previous to the time the meeting occurs, for publication. As the time and places of meeting frequently change, we are unable to keep them correctly from year to year.

We also desire that some one would send us a report of the transactions of each conference. There is nothing that interests us more, (as well as a great many of the brotherhood), than to look over the proceedings of the conferences in the different states and communities. Though different conferences may differ in their views in regard to certain questions, this is oftentimes the best way to harmonize them, and if there is any difference in our views, it seldom happens that the different views are alike good, and if others views are better than ours, we should be willing to give them up and adopt the better. Are others views not as good as ours, then we should endeavor to have them adopt ours. If however some would object to have them published in the paper, they may be published in the form of a little tract or pamphlet, and circulated only among the brotherhood. We feel that each conference should have her proceedings written, for the simple purpose of avoiding misunderstandings, and also to preserve them. I have seen this done a number of times and with good results. It seems to me if the brethren in the different conferences would report briefly the conclusions of their conference and the whole would be printed in a little pamphlet for the use of ministers, and all others who are interested in the matter, it would be well, and might be productive of much good.

The annual Conference of the Omish Menonite Church in America, will meet on Whit-sunday, May the 16, in Holmes Co. O.

**Menno Simon's Foundation.**—It has been announced for some time that the book bearing the above title would be re-translated and compared with the original Dutch or Holland in which the greater part of it was written, and in doing this we have discovered that the work in both the English and German languages, is incomplete. The English translation which has been in print, was very imperfect, as it seems, and not more than about half the works and writings of Menno Simon were ever translated at all, in either the English or the German editions. It is now proposed, (and the work of translating is already in progress), to publish in the English language, the full and complete works of Menno Simon, which shall contain all his writings as far as they can be collected at the present time. That is, if our people in general desire that this should be done, and are willing to lend their aid to the work. We have as yet small encouragement in the way of subscriptions, at least not sufficient to bear us out in the attempt to republish it. As to the price of the new work we can, at the present time, say nothing, until we get the manuscripts completed; but it will, as a matter of course, be considerable more than the price at first proposed, which was only for a reprint of the old work.

### The Martyr's Mirror.

The *Bloody Theater*, or *Martyr's Mirror*, in the German language is out of print, and as considerable demand has recently been made for the work, we propose to republish it as soon as we can get things properly arranged to do so.

This work, however, is a large one, and requires considerable capital to issue it. We wish, therefore, to obtain a sufficient number of subscribers, to warrant us to undertake the work. We hope, therefore, the brethren will interest themselves in the matter, and let us know as soon as convenient. The cost of the work will be \$6.00 per copy. This is as low as the work can be afforded at the present price of paper and labor.

This book will be printed and bound after the style of the last edition published by Shem Zook, Mifflin Co., Pa. 1849.

The little poem, "Voice from the Dead", has already appeared in the *Herald of Truth*. If it is wanted we can furnish it, printed on little slips, at 50cts., per hundred.

## Correspondence.

[The following was intended for the last number of the *Herald*, but was overlooked.]

From Allen Co., Ohio.

On Sunday, the 21st of February, two brethren were ordained as ministers in the church formerly under the care of Pre. John Thut, deceased. There were five candidates and the lots fell on the brethren, Abraham and Christian Steiner.

May God be with them, bless and strengthen them, and fit them for the important work. May he fit them as instruments in his hands through whom many erring sinners may be awakened and brought to the knowledge of their sins, and be led from darkness into light, and from the power of Satan unto God, is my sincere prayer through Jesus Christ. Amen.

J. M. BRENNEMAN.

For the Herald of Truth.

### A Visit.

On the 17th of February, in fulfillment of previous promise, I went to Burr Oak, Michigan where I met Bro. and sister Taylor with whom I went to — Bowman's where we had a well attended meeting in the evening. The people in this neighborhood seem very anxious to hear the word, and very earnestly desired us to visit them again.

The next day in the afternoon we had meeting at Bro. Isaac Good's and in the evening at Trayer's school-house. The day after we had meeting at George's school-house, where discourses on the death of Abraham Keller's child were delivered.

After meeting, in company with several other brethren we went to White Pigeon, where we met the brethren Jacob Weaver and John Holdeman. In the evening we had meeting in a school-house near Bro. Weaver's, where with others of the brethren, we met Pre. Henry Miller and Pre. Plank. The meeting as well as those held near Burr Oak was an interesting one, and I hope by the blessing the God it may not have been in vain. The brethren here desire to be visited by ministers from other places, especially by such as are able to speak in the English language. On the morning of the 20th we took leave of one another and returned home, feeling that the Lord had been good to us, in permitting us to enjoy a short season of refreshing with the dear brethren.

The urgent necessity of ministers traveling and visiting the churches abroad, is not, perhaps, fully known to those who do not travel much. We may however infer by the accounts given in the *Herald* by traveling ministers and others that the *Macedonian Cry*, "Come over and help us," is everywhere

prevailing. Brethren and fellow-ministers, let us not make this a secondary matter. Could we withhold from those perishing with hunger the bounties with which our heavenly Father has blessed us? No, I am persuaded that we could never become so hardened against our fellow-beings; and shall we then remain unconcerned in regard to the many thousand who are famishing for the want of the bread of life? Oh! for more of that self-denying spirit on the part of many of my fellow-ministers which prompted the Apostle to exclaim in reference to this matter, "I will very gladly spend and be spent for you." When God assigns to us a work, dear brethren, he desires our faithfulness and willing obedience. Otherwise he cannot justly say, "Well done good and faithful servant." "Work" therefore, "while it is to-day, for the night cometh when no man can work." May the Spirit and Grace of God attend us in all things.

DANIEL BRENNEMAN.

Elkhart, Ind.

A correspondent writes us in the following encouraging tone.

"I think I shall take more interest in reading the paper this year than ever before, although I have taken it from near the commencement of its publication. I have lately enlisted in the army of the Lord, and nothing can encourage me more than to read my Bible or a religious paper. I shall try to take the Bible for my guide in future. It was my desire for a long time to be a Christian, but it is only a short time since that I have been made willing to give my heart to God, and by his help, I shall try to serve him the remainder of my days. It is my heart's desire to make heaven my home."

[Be firm, and waver not—the conflict may be fierce and temptation strong, but God is our help and refuge.]

## Children's Column.

For the Herald of Truth.

What I love to see and hear, and what I do not love to see and hear.

I love to see little boys and girls obey their fathers and mothers cheerfully and not reluctantly. To do a thing reluctantly, is to do it without being really willing to do it; just as if you would say, I do it because I must, and not because I love to do it; or, I wish mother had not told me to do this, for I would rather not. I love to see little boys and girls be kind to their parents, to each other and to every one around them, as we are told in the Bible to "Be kindly affectionate on to another." Romans 12: 10. I love to see them read much in the Bible, because it teaches them the ways of God; it teaches them to

know what is good and what is bad; it teaches them how they may be happy in this world and in the world to come. I love to see them go to the house of God on the Sabbath, and while there, to keep quiet during services, not whisper together, or get up and walk out and make a noise outside of the house.

I love to see them go home as soon as services are over, and not loiter along the road. I love to hear them speak kindly to their parents and every one else. I love to hear them sing beautiful hymns of praise to God. I love to hear them recite their lessons well at school. I love to hear them ask questions about the Bible, about God and about Jesus. I love to hear them say that they love God and the Savior with all their hearts, that they love the ways of God, that they love his people, that they love to go church, that they love their parents and that they love every one, even those that hate them. *Matth. 5: 44.*

I do not love to see little boys and girls be disobedient to their parents, because in disobeying their parents they also disobey God; for God has said, "Obey your parents," and if we continue to disobey God till we die, we never can go where he is and where all good people go. I do not love to see little boys run through the woods and over the fields on the sabbath to hunt rabbits, to go fishing, to play ball, or marbles, or do anything else that should not be done on the sabbath; for God said, "remember the Sabbath day to keep it holy." I do not love to see little boys and girls act laughingly or proudly when they get new clothes on. Solomon says, "A proud look is an abomination (hateful) unto the Lord." *Prov. 6: 16, 17.* God does not love those that are proud. The Bible tells us that "God resisteth the proud," which means that he opposes or turns away from them, "but giveth grace to the humble," that is, he favors them, does them good. *James 4: 6.* Read *Psalms 101: 5; 138: 6; Proverbs 21: 4; 28: 25.*

I do not love to see little boys smoking or chewing tobacco; no one ever thinks as much of a boy who uses tobacco as of one who does not, besides it is very unhealthy and often leads them into other bad habits, such as drinking strong drink &c. Who loves to see the floor, the seats, the walls and the desk of a meeting-house, or any other house all daubed with tobacco-spittle? I do not love to see boys and girls act disrespectful towards aged folks. We read in the Bible of forty-two little children who made sport of an old man, calling him "bald-head," when God sent two bears out of the woods to destroy them. *2 Kings 2: 24.* I do not love to hear them curse and swear, taking the name of God in vain. God says, "I will not hold him guiltless that taketh my name in vain," which means, I will surely punish him.

I do not love to hear of little boys and girls stealing little things of their parents, their play-fellows or any one else. Stealing little things often leads to stealing big things and often leads those who do so, to prison and the gallows. God says, "Thou shalt not steal." I do not love to hear them tell lies. Read *Proverbs 19: 5, and 9: 6; 19 and 12: 22.*



God always knows when you tell a lie. "I love to see them keep all the commands of God and walk in his fear. Eccl. 12: 13. Read the whole chapter.

God says, "I love them that love me, and those that seek me early shall find me." Oh how happy are those whom God loves! he will always be near to them and will bless them, and they shall always be safe and happy.

BROTHER HENRY.

For the Herald of Truth.

### What is Sin?

Children do you know what sin is? I will try to tell you: When God had made the world, the sun, moon and stars, all the animals, the birds and all other living things, he said, "Let us make man in our own image, after our likeness." After God had made the first man he called his name Adam, after he had made Adam, he caused a deep sleep to come upon him, and while he slept, God took out one of his ribs and made a woman out of it, and he called her name Eve. After this God made a beautiful garden, planted in it all kinds of fruit trees and told Adam and Eve, they might eat of the fruit from every tree in the garden but the tree in the midst of the garden, and told them that on the day they should eat of the fruit of that tree they should surely die. God did not mean that their bodies should die. But I said I would tell you what sin is. It is this, doing what God tells us not to do. When we do a thing that God tells us not to do, we sin against him, and sinning against God is called death. This is what God meant when he told Adam and Eve that the day they should eat of the fruit of the tree in the midst of the garden, they should surely die. There is a very wicked being called Satan, who once dwelt in heaven with God, but he became proud and disobedient, and wanted to be as great as God himself, so God cast him out of heaven. Now Satan can make himself appear in different forms or shapes. So one day, he came in the garden where Adam and Eve were, in the shape of a serpent, and said, "Did God say that on the day you should eat of the fruit of that tree you should die? You shall not die, he said, for God knows that on the day you eat of it, you shall be as gods, knowing good and evil. And when they saw that the fruit was good to eat, Eve took some of it and did eat; she also gave some to Adam and he did eat and immediately the eyes of both of them were opened and they saw that they were naked; they knew that they had disobeyed God. They died the death of sin, as God meant they should. The garden was very pleasant, and they had enough fruit to eat without eating of the forbidden tree, and they might have been very happy had they not eaten of the tree of which God told them not to eat.

After this God cast them out of the

beautiful garden, and told them that, in the sweat of their face they should eat bread. O how happy they might have been in the beautiful garden; they could have lived from the fruits that grew in the garden and God would have been with them.

This wicked being, Satan, is still trying to get people to disobey God. He comes to us and tells us to do what God tells us not to do. Little boy or little girl, whoever you are that reads this, did you not sometime in your life take something that belonged to your father or mother, that perhaps they had told you not to touch? and did you not often do things they told you not to do? It was Satan that put it into your thoughts, or your hearts to do it. He made you believe that no one would see you do it, and did not often, when you wanted to do such things, something seem to tell you that you would do wrong and that you should not do it? This was God who told you not to do it; but you obeyed Satan and disobeyed God. Satan never tries to make us happy. He makes us believe that disobeying God will make us happy, but it always makes us miserable; and if we continue to obey him, and to disobey God, we must after we die, go to that dreadful place where he is. There we will be punished forever; we never can see God.

Children, will you not all try to do better than you ever have done? will you not try to obey God? He loves you all, and is doing you good every day. You could not live one minute if God was not willing that you should. He watches over us day and night. Let us all try to be as good as we can. Let us pray to God and ask him to help us. Let us ask him to give us clean hearts, that is, put his will unto our minds and help us do it so that we may always be happy.

Sometime I will try to tell you how much God loves us all and how much he has done for us to make us happy. I will always try to talk to you about his goodness, and about the Bible.

BROTHER HENRY.

THERE is nothing that gives us more pleasure in after life than the consciousness that we have been kind and obliging to those around us, and that we have tried to make others happy. Children, which will you do—smile and make others happy, or be cross and make them miserable.

### Overcoming Evil with Good.

Sunlight has burst into that darkened hut where for long years not one gleam of joy, or hope, or love for a moment entered. A footpath is made to the door, and a fine pile of cut wood lies beside it. A fire burns

brightly upon the hearth, and the snow and the dust of many months' gathering is swept from the floor. Many an old cobweb that for years hung undisturbed from the blackened ceiling and broken windows has been carefully brushed away, and several panes of new, bright glass have been substituted for pieces of board, old rags, and mildewed papers in the windows. Some clean white linen is placed upon the bed, and a warm new blanket and tidy bedspread supply the place of the covering it has worn.

In a large arm-chair near the fire sits "Old Nannie." It is indeed she, though you would scarcely recognize her for the miserable wretch you saw upon that tattered bed only two weeks ago. Her face and hands are clean, and her shining gray hair is smoothly combed back from her forehead and gathered beneath a tidy cap. She wears a new calico dress, and a soft woolen shawl is thrown over her shoulders.

By her side stands a bright-eyed girl, with beaming face, holding a cup of coffee and a plate of toast.

"I never made any toast before, Aunt Nannie, but I have seen mother make it, and I did just as she does. I hope you will like it."

"I shall like anything you make, Alice," said the feeble woman as she took the simple food, "for you are the first one who ever wanted to do me any good. When I was almost dying that awful morning, and I thought everybody would be glad when I was gone, what sent you and your father in here? I thought you had come to punish me because I stole your lamb. Why didn't you do it, Alice? What made you come to help me when I was so mean?"

"It was my father, Nannie, who made me come at first. I told him I did not want to, because you were wicked and killed my pretty lamb. But he said it was not the Golden Rule to love only those who did us good, and you had no one to bring you food. And then when I came in and saw how sick you were, and you told me you never had any one to love you, I forgot all about my lamb, and only wanted to make you comfortable and happy."

"What do you mean by the Golden Rule, Alice? I never heard it," said old Nannie. "Did you never read it in the Bible?" asked Alice.

"I have not any Bible, child, and I could not read if I had. I never went to school a day in my life nor to church. And I never learned anything good, and I never did anything good. I am sorry I killed your lamb. I was hungry and too lame to go after food, and that came into my door one morning bleating and stumping around my room. I hated it because it was loved so much and I was never loved, and I said, 'It shall make me happy once.' So I killed it and broiled its flesh to eat. But it did not make me happy; no, it made me miserable. For I knew I was wicked and I never loved to live. Will you forgive me for killing your lamb, Alice?"

O, I have forgiven you, Nannie, and I do not want to think any more about it. But if you will let me, I will bring a Bible when I come to see you again, and I will read you what it says about loving one another, and a great many verses that mother calls precious promises."

"Bring it, child," replied the old woman thoughtfully, and after Alice had gone she murmured to herself, "Precious promises! I wonder if there can be any promise of good to such a wretch as I am!"

Winter with all its cold, and frost, and snow passed away. Spring, too, with its buds and birds, came and went, and summer followed with its flowers and fruits. Still the haggard form of the village terror was not seen as before wandering about the town to beg or pilfer food. The sufferings of cold and hunger during that severe winter had left their chilling power upon the system of old Nannie, and she was yet only able to move carefully about her little cottage, sometimes on a warm afternoon venturing upon the green before her door. Yet she needed no comfort that could be supplied. Nimble little feet ran every day to do her errands, and tiny hands assisted in making all her labor light. The old walls of her cottage resounded every day with the sweet songs of childhood, mingled with the bird-voices that rang out from the shady elm.

Alice did not forget her promise to bring the Bible in one of her earliest visits. And now, every day for many months, have its cheering truths been read to the lonely and ignorant old woman by the artless voice of the child. Strange indeed has been the change it has wrought in that darkened heart. Hatred has been supplanted by love, and hope has lifted the veil of dark despair.

Neither Alice nor her old friend are able fully to comprehend the meaning of all that they find in that wonderful book, yet every day they return with more pleasure to its perusal.

"Nannie," said Alice one day as they sat thinking of what they had just read, while the book lay open upon her lap, "Nannie, I wish you could go to Church with me to-morrow, and to the Sabbath-school, for you would learn there about heaven and the Savior so much better than I can tell you."

"If I had only been taught before the way to live I might have gone, Alice; but now I am too feeble. I shall never be able to walk so far as the church again, and I shall never hear about those holy things except what you tell me and read to me from this precious book. But O, Alice, if I could only know that God would forgive me for all my wicked life I would ask for nothing else," and tears of penitence fell fast from those eyes dim with age upon the blessed Bible.

Alice threw her arms about her neck and said, "Don't cry, Nannie; didn't Jesus say he loved those most whom he forgave most? and you know I just read to you that he forgave a thief when he was dying. And he says if we ask anything in his name he will do it."

"Alice went you ask him to let me go to heaven when I die and wait there until you come? For I shall die soon, Alice, and O how can I go before him alone? If you could go with me, Alice, I almost think the Savior would let me enter. But no one but you ever loved me, or will ever believe I am trying to do better."

"The good Jesus knows it, Nannie, and he will love you better than I can; and O, I am sure he will let you go to heaven. Yes, I will ask him, and I will tell my father to ask him. And after Sabbath-school to-morrow I will take my father here with me to tell you all about it."

The next afternoon Alice remembered her promise, and her father went with her to fulfill it. The door was open, and the sun was falling cheerfully into Nannie's little room. She sat in her arm-chair just where Alice had left her the day before. The Bible lay open upon her lap, and her thin hands were clasping it with fondness as her dim eyes wandered over its pages.

"Have you learned to read, Nannie?" said Farmer Willis cheerfully.

She answered in so feeble a voice that Alice started with fear, and then they saw that Nannie was very pale and sick.

"I cannot read myself," said she; "but this dear child has read me such precious words from this holy book that I love to look at it, and I feel happier when I have it near me; so I begged her to leave it in my lap when she went away last night, and I have not felt able to rise with it since."

"And have you sat here holding it all night?" said Alice; "O how sorry I am! Let me take it now, and father will lay by you on your bed to rest."

"No, Alice, no; let me keep it," she whispered; "I want to hold it when God's messenger comes for me, and I want to point him to the words of Jesus, 'Father forgive them for they know not what they do.' He is almost here," she added, "Alice, where are those words? Kneel by me once more and read them to me and show me where they are."

Farmer Willis turned away to hide his tears as the darling child turned rapidly the leaves of the sacred volume, and in a clear and artless voice read the story of the Savior's death. When she had finished, she looked up for the accustomed smile and grateful word, but the eyes of the aged sufferer were fixed upon the passage she had just read, and the thin withered finger pointed to the precious words moved not. Alice spoke to her, but there was no reply. The dark-winged messenger had come to bear Nannie over the river of death, and Alice had read to him her passport to the world of rest beyond.

THE religion of Christ supplies a place which nothing else can. It fills the heart with hope, the mind with satisfaction, and the mouth with praise.

### Omnipotence of God.

Every attribute of God is equal. Each is infinite, eternal, unoriginated, and without bound or limit. Such is the potency of God, it can do all things that do not imply absurdity or contradiction; it can do any thing in any way it pleases; and it can do any thing when it pleases; and it will do any thing, that is necessary to be done, and should be done, when it ought to be done, and when the doing of it will most manifest his own glory: and his glory is chiefly manifested in promoting the happiness, and saving the souls of men.

What is nature but an instrument in God's hands? What we call "natural effects" are all performed by supernatural agency; for nature, that is, the whole system of inanimate things, is as inert as any of the particles of matter of the aggregate of which it is composed, and can be a cause to no effect but as it is excited by a sovereign power. This is a doctrine of sound philosophy, and should be carefully considered by all, that men may see that, without an overruling and universally energetic providence, no effect whatever can be brought about. But beside these general influences of God in nature, which are all exhibited by what men call *general laws*, he chooses often to act supernaturally; that is, independently of, or against these general laws, that we may see that there is a God who does not confine himself to one way of working, but with means, without means, and even against natural means, accomplishes the gracious purposes of his mercy in the behalf of man. Where God has promised, let him be implicitly credited, because he cannot lie; and let not hasty nature intermeddle with his work.

If there be laws which God has interposed on the universe, whether they be general or particular, they must have their action and efficiency from himself; and whatever be the mode according to which he governs, he himself must be the energy by which the government is administered; and therefore it is not general nor particular laws which govern the world, but the great, wise, and holy God, governing according to a particular mode of his own devising; and according to which he is disposed to work. Properly speaking, he governs, not by either general or particular laws, but by his own infinite wisdom, adapting his operations to all those circumstances and occurrences which are ever before him, and ever under his direction and control; "from seeming evil still educing good— and better still in infinite progression." As all matter and spirit were created by him, and all that he has created he upholds, so all matter and spirit are governed by him. Everything, therefore, is under his continual superintendence or governance; and as that governance is wise, holy, and good, so whatever is governed by it is governed in the best manner, and conducted to the best end.

It is granted that sin has a mighty power; and that Satan, who arms himself with the

vile affections of man, and rules in the uncleanness of the heart, has a mighty power also. But what is power, however great, however malevolent, however well circumstanced to accomplish the purposes of its malevolence, when opposed by infinite Potency? All power must originally emanate from God. Power, in the above sense, must be lodged in, and must be exercised by, some intelligent being. Now, all such things, as well as others, must be dependent on Him who is the Fountain whence they were derived. Hence, they can neither exist nor act, but as he wills or permits: and hence it is evident he can at any time counteract, or suspend, or destroy all exertions of all finite beings. Therefore, be the power of sin and Satan what it may, this can be no objection against the destruction of sin in the heart of man. He is **ABLE** to do this.

It is the prerogative of God alone to save the human soul. Nothing less than unlimited power, exerted under the direction and impulse of unbounded mercy, can save a sinner.

The resurrection of the dead is a stupendous work of God; it requires his might in sovereign action: and when we consider that all mankind are to be raised and changed in a moment, in the twinkling of an eye, then the *momentum*, or velocity, with which the power is to be applied, must be inconceivably great. All motion is in proportion to the quantity of matter in the mover, and the velocity with which it is applied. The effect here is in proportion to the cause and the energy he puts forth in order to produce it. But such is the nature of God's power in action, that it is perfectly inconceivable to us.

Every thing is equally easy to that Power which is unlimited. A universe can be as easily produced by a single act of divine Will as the smallest elementary part of matter.

I have no doubt that the power or strength of the divine nature was the attribute principally contemplated by our rude ancestors, and indeed by all the primitive inhabitants of the earth. Hence colossal statues, immense rocks, and massive temples were dedicated to this power or strength, which at last the licentious imagination of man personified and adored, in a monstrous human form, under the name of *Hercules*, among the Greeks and Romans; *Baal*, among the Canaanites; *Brahmah*, among the ancient Hindoos, &c.; and *Tuisto*, &c., among our Teutonic and Celtic ancestors; and hence every strong man was supposed to be the principal favourite of the Deity, and to be under the peculiar direction of this strength or power. It was this which gave rise to the histories of *Hercules*, *Theseus*, *Bellerophon*, and the giants of different countries.—*Clark*.

LIFE is but a short day; but it is a working day. Activity may lead to evil; but inactivity can not be led to do good.

### "Who shall find a virtuous woman? For her price is far above rubies!"

By DOUGAN CLARK, M. D.

It is common, I believe, in books and letters to the young, to give good advice in the first place, on many special points of character and conduct, such as mental training, industry, punctuality, neatness, order, politeness, truthfulness, amiability, and the like, while religion is treated of at the last as the crowning excellence of all.

Without presuming to censure this plan, I shall adopt a different one. I wish to urge upon my young sisters the claim of the religion of Christ, even if I write *nothing more*; and I wish to urge those claims *at the outset* if I should write much more. Whilst I am penning this article, I feel that it is quite uncertain whether life or time, or ability will be afforded me to write another; and if my pen should be taken up and laid down again, without touching upon the most momentous of all themes, I should feel that my work had been very inadequately executed. I should feel as you would, that anything else I might have said was scarcely worth the time and trouble of its perusal.

Religion is the surest basis, I had almost said it is the *only* basis, on which to build up a pure and lovely character. If the tree be good, the fruit will necessarily be good. If the fountain be clean all its streams shall flow forth "clear as crystal." If the heart be purified, its healthful influences shall ramify into every word and action. If the love of Christ be implanted in the inmost soul, it will sweeten and adorn every trait of the outward character.

In comparison then with the "pearl of great price," how insignificant appear all other possessions, all other attainments. If you are learned in science, in language, in literature, it is well; but all such knowledge is vanity, if it be not

sanctified by the religion of Christ. If it be but the ornament of a depraved heart, it will be very liable to be used for evil and not for good, and so in the end it shall add to your condemnation. If you are beautiful, it is well; for no other natural beauty is to be compared with that of a perfect woman, but if you are devoid of the religion of Christ, yours is the beauty of the icicle, *with its coldness*. If you are wealthy and respectable, it is well; but "What shall it profit a man if he gain the whole world and lose his own soul?" If you are amiable, and generous, and attractive, it is well; but without the religion of Christ all these outward graces

"But mock the woe that lurks beneath,  
Like roses o'er a sepulchre."

I cannot then with any propriety, talk to you about minor matters, until I talk to you about the *one great matter*. I can not advise you to adopt this or that pursuit, to strive to attain one trait of character, and avoid another, to form this or that habit, and shun its opposite, until I persuade you to seek that religion which shall shed a heavenly influence upon *all* your pursuits, *all* your habits, your *whole* character, your actions, your words, your thoughts, your feelings, your desires, your affections, your inmost motives, your whole being.

And, dear young sisters, need I persuade you? Do not your own hearts tell you that this is your first and greatest need? Many of you, I rejoice to believe, have already surrendered yourselves to the yoke of Christ. To those who have not done so I address myself for a moment, and I ask are you not weary of the bondage of sin? Have not the pleasures of this world already palled upon your taste? Do you not hear the words of the Savior sounding through the ages, "One thing thou lackest?"

I shall not now, make a lengthy appeal, but I press the subject upon your serious attention, and

leave it with you, only adding a solemn entreaty that you will make no delay to seek an interest in Christ; and if there be any truth in His promises, you cannot fail to realize that "they that seek shall find."—*Herald of Peace*.

### The Valley of Burdens.

By CATHARINE M. TROWBRIDGE.

Weary with toil, and still more with care, I sat one evening musing until surrounding objects faded away, and other forms and scenes filled their place. There came one to me who gently, and yet with authority, bade me follow him. Together we moved on until we came to the side of a mountain overlooking a long and narrow valley. In this valley were many travellers, each bearing a burden. "What place is this?" I asked of my guide. "It is the Valley of Burdens," he said.

We descended into the valley, and drew near to some of these travellers. I soon observed a great difference in the way these pilgrims bore their burdens. Some sighed and groaned at almost every step; others bore themselves manfully, or at least uncomplainingly. At last my eyes fell upon a burden of unusual size. "That man must have a hard time of it," I said. "Draw nearer," said my guide. I obeyed, and found that he was treading the ground with a firm and even elastic step, much as if he had no burden. He was singing a cheerful song, and his face was radiant with a tender, subdued, chastened joy. I expressed my surprise. "Draw nearer still," said my guide. I did so, and saw that there was one, before invisible, who was walking by his side, and while the burden seemed to rest on the pilgrim's back, it was in reality borne by the strong hand of the one who was walking with him. "Speak to him," said my guide. I went up to him and said, "My friend, I thought you the most heavily burdened of all, but now I see that you do not carry the burden. How is it that you are so favored?" "All might be equally favored if they would," he said. "When my burden was smaller I tried to carry it myself, and a sad time I had of it. Then the friend who walks by my side, instead of making it lighter, added to its size and weight until I could bear it no longer, and gave it up to him. It was in mercy and love that he made it so heavy. He would carry every burden in this valley, if those who bear them would only let him do it. Oh, he is so good."

After we left this man I asked my guide if this was the gracious design of every burden. "It is," he said, "but many resist this gracious purpose. See that man yonder with a similar burden. He has fallen under it, bruised, crushed, nigh unto death."

"Has this man a friend by his side who is willing to take his burden?" I asked. "Yes, but the man will not give it up." "What folly!" I exclaimed. My guide turned and gave me a glance, which, somehow, reminded me of the words of the prophet to David,—"Thou art the man!"

Soon we saw another man with a very heavy burden. He seemed to be pleading with some one to bear it for him. "Is not that man asking his friend to take his burden?" I inquired. "He is." "I understood you to say that he took every burden that he was asked to take." "Every lawful burden, but this man has no right to his burden. Nearly all of it has been gathered up where he has no right to go. It is made up of borrowed trouble, while the Lord of the valley has said 'Take no thought for the morrow.'" "Let us go to the other end of the valley," said my guide. There I saw that the valley gradually widened, and the path became less rough. I saw, too, that some who at the other end of the valley had carried their own burdens had been persuaded to give them up to the friend who walked by their side.

We went on still farther, till we came quite to the end of the valley. Then I saw that it was separated only by a narrow stream from a very beautiful country. This, my guide informed me, was the home, the peaceful resting-place of all the pilgrims of the valley. There, too, I saw that the pilgrim's friend no longer bore in his hand a burden, but in its place was a white robe and a crown with which to clothe and crown each pilgrim as soon as he should pass the narrow stream. Then all passed away like a morning dream, and I awoke instructed, and I hope profited, by what I had seen. —*S. S. Times*.

### Written on the Death of Ida Bell Brunk.

Who died February, 1869, in Dayton, Illinois.

Weep not dear parents, Ida Bell  
Has gone on high to live.  
Yes she has gone with Christ to dwell,  
Then wherefore should you grieve?

From pain and sorrow she is free,  
And all the cares of life;  
I know she there will happy be—  
We in a world of strife

Are waiting God's appointed time,  
To take us home to live  
With him in that celestial clime,  
Forever there to live.

'Tis hard to say, "Thy will be done,"  
As we surround the tomb,  
And for the last time look upon  
A cold and lifeless form.

No not the last, for we can see  
Them once again on high,  
There from sorrow we'll be free,  
There never die. C. W.

Genoa, Ill.

### A Good Precept Well Told.

The following ingenious arrangement of a sentence is taken from *The Carolina Sentinel*, April 4, 1818. It is said that it may be read in over two thousand different ways without altering the original words, by beginning at the letter R, which will be found in the center of the diamond.

```

          e
        e v e
      e v i v e
    e v i l l i v e
  e v i l & l i v e
e v i l & t n t & l i v e
e v i l & t n e p e n t & l i v e
e v i l & t n e p e n t & l i v e
e v i l & t n e p e n t & l i v e
e v i l & t n e p e n t & l i v e
e v i l & t n e p e n t & l i v e
e v i l & t n t & l i v e
e v i l & t n t & l i v e
e v i l l i v e
e v i l l i v e
e v i v e
e v e
    e
  
```

### The Cross.

Whence came the tree from which the cross was made? What has become of the particles of which it was composed? What hands were employed in preparing this instrument of a cruel death? To such questions no answer can be given, and none is needed. The cross was a common mode of punishment among several nations, and among the Romans was reserved for the slaves and vilest malefactors. It was never made use of by the Jews. If they had had the power of life and death in their hands when Christ suffered, the punishment for the offence alleged against him would have been stoning. But by the ordering of divine Providence, our Lord was put to death in that way which was *accursed*, according to the Jewish law; for it was written, "Cursed is every one that hangeth on a tree."

The death of Christ on the cross may well be reckoned mysterious, for it was at the same time a *curse* and a *blessed* death. Christ was "made a curse for us," that he might deliver us from the curse of the law. And yet Christ's death on the cross is the most blessed event which ever occurred in the world; for on the cross the price of our redemption was paid, Christ "bore our sins in his own body on the tree." He died, "the just for the unjust," to bring us unto God. This led Paul to say, "God forbid that I should glory, save in the cross of our Lord Jesus Christ." The cross is a center in which many lines of truth meet. The cross is an incomprehensible mystery. That God should be manifest in the flesh, is the



great "mystery of godliness." That the Prince of life should be crucified, was an event which caused the angels to stoop from their celestial thrones, that they might gaze upon it. The prophets who predicted these events were perplexed at their own prophecies, "searching what, or what manner of time, the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ."

The truths which are exhibited in a clear and strong light by the crucifixion of Christ, are such as these:

1. The infinite evil of sin, which in order to its pardon required such a sacrifice.

2. The holiness and justice of God, which would not suffer sin to pass without full evidence of the divine disapprobation, and his inflexible purpose to visit it with condign punishment.

3. The wisdom of God, in contriving a method of salvation by which his own glory would be promoted in the eternal salvation of hell-deserving sinners; and this wisdom is chiefly manifest in the incarnation of the Son of God, by which the divine and human natures are united in one person.

4. But the most wonderful exhibition of the cross is the mercy of God, the love of God to sinners—such love as never could have been conceived of, had it not been manifest by the gift of his own Son; "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life."—*Alexander.*

### The Apostolic Confession of Faith.

[Every christian should know what the apostolic confession of faith is, and should, if possible, commit it to memory, so that he always has a brief and comprehensive view of the whole doctrine of the church of Christ in his mind. We therefore, by request, give it again in the *Herald*, though it has several times appeared in the paper already.]

I believe in God, the Father, Almighty Creator of heaven and earth.

And in Jesus Christ, his only begotten son our Lord; who was conceived by the Holy Ghost, and born of the Virgin Mary.

Who suffered under Pontius Pilate, being crucified, died, and was buried.

Rose from the dead on the third day.

Ascended into heaven, where he sits at the right hand of God the Almighty Father. Whence he will come to judge the living and the dead.

I believe in the Holy Ghost.

I believe in a General Christian Church, the Communion of Saints.

Forgiveness of sin.

Resurrection of the body.

And eternal life. Amen.

### The Heavenly Rest.

For the Herald of Truth.

There is a land where Angels dwell,  
Beyond the starry skies;  
Their beauteous throng no tongue can tell,  
And ne'er was seen with eyes.  
The land wherein the righteous live,  
To serve their God, and praise  
The Lamb, who did their sins forgive,  
And gave them better days.  
Who would not wish to see that place,  
Where sorrow ne'er can be?

Then let us run, to win the race,  
The gift to have so free.  
A City too, the righteous see,  
Its streets of gold so pure;  
Prepared immortal soul for thee,  
In it to live secure.  
There all who meet will part no more,  
In peace to live away;  
On Canaan's bright and happy shore,  
To see that blissful day.

Young friends, we are invited there,  
To share with those above:  
Then let us hasten and prepare  
For that sweet home of love.  
'Tis the dear Savior calls us now,  
To yield to his meek will;

And not our souls to Satan vow,  
And walk in darkness still.  
So mild, so gentle, and so meek,  
The Savior bids us come;  
In softer words he yet will speak,  
When we his will have done.  
Our journey here we must pursue,  
Amid the tempter's snares.  
Until we may rejoice, anew,  
Beyond this world of cares.

A. M. H.

Lancaster, Co., Pa.

### Written on the Death of Little Alice Holdeman.

For the Herald of Truth.

Who died on the 6th of March 1869

Farewell our darling baby,  
Farewell our baby dear;  
Since God deals ever kindly,  
We dare not wish you here.

Fear not to pain us, darling,  
'Tis God that calls you home;  
We find, dear little Alice,  
That you were not our own.

We know that we can find you,  
In Jesus' sweet embrace;  
Sweet thought, to know of meeting  
You, in that happy place.

By faith we hear you singing,  
With faeries of that land;  
By faith we see you smiling,  
With angels hand in hand.

Three brothers and four sisters,  
Have welcomed you above;  
There, too, we soon will greet you,  
So gently farewell, love.

S. R.

Elkhart, Ind.

### The Christian Traveler.

Selected for the Herald of Truth.

Come, my Christian brethren, come,  
Let us take our journey home,  
Though we many trials meet,  
Jesus makes our trials sweet.

Chorus.

We shall soon with Jesus be,  
Happy in eternity.

Brother Christians, doubt no more,  
Christ your Savior's gone before;  
He himself has mark'd the way,  
Leading to eternal day.

Chorus.

Let us never be afraid,  
For on Christ our hope is laid;  
He will all our foes overcome,  
He will take his exiles home.

Chorus.

Though the world revile and mock,  
We are built upon the rock,  
And while thus we dwell secure  
Christ will make our goings sure.

Chorus.

Let us then in faith go on,  
'Till our heavenly race is run;  
Though the world and Satan frown  
We shall soon obtain a crown.

Chorus.

### The Infidel Settlement.

By Mrs. J. E. McConaughy.

There was a community gathered in one of our Western prairies which was avowedly infidel in sentiment. The old proverb about "birds of a feather" proved true in their case. One unbeliever influenced another of his acquaintances to join him, until there was quite a large settlement of those who said in their hearts and by their words, "There is no God."

Doubtless they hoped now to be very happy in each other's society. There would be no narrow-minded gospel preacher to disturb their peace by sounding an alarm in their ears. They could now have the privilege of living and dying like the brutes about them, and no one should oppose them.

But the select society did not prosper well. Who ever knew of an infidel community that was a moral one? What people ever lived without a Sabbath who did not sink down into a heathenish degradation? The most civilized among them began to take alarm. So it was at length decided that it would be very respectable and beneficial for them to meet every Sabbath, and listen to a moral lecture from the lawyer of the place, who consented to accept the office of moral pastor to the flock.

The sad condition of the children, who were growing up in vice, next called loudly for some steps that should elevate and improve their condition. So it was decided that they, too, should be gathered every Sabbath to be instructed in morals, and taught to sing, perhaps. The observance of the Sabbath even in this poor way was found to be a great advantage to the place, and so well convinced did some of the leading men become of the impossibility of an enlightened settlement without some form of religion, that they at last wrote on to the East to have a minister sent them. Of course they would receive him only as a necessary evil, merely for the worldly prosperity of the place. Yet with all that, God's Word would not be sown in vain. It remains yet to be seen what the result will be. Yet from such strange seed-sowing God has been often pleased to bring forth an abundant harvest to his glory.

—S. S. Times.

**The English Mennonite Hymn Book.** A new edition of the English Mennonite Hymn-book has just left the press, and is now ready for delivery, at the following price:

Single copies, by mail postage prepaid 60  
Per dozen " " " " \$6 00  
" " sent by express at purchaser's expense " " \$5 00

The book is well printed on good, white paper, bound in sprinkled sheep, and contains the same matter, and is arranged in the same manner as the former editions. The German appendix is printed in English letters which will be an advantage to those who do not well understand the German characters. We will also have them bound in flexible covers with a tuck, suitable to carry in the pocket. This style will be sent by mail to any address for 75 cents.

### Married.

On the 2d of March, in Metamora, Woodford county, Illinois, in the house of the bride's father, by Pro. Joseph Bachman, PETER SCHERER and CATHERINE GARNER, both of the above mentioned place.

On the 11th of March, in Woodford county, Illinois, in the house of the bride's mother, by Pro. Christian Ehl, CHRISTIAN SCHERER and ANNA GINGERICH.

### Died.

Correction.—Daniel Lesher died in Franklin county, Pa., instead of Lancaster as stated in his death notice in the February number

On the 18th of December, near Dayton, Rockingham county, Virginia, MARY, widow of John WITMER, dec., aged 89 years, 6 months, and 6 days. On the 20th she was followed to her final resting-place by a large concourse of friends and relatives. Appropriate remarks were delivered by Samuel Coffman and Solomon Garber from Ps. 90. She was a faithful member of the Mennonite Church. Peace to her remains.

On the 24th of December, 1868, in Cass county, Michigan, JOSEPH HOOLEY, aged 39 years, 10 months, and 11 days. On the 20th his mortal remains were brought to their resting-place at Widow Yoder's burying-ground. Funeral discourses were delivered by Christian Nuffziger from Rev. 10: 15, and by Jonas D. Troyer from Ps. 145: 15-17. He was a member of the Mennonite Church. He leaves a widow and six children to mourn their loss.

On the 13th of January, in Caledonia, Michigan, ABRAHAM RIES, aged 76 years, and 10 days. Funeral discourses were preached by U. Wisner and A. Detweiler from Joel 3: 6.

On the 20th of January, in Conemough Township, Somerset county, Pa., JOSHUA S. THOMAS, aged 15 years, 10 months, and 13 days. On the 28th of January, CATHERINE S. THOMAS, aged 1 year, 7 months, and 29 days. On the 29th of January, HENRY S. THOMAS, aged 3 years, 8 months, and 25 days. On the 3d of February, FRANK S. THOMAS, aged 10 years, 2 months, and 15 days.

These four were all children of Samuel S. Thomas. Their disease was diphtheria. Funeral discourses were delivered by Jacob and Samuel Blough.

On the 8th of February, in Cass county, Missouri, LYDIA, wife of C. P. YODER, aged 43 years, 1 month, and 10 days. She was a faithful sister in the Mennonite Church. She leaves a husband and 8 children to mourn their loss.

On the 18th of February, in Rockhill Township, Bucks county, Pa., of brain fever, EXOS HONXAG, aged 34 years, 4 months, and 9 days. He was sick some six days, and bore his suffering with christian patience until death released him. He was buried at Gehman's Meeting-house, where J. Allebach and H. Niese preached appropriate discourses.

In the spring of 1866 he went to the state of Illinois, and from there to Madison county, Iowa; from there to St. Joseph, Missouri; from there to Pikes Peak; thence to Taos, New Mexico, Texas, and California, traveling through the Rocky Mountains on a gold-mining expedition, and returned again to Pikes Peak, from where he went to Oregon, and the northern limits of the United States, returned to San Francisco, California, and from there went to Idaho, where he spent the last four years of his life. He left Idaho on the 3d of November, 1868, and in December arrived safely and in good health, at his father's house, where he met his mother, brethren, and sisters, who did not recognize him any more, having been gone some 13 years. Tears of joy were shed when he made himself known, but the joy was of short duration, as he so suddenly took sick and passed from earth away. All who knew him deeply mourned his loss. He made many a weary journey over mountains and valleys to gather earthly treasures, and also brought some with him to his home, but how soon death called him to leave them all; therefore let us all seek to gather heavenly treasures which will never perish nor be taken from us.

A. H.

On the 22d of February, in Cass county, Missouri, of lung fever, PETER, oldest son of C. P. YODER, aged 17 years, and 11 days.

I no more see a laughing eye,  
Of joyous boys at play;  
My body in the clods must lie,  
Till the great rising day.

On the 24th of February, 1869, in Spring Garden Township, York county, Pa., of disease of the heart, JOSEPH KAUFFMAN, aged 66 years, 8 months, and 14 days. He was buried on the 27th at Witmer's Meeting-house where funeral discourses were delivered by Abraham Witmer of Lancaster county, and Frederic Stauffer of York county from Isaiah 55: 6-7. The deceased was a member of the Mennonite Church.

On the 27th of February, in Markham, Ontario, ~~JOHN~~ MILLER, aged 1 year, 10 months, and 10 days. He was buried at Wideman's burying-ground. Funeral discourses were delivered by the brethren J. Berky, J. Wideman, and H. Berky from Matt. 18: 8

On the 27th of February in Bowne Township, Kent county, Mich., infant son of Jonas and Magdalena Kauffman, aged 2 months, and 17 days. Funeral sermons were delivered by the brethren Peter Keim and John Speicher from Mark 12: 15.

On the 27th of February, near Dallas city, Illinois, JACOB KING, aged 78 years, 8 months, and 27 days. He became a member of the Mennonite Church in the 22d year of his age. He bore his sufferings with great patience and resignation. His mind was undisturbed unto his end. We mourn our loss but rejoice in his eternal gain. "Blessed are the dead that die in the Lord."

On the 2d of March, in Westmoreland Township, Lancaster county, Pa., of eroup, son of Benjamin Mussen aged 5 months, and 22 days. Funeral sermons were preached by Henry Shenk, Abraham Witmer, and John Landis.

On the 4th of March, in Penn. Township, Lancaster county, Pa., of dropsy, widow EASY EBERLY, aged 74 years, 10 months, and 6 days. She was a faithful member of the Mennonite church. She leaves 3 sons and 3 daughters to mourn her departure. Funeral sermons were preached by John Brubaker and Christian Bomberger from Rev. 20: 6

On the 5th of March, in Elkhart county, Ind., JESTER WALTER, aged 57 years, and 10 days. He was buried on the 7th. Funeral addresses were delivered by the brethren J. M. Christ-opher, D. Brandage, and D. Brenneman from 2 Cor. 5: 1-4 and Job 14: 14. He was a consistent member of the Mennonite church for many years.

On the 6th of March, 1869, in Cass county, Mich., SAVINA, daughter of Solomon and Esther KAUFFMAN (her mother is dead), aged 3 years, and 6 days. A funeral sermon was preached by Christian Werry from Matt. 18: 2-5, and 1 Pet. 1: 24. She was buried in Yoder's burying-ground.

On the 6th of March, in Elkhart county, Indiana, ALICE, daughter of Joseph HOLDEMAN, aged 2 years, and 3 months. She was buried at Shamm's Meeting-house, where funeral addresses were delivered by Jacob Beidler, John Snyder, and J. P. Funk from Tit. 2: 13.

On the 8th of March, in West Hempfield Township, Lancaster county, Pa., of cramp and disease of the heart, DAVID BRUBAKER, aged 55 years, 5 months, and 23 days. On the day of his death he and his wife had been in the city of Lancaster, and at 9 o'clock in the evening he brought some with him to his home, but how soon death called him to leave them all; therefore let us all seek to gather heavenly treasures which will never perish nor be taken from us.

A. H.

On the 9th of March, in Westmoreland county, Pa., MARTIN STAUFFER, aged 88 years, 6 months, and 7 days. On the 10th his mortal remains were brought to their resting-place at the Mennonite burying-ground in Fayette county. He was a faithful member of the Mennonite Church from his youth. His seat in the house of God was rarely unoccupied during services until

within the last few years when old age and disease made it impossible for him to attend. He was one of the earliest settlers of the church here. He leaves three children, and a number of grand- and great-grandchildren to mourn his departure. Funeral sermons were preached by John D. Overholt and—Stoner from Rev. 14: 13.

On the 11th of March, in Woodford county, Illinois, JOHN RISSEN, aged 37 years, 5 months, and 3 days. He was a member of the Omish Mennonite Church. Funeral addresses were delivered by Jacob Naffziger and Christian Risser from 1 Cor. 15.

[The following two death notices were accidentally delayed. They should have appeared in the February number.]

On the 4th of November, in Bucks county, Pa., ANNA MOYER, aged 74 years, 3 months, and 23 days. She was buried on the 7th at Deep Run, followed by a large concourse of friends. She was a member of the Mennonite Church. Funeral discourses were delivered by Samuel Gross, John Holdeman, Isaac Moyer, and J. Overholt from Isa. 36: 10. She bore her sickness with great patience.

On the 7th of December, in Bucks county, Pa., FANNY, daughter of JOHN HOLDEMAN, aged 20 years, 6 months, and some days. She was buried at Line Lexington. Funeral addresses were delivered by S. Godshalk, Samuel Leatherman, and Jacob Loux.

In baptism she leaned on her Savior's breast, Great consolation for her parents heretofore: She has gone to the land of the blest There with her Savior to rest.

## Letters Received.

Geo. Hoffer. D. P. Gingerich, John Shenk; I was entirely ignorant concerning the matter you mention in your letter.

## MONEY LETTERS.

A—John U. Amstutz \$1.  
B—David Boesinger \$1 60; Gabriel Bacr 10cts; Daniel Brenneman (Smithville) \$1; Chr. Berndrager 20cts; Samuel Bryan \$1.  
D—J. H. Detwiler \$1 50; Abm. F. Detwiler \$1; Tycedr Defrees \$1 50; John Detwiler 25cts.  
E—Sarah Ebersole (wid.) \$1 50; Elias H. Eberly \$1.

F—A. Freed \$1; Marion L. Forrey \$1.  
G—Jos N. Gross \$4; Peter Graybill \$1 50; Michael Gingerich \$1; Abm. Groff \$1; Wm. Geall \$4 20; Daniel Grieser \$1; John B. Ginter \$1 30.

H—Daniel B. Hoover \$1 40; Daniel D. Herr \$2; J. C. Hunsicker \$1; John R. Hess \$1 50; Abel Horning \$2; D. Herr (Veuqua) \$2; Jesse Hendricks \$1; Samuel Hallman \$4; Abm. C. Hershey 20cts; Jonathan Hersherberger \$1; Rebecca Hess \$1 40.  
J—Michael B. Johnson \$1 50; Susanna Jacobs \$2.

K—J. Kenagy \$1 50; Christian Kinsinger \$1 30; Christian S. Keller \$1 60; Mary A. Kratz \$1; Jonathan Kolb \$1; Joseph Keggy \$1 25; Jacob Kaufman \$1 05.

L—Jacob Lapp \$1; Chr. A. Lehman \$1; D. O. Lantz \$1 50; J. C. Lehman \$5 50; John B. Landis \$1; Samuel Lantz 1 60; Peter Lehman \$1; John Loganbill \$1; Samuel Lapp 20 cts; Peter T. Landis \$1 50.

M—Martin Musser \$1 50; J. H. Moyer \$1 25; A. H. Martin \$1; L. T. Miller 25cts; John P. Moser 1 50; Abm. Miller \$3; Tobias Miller \$1 50.

N—John Newcomer \$2; Benjamin Neff \$1; J. B. Naffziger \$1.  
P—Samuel Panabecker \$1.

R—Christian Richener 35cts; L. Roth \$1; Geo. Rupp \$1 50.

S—H. E. Siebrens \$2; Henry Schrock \$1; A. Seuffer 60cts; Henry Snavely \$2 50; Geo. Shenk \$1; Jacob Summer \$1 10; Michael Swartz \$1; John Shank \$2 60; Jacob Sherrick \$1; J. B. Stutzman 25cts; Henry M. Stoltz \$1; Tobias S. Stauffer \$2 50; Jacob Smith \$1 40; John F. Steckly \$4 50.

T—David Troxel 25cts. Peter P. Thut \$1 10; W—J. L. Weaver 10cts; John L. Wideman \$1 30.

Y—Tobias Yoder \$1; Enoch Yoder \$1 50; C. R. Yoder \$1 60.

Z—Temperance Zook \$1; Peter Zeigler 50 cts; L. L. Zook \$1; Levi Zook \$2.

## H. B. BRENNEMAN,

Formerly of Bremen, Ohio, would inform his old patrons and others, that he is now residing at Elkhart, Ind., and is prepared to fill all orders, at publishers prices, for the following musical publications:

THE HARMONIA SACRA published by Jos. Funk's sons.

Price per single copy, postage prepaid, \$1 40  
" " doz., Express charges at  
purchasers expense 12 00  
" " " prepaid 14 50

THE SONG CROWNED KING, published by A. S. Kieffer.

Price per single copy, postage prepaid, \$0 60  
" " doz. 6 00

THE CHRISTIAN HARP AND SABBATH SCHOOL SONGSTER published by A. S. Kieffer.

Price per single copy, postage prepaid, \$0 35  
" " doz. 3 00

Persons residing near Bremen Ohio, may obtain the above books of C. C. Beery, of that place.

I have also A. N. Johnson's publications, one of the best systems for learning to read music now published. One copy prepd. \$1 40. per doz. \$12

Orders and letters will receive prompt attention.

H. B. Brenneman  
Elkhart, Ind.

## TIME TABLE.

Michigan Southern & Northern  
Indiana Railroad.

Passenger trains leave Elkhart as follows:

### GOING EAST.

Night Express, (Maine Line),	12,55, A. M.
Mail, " "	11,55, " "
Day Express, " "	9,15, " "
Mail, (Air Line),	11,45, " "
New York Express, " "	8,45, P. M.

### GOING WEST.

Western Express,	2,05, A. M.
Chicago " "	5,36, " "
" Passenger,	5,20, P. M.
Mail & Express,	0,10, " "

C. W. GOWING, Ticket Agt.

Trains for Detroit connecting with the Great Western Railway leave Elkhart as follows:

Express,	1,25, A. M.
Mail,	9,20, " "
Express,	11,45, " "

## Books for sale at this office.

The following books are sent by mail, postage prepaid.

A new Edition of *Christianity and War*, in the English and German languages has been issued. Send for a copy. Price, 10cts.

Also a new Edition of *Pride and Humility*, Eng. and Ger. by J. M. Brenneman, has been issued. Price per single copy 10cts, per dozen 75 cts. *Freeze-out*. An essay showing its inconsistency with Christianity. A pamphlet of 49 pages, 8vo. Price, 25cts.

English Mennonite Hymn Book, \$ .55  
Conversation on Saving Faith, }  
(Confession of Faith,) English } .50  
" " German } .50

English-German Testaments .75  
German Bibles, small size 1.00  
English Bibles " 1.00

German Testaments, small size .20  
" " large size, with clasps 1.50  
English Testaments, small size .15 to .50  
" " large size .40 to .60

Dymond on War .50  
Should Christians Fight? .10  
Peace Manual .50

Harmonia Sacra (Music Book) 1.40  
Christian Harp and

Sabbath School Songster, } .35  
American Tract Primer, Eng. or Ger. } .35  
Sanders' Pictorial Primer (Eng. & Ger.) } .35

German Spelling Book .30  
Abm's German Grammar 1.25

Memo Simon's Foundation (Ger.) 2.00  
Gemeinschaftliche Lieder-Sammlung  
(mennonitisches Liederbuch) .50

Unparteiliche Lieder-Sammlung  
(amisches Liederbuch) .50

Spiegel der Taufe (Ger.) .25  
Heinrich Funk's Erklärung 1.50  
Ernsthafte Christenpflicht .65

Johann Arnd's Complete works (Ger.)  
including Arnd's Wahres Christenthum,  
Paradies Gartlein, &c., by express 2.50

Buck's Theological Dictionary " .25  
Bibles of different sizes and prices

Cottage Bible, with notes, in two volumes,  
per volume by express 4.00

English & German Dictionaries, 1, 50, 3, 7,  
and 12 dollars per volume.

English Dictionary 75cts, 1, 5, 6, and  
12 dollars per volume.

Health, or how to live 1.25

Bound volumes of the Herald of Truth for  
1864, 1865, and 1869, bound in one volume,  
English or German, 4.50

For '67, or 68 bound in 1 volume, Eng. or Ger. 1.50

Any person desiring any books that we  
have not on hand, we will send for them and  
forward them at the publisher's prices.

## Herald of Truth.

### A Religious Monthly Journal.

Devoted to the interests of the Mennonite Church,  
the exposition of Gospel truth, and the  
promotion of practical piety among  
all classes, is published by

JOHN F. FUNK & Bro., Elkhart, Ind.,  
in English and in German, at \$1.00 a year, in  
either language, or \$1.50 for both the  
English and the German paper  
to the same person.

### PAVABLE IN ADVANCE.

Persons subscribing should be particular to  
state whether they wish the English or the  
German paper. Specimen copies sent free.  
Address, HERALD OF TRUTH,  
Elkhart, Ind.

# Herald of Truth.

A RELIGIOUS MONTHLY JOURNAL.

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 6—No. 5.

ELKHART, INDIANA, MAY, 1869.

Whole No. 65.

## The Church.

### THE WORK OF THE CHURCH.

#### No. 4.

We have already in the last number of the Herald referred to some extent to the work of the Church. We wish to add something more on the same subject and bring the matter a little more definitely before the minds of our readers.

The work of the Church is one of incalculable importance, both in regard to the results to be obtained through it, and also in regard to its extent. In the duties thus imposed upon her, she has to deal with immortal souls, and if she is faithful she may be the means of bringing many souls to Christ, to God, and through her influence and labors thousands may be made heirs of glory, while on the other hand through her neglect and faithlessness, thousands may find their way to eternal perdition.

Again, her work is almost unlimited in extent. It is estimated that there are about one thousand millions of people in the world, of whom but a very small number are Christians. How these vast multitudes may be brought under the influence of the religion of Jesus Christ, is a question of no small moment, and a work which will require the united efforts of the Church while earth remains. Here then, we see the great importance of the work of the Church here on earth.

The first great work of the

church of Christ, is, *To preach the Gospel*. The glad tidings of salvation must be proclaimed. Christ has so commanded and designed it, and the church that does not fulfill this command of Christ, cannot claim to be a Christian Church, because they do not what Christ, who is the head of the church, commands, and if we do not keep his commandments we cannot be his, nor call him our Lord and Master. The grand test of discipleship is that we obey Christ.

Now in order that this work may be properly accomplished, the church must use means, and these means must be such as God commanded, and Christ instituted. Under the old Jewish dispensation the priesthood constituted the medium through which the law was proclaimed, and the ceremonies and ordinances of the law were administered, maintained, and taught. There were also prophets through whom God from time declared his will and his works, unto the children of men.

Under the Christian dispensation we have, as ordained by Christ himself, a christian ministry, who are to be the spiritual leaders of his people, the shepherds of the flock. Christ, as the royal high priest, the great shepherd of souls, the head of the church, the *all in all* to every believer, came to us as the great Teacher of mankind himself, and taught. "He taught as one having authority and not as the scribes." Matt. 7: 29. "He went about all Galilee teaching in their synagogues and preaching the Gospel of the Kingdom." Matt. 4: 23.

the Gospel of the Kingdom." Matt. 4: 23.

But Christ preached not only himself, he chose also twelve apostles and sent them forth to teach the same great truths which he himself taught. Matt. 10: 1. And again he sent out seventy others on the same mission, and when he finally left the world and ascended to the Father on high, he commanded, saying, "Go ye into all the world and preach the gospel to every creature," and "teach them to observe all things whatsoever I have commanded you."

After Christ had ascended to heaven, the disciples waited at Jerusalem for the out-pouring of the Holy-Ghost, and after this was accomplished they immediately went to work to fulfill their divine Master's last command. They commenced to preach at Jerusalem and in one day there were added to the Church about three thousand souls. From here they extended their labors from city to city, and from place to place, until the name of Jesus had been preached in Judea, in Samaria in Corinth, in Ephesus, in Galatia, in Thessalonica, and carried even to Rome and many other places. The apostles were not idlers. Their chief purpose was to preach Christ and him crucified, to make known everywhere the unsearchable riches of Christ, and thus became the means of the salvation of many precious souls. After the apostolic times we find that through various means, the Church called and sent men forth to sow the gospel seed.



There were at times others also that were apparently called, like Abraham and Paul, by God himself, as chosen vessels to bear the name of the Lord before the people, even as Peter Waldus, Menno Simon, and others, who for the kingdom of Christ's sake, denied themselves every earthly comfort and with Moses chose rather to suffer affliction with the people of God than to enjoy all the treasures and pleasures of this world for a season; and now at the present day it is still just as necessary to do this same thing as at any former time, if not more so.

If the Church is to be maintained, the means to maintain it must be supplied. If the Church is to be upheld and sustained and extended by the power of preaching (as indeed it is), then there must be preachers; there must be men who will perform this duty and who will perform it faithfully, cheerfully. What good can a man do who labors from compulsory motives, who does engage in any work unwillingly. The apostle truly says, "For though I preach the gospel, I have nothing to glory of, for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel, for if I do this thing willingly, I have a reward; but if unwillingly, a dispensation of the gospel is committed unto me." 1 Cor. 9: 16—17. Yet there is no doubt in my mind that the apostle did preach with pleasure; he took delight in the work; he did it willingly, gladly. Oh! how much good could we not do if we only were more willing laborers. I believe some of us make a great mistake sometimes, when we show such great unwillingness to take hold of the work, to stand up and testify of Christ, to proclaim the gospel, to reprove and warn sinners, advise the erring, to encourage the christian, oh! we should do it with rejoicing, not that we should be too forward, and appropriate everything to ourselves, or making ourselves busy-bodies, no

not at all. There is however a wise discretion to be observed by all. Each one must observe time and place, even as Solomon says, *There is a time for all things.* But what I have reference to is this, that when duty seems to call, when time and opportunity are offered, we should be always willing and always ready to do the Master's work. But I have perhaps digressed from my subject.

The apostle says, "Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him, in whom they have not believed? And how shall they believe on him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?" Rom. 10: 14, 15. Further we are told (1 Cor. 1: 21), that "It pleased God by the foolishness of preaching to save them that believe."

Hence it becomes evident that if the church is an instrument designed to labor for the salvation of souls, and those who believe are to be saved, (that is, to be brought to a knowledge of the truth, and led to become obedient to Christ and this through him to obtain salvation) by the foolishness of preaching, she must from time to time, as the necessity of the circumstances under which she exists, demand, be supplied with an efficient and faithful ministry, even as the apostle also supplied the place of Judas who by transgression fell as we read Acts 1: 26.

Of the character and qualifications of those who fill the ministerial position the apostle also writes, "A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach, not given to wine, no striker, not greedy of filthy lucre, but patient; not a brawler, nor covetous; one that ruleth well his own house, having his children in subjection with all gravity; (for if a man know not how to rule his own house, how

shall he take care of the church of God?) not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover, he must have a good report of them which are without, lest he fall into reproach and a snare of the devil. 1 Tim. 3: 2—7. Read also 2 Tim 2: 2, 24, 25 and Titus 1: 6—9.

The design of preaching is to awaken impenitent sinners and bring them to God, that through faith in Christ they may obtain the salvation of their souls. To this end the preacher should be serious and prayerful and earnest. Again he must continually seek to instruct, encourage and confirm in the faith, those who have already been awakened and have entered into a solemn covenant with God. To be fitted for these duties a minister must ever be as if weighed down with the great responsibility resting upon him. Paul says to Timothy (4: 2): "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." So we see also that there is no time when he is exempt from these responsible duties, if he is faithful he has the promise of a great reward; if he is unfaithful the blood of the sinner shall be required at his hand. He must not grow weary, he must cry aloud and spare not, he must show the people their sins, and Israel their transgressions, and if he thus labors and prays, in faith and hope, his labor shall not be in vain; no, the Lord will bless him, and he shall win souls to Christ, and they "who turn many to righteousness shall shine as the stars forever and ever." Dan. 12.

Thus we see how that the Church must declare the truth committed to her, and preach Christ and him crucified as a part of the great work which she has to do here on earth. In the next number we will consider other duties belonging to the Church. May God grant that we as members

of the church, as constituting in part the Church of God, may all seek to be faithful, so that our work may be done, well done, and that in the great harvest we may meet the Master as faithful reapers, bringing our sheaves with us.

JOHN F. FUNK.

#### An Admonition.

Dear readers of the Herald of Truth, as Bro. Henry has been engaged for some time past in writing for the children and encouraged them in the way of duty, especially in those they owe to their parents, I thought a short admonition to parents on the duty they owe to their children would not come amiss. And as a basis for such an admonition I would quote the language of the apostle: "And ye Fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord." Eph. 6: 4. And again, "Fathers provoke not your children to anger lest they be discouraged." Col. 3: 21. Now I do not wish to comment on the above quoted admonition of the apostle, but simply reason a little on the subject of training children, and advance a few practical thoughts which may be carried out by the reader. As I am writing to those that should be capable of judging what is right in this direction, I shall remark, in the first place, that every parent should know who and what he has to deal with. The relative nature of the case would at once solve this part of the question. A being identical with himself, bearing the stamp and impress of his own nature, feelings and propensities, and all identical with his own in proportion to the development in the child. Admitting that all children need more or less reproof and correction, how and in what way shall children be approached that wholesome discipline may be administered and parental authority

sustained, and the children be reared to cherish and honor their parents? When they need reproof and correction, would it be agreeable to the apostle's admonition to meet them with angry words and voice to harshly grate on their tender feelings till conscience is blunted, so that harsh words and angry frowns are alike abortive in producing any good effect on the minds and actions of the children? Shall every trivial fault of theirs be magnified to an enormity like a molehill becoming a mountain? Shall it be by showing that you have no confidence in anything they say or do, that you mistrust and suspect them in all they do? Now, as I stated above, we have a nature to deal with that is identical with ours in every particular. Suppose one of us was guilty of an offence against a neighbor or the community we lived in (as most of us doubtless may be) and that neighbor or community of neighbors would set on us and magnify our fault or offence a thousand times, and accuse us of every evil design and work, telling us they had no confidence in us, and suspected us to be guilty of many great crimes hitherto not suspected or thought of by us or any other person. Would such a course be likely to inspire feelings of friendship and respect? Would or could we honor and cherish our neighbors for such conduct? *Never.* Such alone must be the result of a heart unsanctified, filled with malice and revenge. But is it not a deplorable fact that all this is too frequently the case in families, communities and churches. My brethren, these things ought not so to be. But to return to the admonition, "Fathers provoke not your children to wrath." We should avoid all undue severity. This would hurt our own souls and do them no good: on the contrary, if punished with severity or cruelty, they will be only hardened and made desperate in their sins. Cruel parents generally have bad children. If we correct our child-

ren according to the word of God and reason we will feel every blow on our own hearts more sensibly than the child feels it on his own body. Parents are called to correct, not to punish their children. Those who punish them do it from a principle of revenge. Those who correct them do it from a principle of affectionate concern. "Bring them up in the nurture and admonition of the Lord." Nourish them in the discipline and instruction of the Lord. The mind is to be nourished with wholesome discipline and instruction as the body is with proper food. This discipline should include all the knowledge that is proper for children including principles and rules of behavior &c. The instruction which they must have to form the mind properly must be of a character to touch, regulate and purify the passions, and necessarily includes the whole of religion. Both these should be administered in the Lord, according to his will and Word, and in reference to his eternal glory. All the important lessons and doctrines being derived from his revelation, therefore they are called the discipline and instruction of the Lord.

Yes, dear reader, it is right and proper that we should have a concern for the growth and development of the natural bodies of our children, see that they are clothed and fed with nourishing food, that their bodies remain healthy and vigorous, that the physical body may become strong to perform the manual labor required at their hands. While all this is important, of how much greater importance is it that we watch the first dawn of intellect in our children, and when the first impressions are to be made on a pure mind, what care and concern should we have to nourish and sustain the mental and spiritual body with wholesome instruction and doctrine, that they may grow up to the full stature of men and women in Christ Jesus.

S. H. S.

For the Herald of Truth.

## An Admonition.

Beloved brethren and sisters, let us try to be more earnest in seeking after those treasures in heaven which are laid up there for the righteous. Let us seek after righteousness and follow the Savior, so that we may have our names written in the Lamb's book of life: and let us inquire whether our condition is so that when we leave this world and appear before the throne of God, that we may then be received as his true children, and hear the voice of the Savior saying, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." This blessed abode is prepared for all those that love him and keep his commandments. Let us now see what this love is. It embraces not only the love of God our heavenly Father, but also the love of Christ and our fellow-beings. If we love God and our Savior we will also keep his commandments, and try to do his will, and his will is the will of the Father also, for the Father and the Son are one. As the Son has done the will of the Father so we should try to do the will of the Father and the Son, by obeying the commandments of the Son, where he says, "A new commandment I give unto you that ye love one another." Now if we love one another we do simply as we wish to have others do to us and as others would wish to have us do to them, without being asked to do so we wish to do each other good. Now if we know how to love one another, we ought also to know how to love the Father and the Son, namely, we should try to do what he wishes or what he has commanded us to do, that is to obey him and to follow in his footsteps.

Now then one might ask, how are we to follow in his footsteps? This means we should be humble like he was, meek and not resist evil, even as he did, love our

enemies, do good to them that hate us, and pray for them that despitefully use us, and seek not a high position, but a low one, take his cross upon us even as he bade us, and wait with patience for the reward of life everlasting. But some think this is too hard, they cannot bear it all, and again comfort themselves with the thought that it will make no difference whether we do these things or not, if we only believe that he is the Christ and died to redeem us, and pray to the Father through his name. But, dear reader be not deceived, so that you may not be compelled to hear the dreadful sentence, "Depart from me ye evil-doers, I never knew you." If we try to be like him and live as he did, in righteousness and love and bear the cross with him then he will know us and we shall reign with him forever. But oh! how sad it will be if we gain the praise of the world or its wealth, and lose our own souls! Dear brethren and sisters, let us therefore flee all pride and vanity and seek to be faithful even unto the end.

A. F. DETWEILER.

Lewisville, Ill.

## God's Bitter Cups for Sick Souls.

God is the wisest and best of physicians. He understands precisely the soul's diseases. He never selects the "wrong bottle," and never gives one drop too much of corrective medicine. My brother, can you not trust your Heavenly Father? Do you fear that he will give you poison in his cup of chastisement? Do you try to avoid the draught which he has prepared, and with a wry face push it from you? "The cup which your Father gives you, shall you not drink it?"

God often comes to one of his own children, and finds him in sore need of spiritual medication. He has become sick from indulged sin, and eating of forbidden fruit; or

else he is utterly debilitated in all his powers and affections. His pulse beats low; his graces are weak. Perhaps this very christian used to pray for more grace, for more strength, or humility, or patience, or assurance of hope. God takes him at his own word. The christian asks to be made purer, better, stronger, and more Christ-like. And the very first thing that his Heavenly Father does is to mingle for him a cup of bitter disappointments or afflictions. Instead of relieving him, God seems to be smiting him. Instead of increasing his joys and hopes, he seems to be blighting them like Jonah's gourd.

Perhaps this is the way, my reader, that God is treating you. A bitter cup of trial has been commended to your lips. But it is your Father's cup: drink it. What does faith in God mean but just this very thing, that you will trust him though he slay? What is faith but the firm and delightful belief that when God goes into the laboratory of his secret purposes, and mingles for you a bitter draught, he knows just what he is doing, and also just what your soul's disease requireth. It may be bitter, but the disease is worse.

I call you to witness that those confiding souls who have taken God's medicine of trial in the right spirit have found their prayers answered in their afflictions. Behold! the very graces they prayed for—the patience, the meekness, the heavenly-mindedness—were in that cup, that bitter cup! If the cup had not been drank, the sweet, coveted blessings would have all been lost. If God had not dealt with them precisely as he did, the spiritual disease would have raged on and the soul have been sick unto death. Do not then push away that tear-draught of sorrow which your merciful Father is pressing to your trembling lips. The cup is encircled with this precious inscription, "Whom I love I chasten."—*"All things work together for good*

to them that love me." Will you refuse to drink it?

Oh! what blessings are afflictions to those who can bless God for afflictions! "O!" said a bright-hearted young man, who was tortured with a fatal and painful bodily disease; "when I have the most pain in my body I have the most comfort in my soul. When Christ suffered, he had none but enemies around him, and they gave him gall and vinegar to drink. When I thirst, I have beside me the friend that sticketh closer than a brother. The cup that he gives me shall I not drink it? I do not doubt but there is a love in the bottom of the cup, though it is bitter in the mouth. There was a fine christian philosophy in the last thought of the suffering youth—that at the bottom of the cup lay the precious blessing. He must, therefore, drink the whole bitter draught in order to reach it. Depend upon it, brethren, that many of the purest and grandest displays of christian grace can only be reached under a regime of severe trial. Faith's anchor is never so fully tested as in a hurricane. Patience never shines so lustrous as in a midnight of black adversity. Courage never shows so grandly as when death on his "pale horse" is careering down upon us over a battle-field strewn with defeat and disaster.

There is a patience of hope, a joy under tribulation, and a sense of the immediate support of Jesus that never can be reached by us when we are in a condition of ease and outward prosperity. These rich graces lie in the bottom of trial's bitter cup. And God esteems these graces of such priceless value that he mingles for us just such cups of suffering in order to bring out the graces in their beauty and power. God so esteemed faith in Abraham that he proved it with a knife flashing over the throat of his darling son. He so esteemed patience in Job that he stripped him of all his wealth, and left him

the richest soul on all the earth. What a cup of compounded trials did he mingle for the heroic apostle! Yet that apostle gratefully acknowledges that "the trial of his faith, being much more precious than of silver and gold, though it be tried in the fire, would be found unto praise and honor and glory at the appearing of Jesus Christ."

Be not surprised, my friend, when God mixes for you a bitter cup. He sees that you need it. Disappointment and bereavement do not put sugar into their cups; they are meant to be bitter. So are the best tonic medicines bitter; but they quicken the appetite, and invigorate the system. Many a cup of wormwood has braced a christian's graces. Many a sore loss has proved an everlasting gain. Bereavements are often full-brimming cups of tears, but they have been a medicine to the soul more healing than the sweetest "balm" of Gilead. God never mingles a cup of trial for one of his children without a merciful purpose. He either means to cure a soul's sicknesses, or to save it from eternal death. The cup which our Father gives us, shall we not drink it? Let us all be careful how we choose a cup for ourselves, and insist on having it. Children choose confectionary always sooner than medicine; one may bring sickness, the other health. God sometimes lets us have our own selfish way. He left rebellious Israel to their own way when they grew tired of heaven-sent manna, and lusted for the quails. He sent them the food they asked for, and while the "flesh was yet between their teeth" they were smitten with a terrible plague.

So has many a christian lusted for what has been a plague to his soul. I have known professed christians to choose for themselves a cup of great worldly prosperity; and it made them drunk! There was Satan's sorcery in the cup. Their heads grew dizzy, and they

were lifted up with pride. They grew greedy for more, fond of fashionable follies, self-indulgent, and neglectful of their religious duties. Prosperity spoiled them. It has ruined thousands in our churches. Ah! had all these foreseen what was in that cup of worldly prosperity, they might well have cried out, "Oh! Father, I pray thee, let this cup pass from me!"—*Independent.*

For the Herald of Truth.

## The Love of God.

"For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life."

The love of God is one of the most pleasing subjects that can engage the christian mind. Love seems to be an affection and a sensation of the mind, excited by some object, possessed with some pleasing and agreeable qualities. In some cases also it is instinctive, as in the love which a mother possesses for her child, which manifests itself before any particular qualities in the child develop themselves. This affection is apparently as strong in irrational animals as in human beings. Thus we also see that children have an ardent love for their parents before their little minds are much developed, or before they have the capacity of understanding anything about their creation. This brings us to the point where we can discriminate between an instinctive love and that excited by the pleasing and good qualities in objects. Hence the good qualities in God make love so pleasant in the christian's mind. Now the question is, what did God see in the human family that actuated him to give his only begotten Son, that whosoever would believe on him, should have eternal life? There seems to have been no good qualities in man that excited his love. Disobedience on the part of man necessitated a Redeemer, but disobedience never excites love. I believe that it was the compassion which God had for the creature of his likeness that brought about this ardent love. From the fall of man to the present time we can see that God was working for the good of man. No sooner had man fallen, than a Redeemer was promised. "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel," was the language of God unto the serpent. Gen. 3: 15.

The promise of a Redeemer was that which the fathers and patriarchs desired to see, but did not, yet they went down to the grave with a strong hope, that when the Messiah should come, the bars of death would be



broken asunder, and they should triumph in the great redemption which he wrought. The Savior said unto the Jews, "Your father Abraham rejoiced to see my day, and he saw it, and was glad." And Job said, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth, and though, after my skin worms destroy this body, yet in my flesh shall I see God." Job 19: 25, 26.

Now these fathers and a host of others in the former ages of the world looked forward to the day of the Lord with the implicit confidence that the Lord would, manifest his love in that day in a much greater degree than at any previous time.

Sometimes we see pious parents in grief and sorrow on account of the disobedience and wickedness of some of their children, having no regard for the feelings and love of their parents, and when reproved become angry and only go on to greater sins and more perverse disobedience. So it was with the Jews, the chosen people of God. Frequently they departed from the divine injunctions of their heavenly Father, and participated in the abominable sins and idolatry of the nations round about them, having no regard for the great love of their heavenly Father, in consequence of which they many times were made to suffer the most severe judgment.

At the time when God was just about manifesting his great love to the world, when the Lord of glory was yet an infant in Bethlehem, Herod, the wicked ruler of the country, fearing a rival king, issued an edict that all the male children from two years old and under in Bethlehem and in all the coasts thereof, should be put to death. But God frustrated his design, by warning Joseph in a dream saying, "Take the young child and its mother and flee into Egypt." Subsequently we find this child in mature age, fulfilling all the commands of his heavenly Father. How tenderly did he administer to all who were in distress, such as were affected with diseases of long standing and the most malignant character. He restored them to perfect health and bade them rejoice. We find his whole life full of love and benevolence; he even pitied and loved his bitterest enemies. He wept over the city of Jerusalem on one occasion, saying, "If thou hadst known in this day, the things which belong unto thy peace, but now they are hid from thine eyes, because thou knowest not the time of thy visitation." when upon the cross and in intense agony, he prayed for his persecutors, "Father, forgive them, for they know not what they are doing."

Let all who feel an interest in the holy mission of the Savior consider his life from the time he was a little child, in the stable, in Bethlehem until he died on Mount Calvary and mark his conduct and conversation, and they will find that his whole life and soul was altogether absorbed in his Father's work, which was to save lost and ruined souls from eternal death.

There is a striking contrast between hatred,

envy, malice &c., and love, pity and compassion. The former works trouble, sorrow, misery and eternal death; the latter joy, peace, happiness and eternal life. Joseph, that beautiful type of Christ, gives us, in the history of his life, a plain example of this. While he was yet a youth, he possessed peculiar traits of character, which won the fondest regards of his parents. This stirred up feelings of envy in the hearts of his elder brethren to such a degree that they sought his life. While he on the other hand, through his tender love and compassion, subsequently, was the cause of inexpressible joy and gladness in his fathers family and saved thousands of lives from death. This shows what power there is in love. Saul also, through envy and hatred sought the life of David, while Jonathan the son of Saul did all in his power to save the life of David. So strong was the love and regard of one for the other, between David and Jonathan that after the death of Jonathan, David mourned and lamented for him, saying, "I am distressed for thee, my brother Jonathan; very pleasant hast thou been unto me. Thy love unto me was wonderful, passing the love of women." 2 Sam. 1: 26.

We will now yet briefly notice the greatest love that ever was manifested in any age of the world; and this love is the substance and kernel of our text. This love brings us eternal life; its strength is past finding out; it cost the precious blood of the Son of God. This will save all that will believe on him from eternal death. The Jews, through malice and envy, sought his life, and he through love and compassion sought to give them eternal life. He says, "Greater love than this has no man than that he lay down his life for his friends, and ye are my friends if ye keep my commandments." "He that saith I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whosoever keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. He that saith he abideth in him ought himself also so to walk even as he walked." 1 Jn. 2: 4-6. A ring is sometimes represented as an emblem of love, and so it is, without end. The Christian does not only enjoy it for a time, but always and forever. Love is eternal—it is unlimited both in measure and duration. Love must manifest itself in all believers here, and also in the world to come, where its enjoyment will be pure, perfect and undefiled. This subject opens to us a wide field of study and reflection, but for the present we will leave it with the reader, with the remark that the more we cultivate it the better Christians we may become.

E. SUTER.  
Harrisonburgh, Va., Mar., 1869.

THE fear of God is mingled with hope! "The eyes of the Lord are upon them that fear him, upon them that hope in his mercy." Fear is to hope as oil is to the lamp—it keeps it burning. The more we fear God's justice the more we may hope in his mercy.

### Help One Another.

Rom. XV: 1-7.

"Let brotherly love continue."

The apostle here speaks of those whose faith is weak, and says that they who are strong should be patient towards the infirmities,—the weaknesses and prejudices of the weak, and not selfishly seek their own pleasure, but bear with the others, for their good. Naturally, we are all inclined to be selfish. Too often our own interest, our own pleasure is indulged, sometimes even, at the expense and to the injury of others.

This spirit of selfishness—this self-love that regards only one's own happiness, and seeks only benefit and advantage for itself, is not in accordance with the teachings of our Savior, or the doctrines of the Gospel. The selfish man cannot be a real Christian; neither can the selfish heart continually toward all, exercise charity and brotherly love. It is required of us, that we exercise towards all, love and compassion, even as God extends it unto us; giving to him that asketh, and from him that would borrow turning not away, if we can in any way assist him.

Our Savior largely explained and amply illustrated this in his Sermon on the Mount, and on other occasions. He gave us an unexceptionable precept, calling it a new commandment—"That ye love one another as I have loved you." Paul also gives us the same admonition in these words, "Let brotherly love continue," especially among the brethren, visitors from other churches, and all who may be in adversity, and particularly those who are in bonds for the sake of the Gospel.

To help one another, and practice charity toward all, for the benefit and good of those around us, and for the continuance of brotherly love, is a duty enjoined upon every one. Not only should the physically strong assist and help those who are physically weak, but they who are spiritually strong, who have charity and forbearance for their fellowmen, and are free from doubts and uncertainties as to their duties as Christians,—these are admonished to bear the infirmities of the weak; to be patient and bear with them in their failings and short comings, and endeavor to assist them for their spiritual good. We are not however, to deal thus with our fellow Christians, for the sake of honor or pleasure to ourselves, but that we may please our neighbors for their good to edification.

To the worldly, selfish heart it may seem like a hard and difficult task to live for others as well as for ourselves; but as the great object of every Christian in life and death, is not himself, but Jesus Christ; our language must be, "Not my will, but thine be done."

For even Christ pleased not himself, and we as his followers must imitate his example in submitting to privations and making sacrifices when we can in any way promote the good of our fellow-men. Without making

sacrifices we cannot be disciples of Christ: yet, we should not feel disheartened on account of difficulties; for if we trust in Christ, we shall be enabled to overcome them, and they should never hinder us from embracing and steadfastly following him; for all the losses to which we may be called, even if we lose life itself, it will be productive of our highest, our eternal good.

Christ left his abode in heaven and the enjoyment of the glory he had with the Father, and condescended to dwell among sinful men for the single purpose of doing them good.

He pleased not himself, but as it is written in the 69th Psalm, "The reproaches of, them that reproached thee fell on me." Neither lived he unto himself, for he said, "The Son of man hath not where to lay his head:" yet he cheerfully bore trials, privation and suffering, for the sins of men, and died an ignominious death on the cross, because he loved us, and was willing to lay down his life for us, that we might live and through his love obtain the crown of eternal life.

Christ received all who came to him. He was always ready and willing to assist the needy, and relieve the bodily sufferings of the unfortunate. He ministered to their spiritual need without regard to what they had been, or what life of wickedness they had led. From this we may learn that all men are our neighbors and that it is our duty not only to help one another but to receive with brotherly love, and treat as Christian brethren, all who give evidence of being received of Christ as his disciples.

It is not for us to judge our neighbors; nor to despise any one on account of his errors, or supposed inferiority to ourselves; neither should we condemn any for following their own consciences, but we should endeavor to enlighten them as to the will of God, and set them an example of obeying it.

We have the Bible, Scripture which is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. And if we rightly use it, study its precepts, and practice its teachings, it will make us wise to salvation; make us more perfect, and bring us to a closer union with the Lord Jesus Christ. This union leads us to love him, to pray to him and delight to honor him by obeying his commands. It leads us also to love one another, and to seek for each other, of the Father and the Son all needed good.

Christian readers, are you willing to live for others, or are you seeking only to please yourselves? Think how much Christ has done for you, and strive to imitate him in his unselfishness; give him the homage of your hearts and the obedience of your lives; treat his friends as your friends, and heartily love them all for his sake. Make the great object of your lives the advancement of his glory and the edification of his people: and in all that you do, do it to the honor of God, and the benefit of your fellow man; and so live and act, that at the final day you will hear

the welcome plaudit, "Well done, good and faithful servants; enter ye into the joy of your Lord."

"Now the God of patience and consolation grant you to be like minded one toward another according to Christ Jesus, that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ. Wherefore receive ye one another, as Christ also received us, to the glory of God."

Help us to help each other, Lord,  
Each other's cross to bear;  
Let each his friendly aid afford,  
And feel his brother's care.

Help us to build each other up,  
Our little stock improve;  
Increase our faith, confirm our hope,  
And perfect us in love.

A. K. F.

For the Herald of Truth.

### Reigning Sin.

All persons are inclined to sin from their youth. Different persons, however are more or less inclined or disposed to different kinds of sin. Some are inclined so much to one sin or another that they are continually tempted to transgress in one particular direction. One is inclined to pride. He is proud of everything that he has. His clothes, his person, his house, land, horses, or whatsoever he happens to possess. Another is inclined to lying, so that he will continually indulge in telling falsehoods, with no other apparent motive, perhaps, than that he be loved to tell lies. Everything that he speaks about exaggerates itself into a great thing when it really is hardly anything. Another has an uncontrollable propensity for stealing, for defrauding and deceiving his fellow men, and thus particular kinds of sins manifest themselves in different persons, and they seem to be so continually and so strongly inclined towards them that they are ruling passions, reigning sins, to them.

Now if one thus inclined makes an effort to overcome and forsake these reigning sins within him, a great strife ensues, and a continual effort is required; nor is it enough that these natural dispositions of the carnal mind are once or twice overcome by those so inclined; they must again and again be beaten back. Neither can he who desires to overcome and forsake his reigning sins expect to do so through his own power and strength. He must implore divine help. He must be strengthened from on high. He must be helped by him who was strong enough to overcome all sin, and to triumph even over death and the grave.

If any of us then have such reigning sins to contend with, let us not despair. Let us be strong, trusting in God, ask him to help us to overcome them, for he that overcometh shall obtain the crown of life.

I suppose it is also a fact that all Christians have, during their whole lives, to con-

tend against the weakness of the flesh and the sins that still prevail within them. They meet with trials and temptations, they often become weak in the faith and discouraged, and then Satan, the enemy of souls tries to discomfit them, and if possible bring them to fall down and worship him. But Christian traveler, behold thy Savior in temptation. Be strong as he was. Resist the tempter and he will flee from thee. Oh! do not cast thyself down at his feet! Do not enslave thyself under his cruel yoke; but call on the name of the Lord in the hour of trouble and temptation, for thy God is to thee, and to all that call upon his name, a very present help. "The name of the Lord is a strong tower: the righteous fleeeth into it and is safe."

Therefore beloved, stand firm amidst temptation. Trust in the Savior. Yield not when the tempter comes. Try day by day to gather strength, and to grow in grace and through the help and grace of our heavenly Father, we shall be able to stand even in the day of his coming.

JOHN D. HERSHEY.

For the Herald of Truth.

### "They That Sow in Tears Shall Reap in Joy."

Though the sky be dark and gloomy,  
Lowering with a gathering storm;  
And the heart is sad and weary,  
Of its weighty burden borne—  
Faint not in life's dreary desert,  
As ye onward toiling go;  
They in joy shall reap each labor,  
Who in tears and anguish sow!

Go forth bravely in life's journey,  
Though 'tis thronged with many an umber.  
For to him is victory given  
That Emanuel's standard bears.  
Christ will smoothe the rugged pathway,  
Aid you for each coming strife,  
With his love your labor lighten,  
Bring its fruit to holy life!

Up and onward, weeping, praying,  
To the Lord of harvest, run.  
That each seed along the way-side,  
May some precious calling bear.  
He the plant shall water, nourish,  
'Till at last the blade appear:  
And his grace shall cherish, ripen,  
Each, into a perfect ear.

Think not here to gain fresh laurels,  
For the Savior's holy crown;  
Basking on the stream of pleasure,  
Or in slath ever sitting down.  
Never, thus, you'll gather for him,  
Souls into his kingdom here—  
Save not even one soul from ruin—  
Never dry the mourner's tear.

Hearken, this the promise given,  
To the sower by the way:  
You shall ever reap a harvest,  
If you'll only toil and pray.  
Doubtless, they shall come rejoicing,  
In the resurrection morn.  
With the fruit of all their labor,  
Precious sheaves to heaven borne.

MATTIE.



## Herald of Truth.

ELKHART, Ind., May, 1869.

**The German Catechism or Question Book.**—We have just republished a small German Catechism, which was originally published by the Mennonite church in Germany, and republished in 1824 by the brotherhood in Canada. This little book is especially adapted to the use of children in schools and Sabbath schools, and wherever our brethren maintain German Sunday schools they should have of these books. We hope to be able also soon to publish one in English.

The little catechism may be had at our office, at the following prices:

Single copies, per mail, postage paid,	\$ 0.20
Per dozen " " " "	1.90
" hundred by express,	12.50

**Angenehme Stunden in Zion.**

—The little Book, "*Angenehme Stunden in Zion*," written by Ulrich Steiner, a Mennonite minister in Switzerland, to the Sonnenberg Church in Wayne County, Ohio, has been reprinted and may again be obtained at this Office, at the following rates:

Per single Copy, postage prepaid	\$ .10
" dozen " " "	1.00
" hundred by express, at purchasers expense	7.50

This is a beautiful little work, in the German language, worthy of being read by all.

**To our Subscribers.**—For the majority of papers sent we are now using a Dick's mailing machine as our subscribers will see by the little slips of paper, with their name &c printed on, pasted on each paper, instead of writing the address with a pen. These little slips also show each subscribers account, as for instance we have the name of DANIEL RABER g MAR 70.

This shows that Daniel Raber gets the German paper and has paid until March 1870. So that each subscriber can always see to what month and year his paper is paid, and thus he will always know whether we have his account correct or not. We have all the western mail arranged in this manner, and shall also have Ohio, Pennsylvania (Canada and other eastern mails arranged as soon as we can get time to do so.

**To our Correspondents.**

We hope our friends will not take it unkindly, if we endeavor to give them some plain hints in regard to writing for the Herald. We do not write this to find fault, far from it, we only desire to make these suggestions for our mutual benefit.

1 Write every word so plain that it cannot be mistaken for any other word.

2 Write with black ink on white paper.

3 Avoid long prefaces or introductions, and long conclusions. Begin at your subject at once, say what you wish to say about it, and then stop.

4 In giving quotations, whether from the Bible or other authors, be sure to give them correctly.

5 Never sign your name to an article that you have not written yourself.

6 Write only such things as are of interest to the general reader. Here we wish to make some special remarks to those sending accounts of journeys and visits to the churches. Dear friends, do not take offense at what I shall here say. We are always very glad for letters giving accounts of journeys and information about the churches, but we have recently been compelled to abridge several such letters considerably, and one we have entirely laid aside for the reason that there was too much of that kind of information which did not interest any one only those few, who were acquainted with the writer and his family.

It has grown into a habit with many of our correspondents in giving an account of a journey to state every minute circumstance of the journey, such as the hour of leaving each particular place, the length of time consumed in going from one station to another, the exact time of arrival, the names of the persons meeting them there, the kind of conveyance in which they took them, the time of arriving at the friend's house, how long they staid there, the names of the friends and relatives whom they visited, and where they took their meals, where they staid all night, &c. &c. Now these are all things which nobody cares about knowing, and they only make a letter long and uninteresting to read, and after they are read, make nobody the wiser, or better, and as our paper has a pretty extensive circulation, a great many of the readers become wearied with the vain repetition of names persons and places.

Now, dear friends, when you make a visit to other churches and give us an account of

your visit for the benefit of the readers of the Herald, try and give us something interesting. Tell us something about the church, about the religious interests of the people, about the meetings you attended, whether you found the church in a prosperous condition or not, whether they seem to feel an interest in regard to the salvation of their souls or not, whether they are interested in the spreading abroad of the gospel and the gathering of souls into the fold of Christ. And so there are a great many things which are interesting to all and which we all love to read, and which will edify, make us both wiser and better, which you can send us, and thus we can all work together to build up the kingdom of Christ and to help one another.

**The Next Number.**—The next number we shall try to make original. Now, dear friends, come and help us; send us plenty of good, well-written articles and our purpose will be easily accomplished. There are still a large number of our brethren and sisters, who are able to write, who have not yet put their hands to the work. Come, cheer up, brethren and sisters, let us help one another in the good work, and labor faithfully for the Savior's kingdom.

**The Progress of our Paper.**—We rejoice that the Herald is still gaining friends on all sides. New subscribers are still coming in and words of encouragement are heard from various quarters. This is right. By the help of God our paper may be the means of doing much good, and perhaps awakening many a drowsy christian or a sleeping sinner, and leading them into the path of duty and happiness.

**Conferences.** The annual Conference in Ohio will be held in Wayne County, on the third Friday in May. The nearest station is Orrville, on the Pittsburg and Fort Wayne Railroad.

The annual Conference of the Omish Mennonite Church in America, will meet on Whit-Sunday, May the 16, in Holmes Co. O.

Those who do not wish to take the Herald any longer, will hereafter please inform us of the fact by letter and pay up all arrears, and the matter shall always have our prompt attention.

**The Work** of reprinting the German *Martyrs Mirror* has been commenced and will now be pushed forward as fast as circumstances will allow.

**The English Mennonite Hymn Book.** A new edition of the English Mennonite Hymn-book has just left the press, and is now ready for delivery, at the following price:

Single copies, by mail postage prepaid	60
Per dozen " " "	\$ 6.00
" " sent by express at purchaser's expense	\$ 5.00

The book is well printed on good, white paper, bound in sprinkled sheep, and contains the same matter, and is arranged in the same manner as the former editions. The German appendix is printed in English letters which will be an advantage to those who do not well understand the German characters. We will also have them bound in flexible covers with a tuck, suitable to carry in the pocket. This style will be sent by mail to any address for 75 cents.

**Menno Simon's Foundation.**—It has been announced for some time that the book bearing the above title would be re-translated and compared with the original Dutch or Holland in which the greater part of it was written, and in doing this we have discovered that the work in both the English and German languages, is incomplete. The English translation which has been in print, was very imperfect, as it seems, and not more than about half the works and writings of Menno Simon were ever translated at all, in either the English or the German editions. It is now proposed, (and the work of translating is already in progress), to publish in the English language, the full and complete works of Menno Simon, which shall contain all his writings as far as they can be collected at the present time. That is, if our people in general desire that this should be done, and are willing to lend their aid to the work.

We have as yet small encouragement in the way of subscriptions, at least not sufficient to bear us out in the attempt to republish it. As to the price of the new work we can, at the present time, say nothing, until we get the manuscripts completed; but it will, as a matter of course, be considerably more than the price at first proposed, which was only for a reprint of the old work.

Professed friends of the Savior are sometimes found where we should least expect them.

**Give Your Address.**

The following from the *Earnest Christian*, is just what we wish to say to our readers, therefore we copy it. Please do remember it, and much unpleasant labor will be avoided on our part, and we shall escape censure where we now receive it unjustly; and many others will be saved from unpleasant reflections; and sometimes from sad disappointments:—

"It is surprising how many business letters we get that do not contain the information that is absolutely essential to have, in order to do the business correctly. Some contain allusions to letters written previously, that have as completely passed from our minds as though they had never been read. If they could be found at all, it would require perhaps, a search for days.

In writing on business, state plainly just what you want to have done, and no more. Give no reasons. Sign your name. Give the post-office and State. Write plain, especially all names.

When you have finished your letter, read it over, and see if you could do the business required if you knew nothing about it only from the information contained in the letter.

Do be particular. We wish to avoid mistakes; but it is impossible unless the requisite information is given.—*Exchange.*

**A Question.**

"And I saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. \* \* And I saw one of his heads as they were wounded to death; and his deadly wound was healed: and all the world wondered after the beast. \* \* And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon." Rev. 13: 1. 3. 11.

What does the beast rising up out of the sea represent? What is the wound, and how was the wound healed? What is the representation of the beast coming up out of the earth? Why is it described as being like a lamb, and yet speaking like a dragon?

An explanation of the above questions is requested.

**The Time to Serve the Lord.**

While we live, while we have health, while we are young, now, to-day, this week, this month, this year; while Jesus calls, while he invites, while he is ready to accept and forgive, while it is an accepted time and a day of grace. Oh! sinner, do not delay to serve him while you have the opportunity. Remember that the night cometh when no man can work. There is no repentance in the grave nor pardon offered to the dead. X.

## Correspondence.

**A Journey to Pennsylvania and Ohio.**

By request of the brotherhood from Mifflin county, Pennsylvania, I left home on the 23d of February, and came by way of Chicago and Pittsburg to Huntingdon, in Huntingdon county, Pa., where I remained all night, and the next day went to Mill Creek, where I arrived at 12 o'clock, at noon, and was met by brother Daniel Yoder who received me very kindly. I stayed with brother Yoder until the 28th, when we had meeting at Bro. David Detweiler's, which was well attended, and where the brethren Moses B. Miller, from Johnstown, and Elias Thiel, from Union county, were also present. After meeting I went with some of the brethren to Bro. David Zook's. Then after visiting some of the brethren in the vicinity, we had meeting on the 2d and 3d of March, at Daniel Yoder's, near Allensville. On the 4th we attended a wedding in the house of Bro. David Zook. On the 7th we had meeting in the meeting-house near Bellville, and in the evening I visited the old brother Peter Sharp, where I stayed all night.

On the 8th Pre. J. Yoder brought me to Lewistown where I stopped to visit the Jail, in which I found many prisoners. I entered into conversation with one of the prisoners in his cell, in which neither a chair nor bench was found to sit on, which reminded me of the words of the Savior speaking of the prison, saying, "I tell thee thou shalt not depart thence till thou hast paid the very last mite." As I was considering over these things the question arose in my mind, How can a man here pay anything, while being thus imprisoned? I felt sad when I thought of the corruption of mankind where all have such perfect liberty to do good.

In the afternoon I went to Perrysville, in Juniata county, where I arrived in company of the brethren J. Scharp, D. Yoder, and sister Sarah Yoder, and was met by the brethren Joseph Yoder and John Esch. On the 10th we had meeting at Bro. Esch's, where a goodly number were present. On the 11th I went to McVeytown, in which vicinity we had meeting in the evening, in a school-house, where a large number were assembled to hear the word of God.

On the 12th I set out for Urbana, in Champaign county, Ohio. On the way to Columbus we were delayed the most part of the night by the breaking down of a freight train. At Urbana I was met by Bro. S. L. Lantz, who took me to Pre. John Werry's the same evening, and the next day attended a meeting in the Champaign Meeting-house. Then I visited among the brethren. On the 17th I attended meeting again where a goodly number were present. On the 18th a number of us met at Pre. J. Werry's where we spent an evening hour with each other. On the 19th, I, in company with

sister Anna Conrad, went to Trenton, in Butler county, where we were met by Bro. Joseph Augspurger. On the 21st we attended meeting at the Mennonite Meeting-house which was largely attended. On the 24th we had meeting in a meetinghouse at Collinsville where also an attentive audience was present. In the evening Bro. J. Augspurger and I went home with Bro. John Sloniger where again a goodly number met together, and where we tried to edify each other. On the 25th Bro. J. Augspurger returned home again. I felt very sorry to leave my dear friends, but it could not be otherwise.

Bro. Sloniger took me to Sommerville, where I took the cars and came by way of Richmond, Indianapolis, Terre Haute, and Pana, where we had a break-down and were detained about 10 hours. We came to Bloomington in the night of the 26th, where I stayed with Bro. Elias Yoder until morning. On the 28th we had meeting at our meeting-house to where Bro Yoder conveyed me. It afforded to me great pleasure to meet the brethren and sisters again after an absence of five weeks. After meeting, Bro. Christian Rupp took me home, where I was received by my family with great joy. I was led to say with David, "Bless the Lord, O my soul, and forget not all his benefits." I also thought of the words of Samuel, when he said, "Hitherto the Lord helped us; blessed be the name of the Lord." I also felt heartily thankful towards all the brethren and sisters with whom I met for the kindness and love manifested towards me. May the Lord recompense them with good for their kindness.

DIAMERS, III. JOSEPH STUCKEY.

### A Visit to Ohio.

On the first of February myself and wife left home and went to Newark, Licking county, Ohio, where we visited J. C. Robenets, where we were very cordially received. On the 4th we started to Fairfield county, stopping with Joshua Standenford, an old acquaintance, and arrived at Bremen 7th. We spent the time in visiting among our friends and acquaintances until Sunday the 5th when we attended meeting at Turkey Run. Here I met a great many of my old friends and brethren and sisters.

On the 12th we went to Hocking county where we spent another week, and on the 18th, in the evening, we had meeting at the Dunkard meeting-house, where a large and attentive audience was present and good order was preserved throughout the meeting. We left that neighborhood eighteen years ago. It had been our home for about eleven years.

On Sunday the 21st we attended meeting at Bronneman's meeting-house in Fairfield county, where I had the pleasure of meeting with many dearly beloved friends, brethren and sisters.

On the 25th we went to Canal Winchester, and on the next day (Sunday), their regular time for meeting, we attended worship there, at their meeting-house. I met but few of the brethren and sisters that I was wont to meet there fourteen years ago, when we left the place. The house still looked natural, but when I looked around there was many a vacant seat once occu-

ried by a beloved brother or sister, who used to meet with us in that place of worship. Thus we can see that we have no continuing city here. Dear brethren and sisters, should it never again be our happy lot to meet in this vale of tears, let us not become weary in well-doing, let us fight the good fight of faith, so that we can have that living hope within us, that when we meet that great day with those who have gone before us, we may have the great and inexpressible pleasure of hearing the friendly voice of our Savior saying, "Come ye blessed of my Father inherit the kingdom prepared for you from the foundation of the world."

We spent some time still in visiting among our friends and on Monday the 9th of March arrived safe at home and found all well.

Should we not feel thankful to God for his great mercy unto us? Amid many unseen dangers he preserved and sustained us. Let us always trust in him for he is the only one who can give such blessings.

We feel heartily thankful to all the friends, brethren and sisters, for the love they manifested towards us while with them. May the Lord abundantly reward them, is my fervent wish and prayer.

Branch Co., Mich.

C. D. BEERY.

## Children's Column.

### To the Children.

Although I have given the children's column in charge of brother Henry, I still sometimes feel that I ought to write something occasionally for the benefit of our younger readers.

In the first place, I hope you will always try to be real good, industrious and obedient children.

I hope also you will always try to be honest and faithful in all things, always speak the truth, always love your parents, always love one another, read the Bible and pray to God earnestly and faithfully, and always try to lead a faithful and upright life.

Now I want to say to our little friends particularly that when you send something for the Herald, try and send something that you yourselves have written. You should never put your name to anything that you have not written yourselves, for that would not be right; but if you can write an article or a letter that is good and useful, then we will with pleasure receive and publish them.

And I would still further say that both the children and older people, and all who write for the Herald, should always be very careful, that they do not send us something as their own which they themselves have not written. Some mistakes (we will call them mistakes) of this kind have been made, but we are assured not with any ill design. So we hope all will try to avoid this in future. As ever your friend and wellwisher.

JOHN F. FUNK.

"How sweet the name of Jesus sounds  
In a believer's ear:  
It soothes his sorrows, heals his wounds,  
And drives away his fears."

### The love of God.

For the Herald of Truth.

Dear children: In the April *Herald* I promised you that I would try, some time to tell you how much God loves us all and how much he has done to make us happy.

When Adam and Eve had eaten of the fruit of the tree of which God had told them not to eat, his love for them was still so great, that he could not think of driving them away from him forever. So before he drove them out of the garden, he promised them a Savior, or a Redeemer. A redeemer is one who redeems or saves another. The laws of some States require that if a man kills another one, he must also be put to death.

Now suppose a man killed his neighbor, and for the crime was put to jail and sentenced to be hung, but one of his friends had so much pity for him that he would say, rather than that poor man shall be hung, I will suffer my own life to be taken; I will die in his stead. He goes to the governor and says to him: Governor, please do not have that poor murderer hung; I will die for him, you may take my life if you will but spare the life of that poor murderer. The governor says, well, if you will die in his stead, he shall be free; so this innocent man's life is taken and the murderer is spared. Now what shall we call this man who died? He is the murderer's redeemer.

Because Adam and Eve disobeyed God, we were all made sinners and were all made guilty of everlasting death, that is, we never could have seen God nor lived with him, had he not promised and sent us a Redeemer; one who should die for us. Whom did God send to be our Redeemer? It was his Son, his only Son, Jesus. When the time came that he should come into this world to die for us, he came; and what do you think he was like, children? Was he a man? No; he was a little child, a babe. But he grew up to be a man. He always obeyed God, his Father. He went about doing good, and always done everything that his Father wished him to do. He was always kind to every one, and was never cross nor angry.

When the time came that he was to die, he was taken by wicked men, and when they had got the governor's consent to kill him, they led him out, and treated him abusively as they could; they platted some thorns together for a crown and put it on his head; they spit upon him; they struck him on the head with a reed, and done all they could to give him pain. After they had thus tormented him, they crucified him; they took a pole and fastened a short piece across the top and nailed him on it, they drove the nails through his hands and feet, then they raised the pole up, so that he hung by the nails that were driven through his hands and feet, where he hung six hours and died.

Oh how very painful it must have been! All this he suffered for us. Now if we obey God, do as Jesus tells us, then God will love us and will take us to live with him in that beautiful world where he is.

Children, did any of you ever hear of a one giving his life to save the life of a friend? No, you never did; but God so loved us, that he gave his only Son to die for us. Children, how many of you love God? How many of you love Jesus because he died for us? Oh! we ought to love him more than any friend on earth, because the best friend we have in the world, cannot do as much for us as he did.

BROTHER HENRY.

### Our little Bible Readers.

Some little boys and girls have informed us that they are willing and intend to join with those who have already commenced, in reading the Bible. I hope there will be yet a great many more who will join in; the Bible is the best of all books to read, and if you will read it and become obedient to its blessed precepts, it will lead you unto everlasting happiness.

Now let us see how many little boys and girls are willing to try and read the Bible. We want all faithful Bible readers, such that are willing to read a chapter at least every sabbath, if not every day.

Some of you also can write good little articles for the *Children's Column*, but we want you to write them yourselves. We do not want you to take them from books, nor have father or mother or some friend to write them. We want you to do it all yourselves.

BROTHER HENRY.

### "Teach me thy Statutes."

I am going to give my little readers a text from the Bible, and also a chapter each month, which I wish each one to commit to memory and try to find out the meaning of them. I want you to learn them well, so that you will never forget them.

The text for this month will be, for the first, the one called the "Golden rule." Math. 7th chapter, 12th verse. The chapter will be the first Psalm.

Children, how many of you can learn them? You can all try, can't you?

BROTHER HENRY.

SOME GOOD ARTICLES for the children, and also some encouraging letters from my little friends are left over for next month. We are afraid if we take up too much room for the children, the older folks will say, we give the children more than their share.

I have been very much encouraged by the letters, received from my little friends. I hope to receive many more.

BROTHER HENRY.

Children as well as parents, are exposed to sudden and unexpected death, therefore no present duty should be put off for a future time.

D. A. L.

For the Herald of Truth,

### A word to the Children.

Bro. Henry, as I was reading the children's column, I was impressed with the duty of giving my assistance to the good work which you have commenced. May God bless the work and from time to time give strength and encouragement thereto, so that the truth may be spread among the lambs of the flock.

Now, dear children, I will try, by the help of God, to speak a few words of encouragement to you. Bro. Henry is laboring for the welfare of your souls. You should therefore read those columns attentively. Remember this is not our abiding place. Here we cannot stay, and we know not how soon the brittle thread of life may be broken, and we, perhaps unawares, called from time into eternity. A short time ago there happened a very sad accident. A young woman was retiring with a lamp in her hand. By some means or other the lamp exploded and the young woman was enveloped in flames, and in less than half an hour she was dead. So we may see that our lives are very uncertain. We ought therefore to try and live as God requires of us, that we may be prepared to meet death at any time.

Now we hunger after bread and thirst after water and without these things we cannot live; our bodies cannot be sustained; so our souls also must have spiritual food; bread from heaven. Then we should try to hunger and thirst after the bread and water of life which is Jesus. Without Jesus our souls will perish.

Now let us think if we had neither food nor drink for our natural bodies, what would be the result? The body would starve and waste away. It is just so with the spiritual body—the soul. It must have its supply of food or it will also languish and perish. Without Jesus it will go to everlasting misery and punishment. Oh! what a dreadful thought! Children let us search the Scriptures, let us read the word of God with an earnest desire, with a prayerful heart to Jesus, that he would give us wisdom to understand his teachings. He teaches us to be humble and meek and mild; always ready to do good. Where Jesus dwells there is no desire to follow after the pleasures and fashions of the world, but to be like Jesus, that we may at the judgment day be set at the right hand of God and hear the blessed voice, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Lord grant that thy word may find root in the young and tender hearts, that they may grow up in wisdom's ways, and let their light so shine before men that they may see their good works, and glorify their Father which is in heaven.

A SISTER.

EARNEST working will unite Christians quicker than discussion.

### The Twentythird Psalm.

By Mary Lowe.

The Lord is my Shepherd, and I am his lamb,  
One of the smallest and frailest I am,  
Yet, by his bounty daily I'm fed,  
In his green pastures tenderly led.

Kind is my Shepherd, and large is the fold  
To which he calleth the young as the old,  
Tenderly watching in waking and sleep,  
Over us evermore, guard he doth keep.

Sometimes, the way where he leadeth his sheep  
Grows for my child-foot, dark and too steep;  
Then doth he lift me up close to his breast,  
Bearing me upward to places of rest.

When I had wandered away from his side,  
Into the path which the sinning have tried,  
He, o'er each step of sin's rugged track,  
Patiently, lovingly, guided me back.

He hath green pastures—lying afar—  
Needing no sun-light, needing no star—  
There from his presence, the lambs never stray;  
Thither he leadeth me—nearer each day.

But closer than meadows brightened by faith,  
Seeth the valley of silence and death;  
Seeing its shadows—yet fearless I am,  
For the Lord is my Shepherd, and I am his lamb.

### The Wisdom of the Lord.

Above, below, where'er we gaze,  
In the ocean's depths or mountain's heights,  
In the dew-drop, in the morning,  
In the sunbeam's beautiful light,  
The Wisdom of the Lord is seen.

In the fields that bloom with fragrant flowers,  
In the forests crowned with verdure green,  
In the high and temple hills,  
In the rocks and beautiful rills,  
The wisdom of the Lord is seen.

In the plains reaching far and wide,  
In the deserts sandy soil,  
In the moon that rules the night,  
In the star that dazzles with brilliant light,  
The wisdom of the Lord is seen.

In the ever pensive brain, [watch,  
In the palpitating heart that beath its life,  
In those that walk in the ways of the Lord,  
In the accepted time,  
The wisdom of the Lord is seen.

Then let virtue guide our steps  
As we go journeying on;  
The Savior of love and truth obey,  
Who came and died for us  
That we may see the wisdom of the Lord.  
N. B.

Were half the power that fills the world  
With terror,  
Were half the wealth bestow'd on camps  
and courts,  
Given to redeem the human mind from error,  
There were no need of arsenals and forts;  
The warrior's name would be a name  
abhorred!

And every nation that should lift again  
Its hand against brother, on its forehead  
Would wear for evermore the curse of Cain!

Selected by N. G. R.

## Let us write for the Herald.

My own feelings, like those already expressed by many of the brethren and sisters, are that our paper should be, as much as possible, original, and this might easily be accomplished by a little effort on the part of many of its readers.

Many however intimate that they are not capable of writing for the public. But my dear brethren, sisters and friends, let us not plead ignorance, nor suppose that we shall find an excuse that will justify us in the day of judgment for not having done what we could. If we bury our talent in the earth we will be rejected by the Master at his coming. The Apostle says, "The times of this ignorance God winked at, but now commandeth all men everywhere to repent." Repentance is godly sorrow for sin, "for godly sorrow worketh repentance unto salvation, not to be repented of." Faith repentance and obedience are necessary to constitute a life acceptable before the Lord. Faith without works, or works without faith will not save us. Hence it is said, "Add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity, for if these things be in you and abound, they make you that ye shall neither be barren, nor unfruitful in the knowledge of our Lord Jesus Christ." Hence we may plainly infer that those possessing religion cannot be destitute of some experimental knowledge; they are not "barren nor unfruitful in the knowledge of our Lord Jesus Christ." But he that lacketh these things is blind &c. The knowledge or wisdom referred to by the apostle is that which is elsewhere described as being pure, peaceable, gentle, and easily to be entreated. The wisdom of the world is by no means that which characterizes us as Christians, nor can it alone render us capable of imparting proper instruction to those who are hungering after the bread and thirsting for the waters of life. "The wisdom of this world is foolishness with God." Not many wise after the flesh are called, "but God has chosen the foolish things of the world to confound the wise." The Apostles, Peter and John were unlearned and ignorant men, yet the wisdom and power of God, as displayed through their instrumentality, was of such a nature as to fill their worldly-wise opposers with wonder and astonishment. Our object in writing for the *Herald of Truth* should be to admonish, instruct and encourage its readers to faithfulness and obedience to the Lord, and by no means, to make a display of high sounding words, or of how much we know, or how well we can write. Such a motive would be entirely wrong, and could not be acceptable before God. Let us then be careful to prove the motives by which we are prompted to write. God is not mocked, neither will he give his honor to another. The honor of

For the Herald of Truth.

God and the salvation of precious souls, should be the inducements to call forth our efforts to promote any cause which demands our aid. The teachings of the Bible evidently are in favor of experimental religion, and can we who have made an open profession of our faith in Christ, not as much as offer a word of encouragement and admonition to our fellow believers, especially since it is enjoined upon us as a duty, "to admonish one another—daily?" It is, however, to be deplored that many professors might learn a lesson in regard to this matter even from the world, who always improve every opportunity to make the best use of what they have learned by experience. It is even as the Savior has said, "that the children of this world are in their generation wiser than the children of light." Let it not be so said of us, dear brethren and sisters; let us exert ourselves in this matter and by the help of God our paper may be chiefly, if not altogether filled with original matter.

Come Brethren and Sisters, and all  
To whom God a talent has given,  
Be earnest and zealous like Paul,  
In laboring to win souls for heaven.  
Think not there is naught you can do;  
We all can do something we know,  
Our duties then let us pursue,  
And trust in God's help as we go.

DANIEL BRENNEMAN.

Elkhart, Ind.

Selected for the Herald of Truth.

## Christ's

If we are Christ's and remain his until death, we can rest assured of coming to him, in his eternal kingdom. There we shall enjoy forever all the glory and happiness therein contained. Oh! what a happy meeting that will be, when all the saints shall meet together in that glorious kingdom above. Christ said, "My kingdom is not of this world." His kingdom is a spiritual kingdom, a kingdom of peace. Thus also his followers must be like him. They must be true worshippers. They must strictly keep and obey all his commandments. Then they shall have the promise of being his. Many pretend to be the disciples, the followers of Jesus, yet they will not be obedient to him. They live in sin and in iniquity, and transgress his laws. These do not belong to Christ. But those who fear and love him, and under all circumstances endeavor to do what he requires of them, they have the promise, and Christ says, he will not cast them out. They are his sheep, they know his voice and do follow him. Let us then endeavor to be obedient that we may be Christ's and at last obtain the inheritance which all his shall obtain, and which fidelity not away.

J. D. H.

## Be a Hero.

For the Herald of Truth.

Who may be a hero? He who acts bravely in that which is good and acceptable in the sight of God. We may not be called to suffer as the martyrs did, but still we have many duties to perform and many temptations to overcome, and our heavenly Father knows the difficulties with which we have to contend, and will not let us be tempted above that we can bear. Thus we may be heroic, not by fighting a battle with weapons of iron and steel, but by overcoming sin and temptation, and the allurements of the world, which have a tendency to lead us away from God. Now if we try earnestly to do our duty towards God, and to serve him faithfully and pray in faith and a sincere desire to obtain strength and help from above, we will be able to overcome, and there will be laid up for us a crown of life in the world to come.

Our names may not be found on the rolls of worldly fame, yet in the Lamb's book of life it will stand, and that will be worth more than all else that we can obtain in this world.

In the day of final account we shall be rewarded for all that we have done—for every act of obedience, of kindness and love to others, for every cross we have borne, and every sin we have overcome. For "he that overcometh shall inherit all things and I will be his God and he shall be my son."—"the same shall be clothed in white raiment, and I will not blot out his name out of the book of life, but I will confess his name before my Father and before his angels."

D. S. S.

## The Christian's Faith and Hope.

Joyously onward, upward I raise  
My longing heart and eyes;  
To thee blest Author of my days,  
Do happy thoughts arise.

To thee I offer up a prayer  
Of sacred heart-felt trust,  
For I know my treasure is in thy care,  
Spoiled neither by moth nor rust.

And I feel I soon shall overcome the storm  
Of afflictions in this lower sphere, blest,  
And be gathered home to the realms of the  
Far away from sin, sorrow and fear.

Though the cankering worm this body devour,  
No sadness I feel at the thought;  
For the body of Jesus hath lain in the tomb,  
His blood, my redemption, hath bought.

With a heart of love and the eye of faith,  
My Father's house I view;  
No sorrow comes there by the hand of death,  
And all things are bright and new.

Then let me not falter nor faint by the way,  
But eagerly onward I'll press,  
In hopes of the crown I'll receive in that day  
When I've reached the end of the race.

Elkhart, Ind., March, 1869.

MARY C. M. POSTUS.

## That Disciple whom Jesus loved.

Three persons noticed in the New Testament bore the name of John. One was the Baptist, Christ's forerunner. Another was Mark, the companion of Barnabas in his voyage to Cyprus. The other was John, who wrote one of the Gospels, three Epistles, and the Revelation. He is called the Evangelist, the Apostle, the Revelator, and sometimes the Divine. The last title was given him for the sublimity of his teachings, and his rich doctrinal statements. He was the son of Zebedee and Salome, and brother of James the elder, who was killed by Herod some ten or twelve years after our Lord's ascension.

It is commonly thought that John was the youngest of the apostles, yet he was probably twenty-seven or twenty-eight years old when his Master returned to the skies. Some have thought that he was the bridegroom at the marriage in Cana of Galilee; but this cannot be proven.

This was that disciple for whom Jesus had a special love. With Peter and James, he was present at the transfiguration. He sat next Jesus at the institution of the Lord's Supper, and leaned on his Master's bosom. To him Christ revealed the fearful secret, who it was that should betray him. With Peter and James he accompanied Christ into the Garden of Olives. After the betrayal, he followed Christ to the hall of Caiaphas. He was present during the dreadful scenes of the crucifixion. He received a special charge to take care of the mother of Jesus, and from that time he took her to his own house. He was the first of the apostles to reach the sepulcher after Christ's resurrection. But he did not enter it till after Peter. "Then went in also that other disciple, which came first to the sepulcher, and he saw, and believed." John 20:8. How great an influence one may exert over another by mere example.

By a misunderstanding of the words of Jesus to Peter respecting John, some were led to believe that John would be immortal, and some have denied that he ever died. But the Council of Ephesus said that he was buried near that city. And Jesus said not, "He shall not die; but, if I will that he tarry till I come, what is that to thee?" John 21:23. Thus John himself corrects the mistake.

Peter and John seem to have been much attached to each other. They were often in company in preaching, healing, answering before magistrates, and enduring imprisonment. They went together to Samaria to confer the miraculous gifts of the Holy Ghost.

But it is said Jesus specially loved him. This attachment was not because there was any tameness in John's character. Christ himself said that John was a son of thunder. Both he and Peter were lion-hearted men, as may be seen from Acts 4:13, 29, 31.

Nor was John always exempt from a hot

denunciatory spirit. "And when his disciples, James and John, saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?" Luke 9:54.

Nor was he a compliant or negative character. Paul calls him a pillar. He was probably the only apostle who did not betray signs of cowardice during the trial and crucifixion of our blessed Lord. He was a champion for the truth as it is in Jesus. Jerome says: "John, being solicited by the bishops of Asia, wrote his Gospel against Cerinthus; and especially against the opinion of the Ebionites, then making its appearance." His charity rejoiced in the truth. In his second epistle he says: "If there come any unto you, and bring not this doctrine, receive him not in your house, neither bid him God speed." 5:10. Perhaps no man was more steadfast against heretics. When he lived at Ephesus he went to bathe, and seeing in the bath a notorious heretic, who had denied the divinity of Christ, he hastily retired, saying, "Let us flee, lest the bath should fall while this enemy of the truth is within." Irenaeus says he had this story from Polycarp, who was John's disciple.

It may be that Jesus felt a special tenderness toward John on account of his youth. But the ground of his love was doubtless a natural and perhaps indefinable congeniality of taste and disposition. For the same reason, when Christ saw the young ruler, he loved him. This does not exclude the idea of a gracious similitude between John and his Master.

John was a great preacher, not only in Jerusalem and to his own countrymen, but he is thought to have published the Gospel to the Parthians, and some say he extended his labors into India. Those who can preach well, ought to preach as much as possible.

About John's *ninetieth* year a dreadful persecution arose under that monster Domitian. John was cast into a boiling caldron of oil; but his life was miraculously preserved. He was then banished to the island of Patmos, and remained in exile about two years. On the death of the emperor he returned to Ephesus, where he ended his days in peace.

John was one of the most zealous servants of Christ. Under his ministry a young man was brought into the Christian Church; but in a short time he fell into bad company and evil habits. He went from bad to worse, until he became a leader among robbers. John heard of the sad change, found out his haunts, went after him and allowed himself to be taken prisoner. "Bring me to your captain," was his language to his captors. As soon as the apostate saw him coming, and knew him, he fled. But John pursued him, crying, "My son, why fleest thou from thy old and unarméd father? Fear not; even yet there is hope of salvation. Believe me, Christ has sent me." The young man stopped, trembled, and wept bitterly. John prevailed on him to forsake his wicked life, brought him back to the

society of the Christians, and had the pleasure of seeing him walking in the ways of uprightness.

John was also full of love. When, from age and infirmity, he could no longer walk to the house of God, he was carried to the Christian assemblies, where, when he could say no more, he cried, "Children, love one another." "My dear children, love one another." Being asked why he told them but one thing, he said, "Nothing more is necessary." Happy, loving servant of God! Truly, "the hoary head is a crown of glory, when it is found in the way of righteousness."

Nor is it true that God always "taketh them soonest whom he loveth best." John outlived most, if not all of the other members of the family of Christ, by nearly thirty years. When his brother James had been with Christ in glory fifty years, John was still bearing the heat and burden of the day. After Peter had been at rest a quarter of a century, John was still in exile for the word of God and the testimony of Jesus.

But at last his time came also. At the age of nearly hundred years he was called home. For seventeen centuries and a half he has been in the bosom of Jesus. The longest life on earth has its end. The most protracted sufferings for Christ's sake shall terminate in glory ineffable, in joy unspeakable and everlasting.

## FAULT FINDING.

Except vulgar and profane language, I hear nothing so disgusting or wearisome as fault-finding. The continual picking of errors in one's actions, and presenting them as faults, without making any allowance for oversight or experience, is very unfeeling. We are all liable to err more or less, both in judgment and action, and we are often pained to know that we have committed error, and would gladly recall it; but the burden is made much heavier and less easily borne, when we are told of a fault committed, in such a sneering, contemptible way, that our warmest feelings seem chilled.

Now, brethren, this is not christian. I say brethren, because I intend it *for you*, and all who may be guilty of this unchristian feeling. And I am led to do so for no other reason than to urge you to use a little more patience with our editors and ministering brethren. They may never tell you of your neglect, and the reproaches they have to bear on your account; but I will tell you, and also remind you, that it is very unkind, unmanly, and not christian. They may often commit many errors, and no doubt they do, but so do we. They often make apologies for what they may have done, and ask our pardon; now do we? I am afraid we do not always do so well.

I shall hardly be able to present this subject to you as I would like, for the circumstances of life are so varied, and errors are so common and different, that what may be





## Letters Received.

MONEY LETTERS

Mennonite Book Store, Book

and Job Printing, and Book Bindery, by J. F. F.

and Job Printing, and Book Bindery, by J. F. F.

and Job Printing, and Book Bindery, by J. F. F.

UNK & Bro., Elkhart, Ind.

Whole No. 66.

(FROM PEEP OF DAY.)

For the preaching of the cross is to them that perish foolishness; but unto us who are saved, it is the power of God. 1 Cor. 1: 18—25.

Paul was the first who preached the Gospel; and by the blessing of God on his labors, was able to plant and raise a christian church. Having remained here nearly two years, and labored with great suc-

UNK & Bro., Elkhart, Ind.

Mennonite Book Store, Book and Job Printing, and Book Bindery, by J. F. FUNK & Bro., Elkhart, Ind.



ed with pride and self-conceit, and wedded to their own prejudices, and the boasted discoveries of their science and philosophy; to such it was foolishness to think of living through one who died, or being justified by one who was himself condemned. Pride causes many to stumble at the cross, because God did not choose great men, men of power in the world to publish the Gospel of peace; but called a few humble fishermen and commissioned them as chosen vessels to convey the treasure of saving knowledge to the world; these, the proud pretenders to learning and wisdom despised, treating with scorn and contempt the doctrine they preached, because it was not delivered to them with the grand oratory of Grecian rhetoric, and by men famous for wisdom and eloquence.

There are many at the present day, to whom the preaching of Christ crucified is as it was unto the Jews, a stumbling-block; and unto the Greeks foolishness. Like the Jews they stumble at the cross, because of pride and self-conceit, and because Jesus appeared in the humblest condition of life, was meek and lowly, and the friend of publicans and sinners. They refuse and reject the Savior, because his meekness and humility is at variance and in direct opposition with their pride and vanity. They are led astray by the allurements and enticements of the world; and rather than identify themselves with the meek and humble followers of Jesus and seek after the kingdom of heaven and its righteousness, they follow the fleeting pleasures, the fading honors and perishable things of earth.

The real Gospel is never relished by worldly men, it always was and always will be 'foolishness,' to them that are in the road to destruction. But to the Christian it is the road to heaven; the mirror in which he can see his real state and character; without it, human reason and learning leads

men to impiety, idolatry and infidelity.

To the Greeks the cross was foolishness; so also do the adherents of worldly wisdom, and seekers after earthly honor regard it; for the reason, that this doctrine of Christ crucified, requires not the researches of great learning, or the ornaments of human eloquence, and needs no choice selection of words, or eloquent display of language to adorn it; it is therefore disregarded by many worldly educated men, for its simplicity, and its want of human wisdom.

The deep repentance it enjoins, and the mystery of an incarnate Savior, with the happiness it proposes, in a union with God, and a participation of the image of Christ, is so much at variance with the world, and the pride of the human heart, that the Christian religion is treated with ridicule and scorn, by those who believe only that which can be reduced to reason and the principles of human science.

"But unto us who are saved, the preaching of the cross is the power of God." That is, those who have been called to repentance, who have believed and received the Gospel, and have been enlightened by the Spirit of God, and by the eye of faith can discern something of the glories of Heaven, and the wisdom and power that is in the doctrine of Christ crucified. The Thracians it is said, had a very striking emblem expressive of the almighty power of God. It was a sun with three beams—one shining upon a sea of ice and dissolving it; another upon a rock, and melting it; and a third upon a dead man, and putting life into him.

How admirably does all this harmonize with the Gospel, which the inspired apostle calls 'the power of God, unto salvation to every one that believes it.' It melts the hardest heart into uniform obedience to the Divine will, and raises

those who were dead in trespasses and sins to a life of righteousness.

The only foundation of human hope, is the doctrine of redemption through a crucified Savior; but if we refuse it and reject the Gospel, the cross is not God's power unto us, and if we treat it as unworthy our regard, that power of God will not uphold us at the last day; it will fail us then, and we shall not escape the just condemnation of eternal death.

Thus it is left with each one to accept or reject Christ; to be saved by repentance and faith, or to perish in pride and self-righteousness.

Reader, refuse not the cross and Christ crucified. Stumble not at the shame of the cross and the salvation of faith; accept the Gospel and believe, and you will find Christ the power of God. You are of them that perish, but the power of the cross can save you, if you believe that Christ crucified is that power. Strive to make the cross of Christ your chief glory. Be patient and obedient for others as Jesus was. At the cross he showed that he was not selfish. There he suffered to show us how to become better. Dear reader, be not then so ungrateful as to forget Jesus and to scorn the cross; and do not crucify the "Son of God afresh and put him to an open shame" by not repenting of your sins. Repent, and be saved through the power of the cross, that in the language of Paul you may be able to say, "God forbid that I should glory, save in the cross of our Lord Jesus Christ."

A. K. F.

Elkhart, Ind., May, 1869.

For the Herald of Truth.

#### Covetousness.

Though the laborers in God's vineyard be faithfully contending against the evils continually springing up and manifesting

themselves among men, some of considerable moment may sometimes be neglected. Among the most formidable snares that beset the Christian pilgrim is the sin of covetousness. In the primary stages of the Christian religion, when the power of darkness was strong, and the soldiers of the cross few, they were persecuted from city to city, scourged, imprisoned, and miserably slaughtered. But their trust was in him who is strong in the weak. Their hearts were firm, and they faithfully followed their leader Jesus until the victory was won.

While Satan was going about among them like a roaring lion, seeking whom he might devour, how precious to the saints were the heavenly riches, when they were weighed with their own blood.

How subordinate, how insignificant the riches of this world. Neither was there any among them that lacked, "For as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet; and distribution was made unto every man according as he had need."

Now we are protected, and blest with the liberty of serving God in our own way, without the resistance of any personal foes. But we must war with the enemies in our own members. We must contend with the foes that dwell in our own hearts.

Though the power of the enemy is partly overcome, and though he does not so much rove among us as a roaring lion, he sends his demons among us in myriads of forms: sometimes "transformed into angels of light." We have reason to believe that he is doing as much mischief now as he did eighteen centuries ago. If he cannot accomplish his object at one effort he tries to lead his subject into small errors, and takes him step by step, until if possible he

brings him under his complete power.

In no way can he accomplish this end more easily or gradually than by besetting him with a longing for the possession of certain desirable, earthly circumstances, or wealth. Unhappy man! while he is struggling to bring his circumstances up to his mind, his secret enemy succeeds in raising his mind above his circumstances. The wealth in which he seeks happiness becomes a fetter to his soul when it fain would rise to seek happiness in a brighter world.

If we are surrounded with every earthly blessing that is essential to our happiness, and yet grovelling under the yoke of discontent, can we not find happiness by bringing our minds right down to our circumstances, instead of struggling to bring our circumstances up to our minds? By making our hearts a temple for Him who became poor for our sakes, instead of struggling to gain an earthly temple for our wretched heart?

My brethren, count it all joy when ye fall into divers temptations; and be content with such things as ye have; for he hath said, I will never leave thee, nor forsake thee.

C. F. DETWEILER.

For the Herald of Truth.

#### The Power of God.

"And many of the children of Israel shall he turn to the Lord their God, and he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." Luke 16: 17.

Dear brethren and sisters in the Lord, and all readers of the Herald, I feel myself incapable to explain the text and divide the powerful word of God, in the way which I feel that it should be done, but as all men have a talent, and we are taught not to bury our talents, I will try to trade with my talent and, if it pleases the Lord gain another talent. In the first place the text shows that the children of Israel, God's peculiar people, had, through sin and disobedience, wandered away from that just and Almighty God, that holy being who created them by his power,

and with many signs and wonders, led them out from their enemies, the Egyptians, to the Red sea, where by the power of God, the water was divided and stood as walls on each side, and they passed through on dry ground. The enemy pursuing them also thought to pass through, but alas! they were drowned in the depth of the sea; thus showing by example that God is a shield to all those that put their trust in him. "And Israel saw that great work which the Lord did upon the Egyptians; and the people feared the Lord, and believed the Lord and his servant Moses." Strange as it seems, after the children of Israel saw that God was with them, and by the example of the Egyptians how dreadful it was to disobey God who created them, and had their life in his hand, they murmured against him and against Moses. And in various other ways they sinned against God and thus fell from his favor and friendship. Hence the text prophecies of one coming to turn many of the children of Israel to the Lord their God. "And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just: to make ready a people prepared for the Lord." Now the text as I understand prophecies or foretells of John the Baptist, that he should come in the spirit and power of Elias, and turn many of the children of Israel to the Lord their God. We are taught, Rom. 9: 6-7 "For they are not all Israelites which are of Israel. Neither because they are of the seed of Abraham are they all children." Now my beloved friends and fellow-travelers with me to the judgment-seat of Christ, let us take warning and examine ourselves and see whether we are Israel, or whether we have only the name of being Israel while we are yet dead in trespasses and in sins. Let us examine ourselves and see whether the text has had its desired effect upon our hearts. Let us see whether our hearts have been turned to the children by the power and spirit of Elias. As this seems to have been one of the great designs of sending John the Baptist before our Savior, to turn the hearts of the fathers to the children. Or as I understand it according to the German, to convert the hearts of the fathers to the children and to make ready a people prepared for the Lord. Now my friends if you will agree with me that this was one of the great designs of sending John the forerunner of Christ into the world, are we obedient to the same? The prophet Malachi in his 4th chapter, has also prophesied and said, "Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children and the heart of the children to their fathers, lest I come and smite the earth with a curse." Thus you see that this object must be accomplished or a curse will follow sooner or later. And we are also admonished not to provoke our children to wrath, but bring them up in the nurture and admonition of the Lord. Now I again ask are we obedient? Are we



a people prepared for the Lord? Again, we are told by our Savior that he that gathereth not with me scattereth. Now if we allow our children to go on in forbidden paths, where do we expect to gather? Are we not scattering? Let each one of us answer this question for ourselves. And I would especially call the attention of the ministers of the Gospel to consider this subject, to examine their own house, yea their own affairs, and see whether they are the men whom the word of God requires for the ministry, or whether they have been called outside of the powerful Word of God. Read Lev. 21. Titus 1. 1 Tim. 3. 1 Pet. 5, and various other passages and see whether your house is set in order, whether you have a faithful believing wife, and believing children; that you can preach to them by example; that your preaching may have effect upon the hearers; that you can say unto them in the language of Jesus, "Verily verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way the same is a thief and a robber." And again he says, "I am the door: by me if any man enter in he shall be saved, and shall go in and out and find pasture." Our Savior says, "I am the door." And in Rev. 19 that his name is called the Word of God. And in John we read, "In the beginning was the Word, and the Word was with God, (that is, Jesus was with God), and the Word was God." Now my beloved readers, it is evident that Jesus is the Door and also the Word. Thus you see we must enter by the door, by being obedient to all the demands of the Word, or else be thieves and robbers. "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him." Thus we say that the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward. We will therefore notice some of the transgressions. In the first place when man was created by the Word of God, that is by the power of God, they were created in the image of God, a holy being. But as soon as they transgressed that transgression received a just recompense of reward. They violated only one command, but it was the command of the great God and thus they fell from the image of God, and the sin passed upon all men. And again, when Saul, king of Israel was sent to destroy Amalek he was told utterly to destroy *all* that they had, but instead of obeying God he went according to his own will and spared Agag the king, and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all that was good, and would not utterly destroy them. The recompense of reward was, "Because thou hast rejected the word of the

Lord, he hath also rejected thee from being king over Israel. Uzzah, for what we would consider as a small transgression was punished with death. 2 Samuel 6. And we are also told to "remember Lot's wife." Now beloved readers we will notice the danger of neglecting our duty toward our children in the circumstances of Eli the priest. We are told that the sons of Eli were sons of Belial; they knew not the Lord. And the Lord said to Samuel, "Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle. In that day I will perform against Eli all things which I have spoken concerning his house: when I begin, I will also make an end; for I have told him that I will judge his house forever, for the iniquity which he knoweth because his sons made themselves vile, and he restrained them not. And therefore I have sworn unto the house of Eli that the iniquity of Eli's house shall not be purged with sacrifice nor offering forever." Now dear brethren and sisters in the Lord, as I believe that we too much neglect our duty toward our children, let us take warning, and if we have hitherto neglected our duty toward our children, let us think of the text and of Eli, and ask God to forgive the past and try to be more faithful in the future, and perhaps our children are yet numbered with the living, and if so we can yet accomplish much if we take the right way, and remember the Savior when he says, "Without me ye can do nothing." Then my prayer is, let us ask him to assist us in the great work which he has left for us to do. That we may be a people, "a peculiar people, zealous of good works, prepared for the Lord." That the blood of our children will not be required at our hands at that great day when our Lord and Savior Jesus Christ shall descend from heaven with a shout, and with the voice of the Archangel, and with the trumpet of God, when the dead in Christ shall rise first. In conclusion I will say, read, prove, and hold fast to the truth.

ABRAHAM HOLDEMAN.

Elkhart, Ind.

For the Herald of Truth.

### Criticising Others.

There is something in many of us that makes it a kind of wicked pleasure for us to criticise the motives, words, actions, and general character of friends, neighbors, and others. It is so easy to hold up their faults and mistakes—just as if we had none of our own—and pass judgment upon them, and show how they acted foolishly here, dishonestly there, and weakly in the other things, and so on to the end of the chapter. These remarks are apt to pass from mouth to mouth till they reach the person criticised, when he is likely to feel injured for one of two reasons. First, he may feel that the charges against him are true, but that, according to the golden rule, the person making them

should have remained silent concerning things which he bitterly regrets; or second, he may feel—that is very likely the truth—that the criticisms on him are exaggerated and that he is misunderstood. Hence he will feel that he has been very unjustly dealt with, and that too by persons not authorized to pass judgment upon him.

But some do not take so roundabout a way of criticising. They generally tell people to the face what they think of them. They have the habit of speaking from impulse and "saying a thing merely and only because they feel it at the moment." If a friend gently tries to show them their rudeness and lack of feeling for others they triumphantly ask, "Well, didn't I say the truth?" Just as if everybody was bound to utter everything that he believes to be true, unmindful of the old saying that "Speech is silver but silence is golden." "He that hath knowledge spareth his words," says Solomon; also "Even a fool, when he holdeth his peace, is counted wise;" and "A fool uttereth all his mind: but a wise man keepeth it in till afterwards."

In a world where everybody is more or less subject to faults, reproof and admonitions are duties which parents owe to children, and friends to friends, but—to borrow the words of another.—Gentle reader, let us look over life, our own lives and the lives of others, and ask, *How much of the fault-finding which prevails has the least tendency to do any good? How much of it is well-timed, well-pointed, deliberate, and just, so spoken as to be effective?* One who is in the habit of blurring out to the face, without form or ceremony, such criticisms as occur to him respecting the faults of others need not be at all surprised if he fare like Ishmael. But let the same person go to his friend privately and in a quiet and kind way tell him of his fault and he may do him much good. We all have our faults, and he who shows them to us in a mild and loving way, with an eye single to our good, is a real friend. Scolding, fretfulness and grumbling are only different forms of fault-finding, and they are useless—utterly useless, besides being sinful and shameful blemishes upon any christian's character.

Why do we so much like to criticise? Perhaps because we have over-worked, or have disordered nerves or dyspepsia, or general ill health. A well-known man in his youth adopted the following good rule for the guidance of his tongue: *Never to speak evil of any one so that it shall tend to his dishonor more or less, upon no account, except for some real good.*

One need not live long ere he can learn that villages, neighborhoods, churches, and connections of friends are at times alienated for life because of this habit of needless criticism.

But why argue that it is an evil—a sin—when all will no doubt readily admit its evil? The cure of this evil is most important, and on this head Harriet Beecher Stowe

talks so wisely in her essay on Fault-finding that I quote her advice in full:

"Let us all resolve.—

"First to attain the grace of SILENCE.

"Second, to deem all fault-finding that does no good a sin, and resolve, when we are happy ourselves, not to poison the atmosphere for our neighbors by calling on them to remark every painful and disagreeable feature of their daily life.

"Third, to practice the grace and virtue of PRAISE. We have all been taught that it is our duty to praise God, but few of us have reflected on our duty to praise men; and yet for the same reason that we should praise the divine goodness it is our duty to praise human excellence.

"We should praise our friends,—our near and dear ones; we should look on and think of their virtues till their faults fade away; and when we love most, and see most to love, then only is the wise time wisely to speak of what should still be altered.

"Parents should look out for occasions to commend their children, as carefully as they seek to reprove their faults; and employers should praise the good their servants do as strictly as they blame the evil.

"Whoever undertakes to use this weapon will find that praise goes further in many cases than blame. Watch till a blundering servant does something well, and then praise him for it, and you will see a new fire lighted in his eye.

"When you blame, which should be seldom, let it be alone with the person, quietly, considerably, and with all the tact that you are possessed of. The fashion of reproofing children and servants in the presence of others cannot be too much deprecated. Pride stubbornness, and self-will are aroused by this, while a more private reproof might be received with thankfulness."

This is golden advice, the extract is worth storing up in the memory, especially that terse sentence "*Deem all fault-finding that does no good a sin.*" And what is said of the virtue of praise is equally to the point. What is said of the grace of silence brings to mind an incident that lately happened. A brother was speaking with a preacher concerning the character of a distant church whose harmony had been somewhat destroyed. "Have you heard anything from that church lately?" asked he. "Yes," said the ministering brother—a very mild and peaceable man—"I have heard a great deal but have never said anything." Thus ended the conversation which might easily have degenerated into a fault-finding talk concerning the failings of other people—was ended in SILENCE and in love.

N. G. R.

For the Herald of Truth.

### Confession.

Beloved brethren in the Lord. In our prayers let us always imitate the publican, when he says, "God be merciful to me a

sinner!" It will suit my lips and yours, if we know our hearts, for I must acknowledge that I often sin against God and my own conscience. Come forward, thou greatest, among saints and answer the question, Does not this prayer suit thee? It suits me, and until my dying day, my quivering lips must often repeat the petition, "Lord have mercy upon me a sinner." Yes! my life is too short to show my gratitude to that God who has done so much for me. Brethren, I beseech you this day, use this prayer, for it must suit you all. Have we all loved the Lord our God with all our hearts, with all our souls, and with all our strength; and have we each loved our neighbor as ourselves? Oh! let us not boast of our righteousness; Christ has told us that there is none good. Mk. 10: 18. We should not make ourselves better than we are; let us not for one moment seek to gather false jewels by pretended or assumed virtues. The confession of our sins is the music that should flow from our lips. Yes, dear brethren, if you and I wish to be heard at the throne of grace we must come to Christ as poor and needy, as sinners. Let us therefore draw nigh to God, and implore his forgiving mercy. Let each one wait for himself and cease this looking one on the other. Cease your much talking about the fleeting vanities of the world, and talk more about the love of Jesus who has done so much for us in the shedding of his blood, that we poor sinners may be washed from all our sins. "Shun profane and vain babblings." (2 Tim. 2: 16). "But rather continue in prayer and let the name in the same with thanksgiving." Col. 4: 2. Jesus said, "If a man love me, he will keep my words, and my Father will love him." Jn. 14: 23.

Now my dear brethren, what is our excuse for not practicing our religion more? Have we more to do than King David, who said, "Evening, and morning, and noon will I pray and cry aloud unto thee." Have we more cares than Daniel who found time to kneel and pray before the Lord three times a day? I am sure the Lord would be pleased with us if we would all do as did David and Daniel. Many of us take time to read the news-papers; why not read the Bible more? which has more good news in it than all the news-papers put together. You take time to talk to your friends, why not talk more with God? Luther once said, "I have so much to do that I must pray as much as three hours." The more trouble we have, the more we ought to pray. The blessing of a sincere prayer from a heart that loves Jesus will follow us all through the day. Many a poor day's work comes from the fact that we have not asked God's blessing upon it. But I must come more to the point.

Do we all love to pray? If so we can find a place any where, and as for time, we can watch and pray always. The troubles that we have in this world ought to lead us to pray more and more. Every care, sorrow,

trial, and temptation should bring us to the mercy-seat. Reader do you pray? If not what is the reason? Is it your farm or business, or a cold and sinful heart? Consider these words, and watch unto prayer. Let this one cry go up from us all, "God be merciful to me a sinner." Help us, O God, to put our whole trust in Christ, then we shall be safe, no matter if the whole world will be turned against us, all will be the same to us. Jesus will be our Savior and the refuge of our souls when that great day of terrific vengeance will come upon all evildoers.

Yes, dear reader, Jesus Christ came into the world to save sinners and I firmly believe that he will save all that come unto him for salvation. The only question I ask myself is, How can I put myself under that number? The question that presents itself before me is, Am I a sinner? Do I stand, do I feel condemned? I do, and often I feel miserable on account of that guilt. Now then the Scripture says, "This is a true saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners." 1 Tim. 1: 15. We must put our entire trust in the sacrifice of the blood of Christ. The merits of Christ alone will avail for us. We must not expect to be saved for anything that we have done, whether it be prayer, or the reading of the Bible, or charity, or whatever else we may think or do; it is through Christ alone that we are saved.

Yes my dearly beloved, we must be true followers of the meek and lowly Jesus in order to be ready when the Son of man coming in the glory of his Father, and his angels and shall reward every man according to his works. We must be sober, putting on the breast-plate of faith, and love, and for a helmet the hope of salvation. We must take upon our necks the yoke of Christ, and put the vain world under our feet, pray fervently and without ceasing, believe firmly, wait patiently, work abundantly, live holy, die daily, watch our hearts, redeeming the time, love Christ and long for his coming. It is enough to make one tremble when we think of the privileges which men enjoy in this country and the peril in which they stand as long as they neglect them. Oh! if men would but be wise and hasten to the Rock of ages, even Christ who is able and willing to save all that come unto him in the right way. To be a church-member is not enough; we must be living members of Christ. The great end of the Gospel is to prepare men to meet God. Christianity will help us nothing if it does not fit us for true subjects of the kingdom of Christ. Let us therefore go forward with renewed zeal and courage in the Master's service, bearing in mind that only those who persevere unto the end can join in the song of the redeemed and share the glories of the marriage feast.

AARON K. FRICK.

Montgomery Co., Pa.

For the Herald of Truth.

### Always something in the way.

"There always seems to be something in the way," seems to be the excuse of many, for not coming to Jesus. When poor sinners are entreated to come to the Savior, give their hearts to him, love and serve him, one of the first excuses generally is, "I have often thought I ought to do better. I know it is my duty, and more than once have I thought I would put it off no longer, but there always seems to be something in the way." With this simple excuse they put off the important work from time to time, waiting for a more convenient season, until their hearts become so hardened in sin, and this something, which at first might have been easily removed, has grown to such an enormous size, that it seems an impossibility to remove it.

Thus they are kept away from the Savior until death overtakes them, then, when they take a view of their past lives and see how foolishly they have wasted their time, and how vain were the excuses by which they were kept out of the fold of Christ; and as they look beyond this life and see an awful eternity, their hearts become filled with terror and they are made to exclaim, Oh! alas! alas! miserable wretch that I am, I have neglected my duty, I have wasted my time, by my vain and foolish excuses I have neglected my soul's salvation; many an opportunity have I heedlessly passed by; now my days are ended and I am lost!

Dear reader, how is it with you? Have you been postponing this important work because you thought there was something in the way? Let me tell you, there always will be something in the way; it is Satan, that wicked one, whose aim it is to destroy your soul, who makes you believe there is something in the way, and that you had better wait; some other time will be more suitable; you may enjoy the pleasures of this world awhile yet; for if you join yourself to the people of God, your pleasures here will have an end; you will be scorned and mocked; the world will frown upon you, will cast you out of their society; your enjoyments will all have an end; wait awhile yet, there is something in the way just now.

Thus you suffer that wicked one to lead you at his will, and he well knows, that the longer he can keep you out of the kingdom of Christ, the less you will care about it, and thus he makes your destruction sure.

Some may say, I am too unworthy just now, I am not fit to be a member of the church, I will wait until some other time, I am too wicked now. Oh, what vain excuses! Waiting until you become better, is like one who is dangerously sick, saying, I will not send for the doctor now, I am too sick I will wait until I get better, then I will send for him. Reader, would you not think, if you should hear a sick person talk thus, that he was not in his right mind? And it is still more foolish for those who are spiritually sick to say that they will wait until they become better

before they come to the Savior to be healed. There is a possibility of those who are bodily sick to get well without the aid of a physician, but he who is spiritually sick—the sinner—never can get well without the Physician. An acute bodily disease can often be easily cured by timely treatment, but by neglecting it, it may turn into a chronic disease and become incurable; so it seems to be spiritually. If young people would come to the great physician, Jesus, before sin becomes so deeply rooted in their hearts, it would be an easy thing for them to give their hearts to him, and, Oh how willing he is to receive such and to forgive their sins! "They that seek me early shall find me," says the Lord.

I do not wish to be understood that the aged sinner cannot find acceptance with God, but it is a much harder thing, as already intimated, for those who are hardened in sin, to forsake them and turn to the Lord, besides it is very dangerous to put off so important a work, as our lives are very uncertain, and death may come upon us suddenly and give us no time to prepare for the solemn change.

My dear young readers, as you value the happiness of this world, and as you value the happiness of the place which God has prepared for those that love him, and as you value the salvation of your souls, I entreat you not to put off coming to Jesus any longer, and think not that you will wait until there is nothing in the way. The things that are in the way are your sins, the pleasures of this world, the temptations of Satan who is seeking the destruction of your soul, and you never can remove them. And the longer you wait, the more there will be in the way. Jesus alone is able to forgive your sins and to remove all obstacles that seem to be in the way.

Then come to him just as you are and he will heal your soul of all its diseases. He loves you and invites you to come to him that you may be happy. He has bought you and paid the debt you owed with his own blood upon the cross, and will still serve him whose design it is to lead you into everlasting misery and punishment, and grieve and heedlessly turn away from Him who loves you and gave his life for you. If you feel that there is something in the way, then come to Jesus and he will speedily remove it.

H. B. BRENNEMAN.

For the Herald of Truth.

### Are We Serving the Lord?

Dear Readers of the Herald, are we serving the Lord? Are we obeying the commandments that God wants us to obey? Have we, who have passed the innocence of childhood and come to years of understanding, experienced a change of heart? Has there been, to us, a time when peace was spoken unto us? When we received the Holy Spirit into our hearts? "Behold the days come, saith the Lord, when I will

make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers, in the day when I took them by the hand to lead them out of the land of Egypt, because they continued not in my covenant, and I regarded them not, saith the Lord; for this is the covenant that I will make, with the house of Israel, after those days, saith the Lord, I will put my laws into their mind, and write them in their hearts, and I will be to them a God, and they shall be to me a people."

Now dear reader, are we sure that God has made this covenant with us and we with him? So that we can say with the apostle Paul, "I thank God, through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin." For we of ourselves can do nothing that is acceptable before God, so that we also, with our flesh, serve the law of sin, although we may have that willing mind to serve Christ. Now if we with the mind, serve the law of Christ, then it is well with us, then we possess that peace which passes all understanding.

Dear reader, if we do not possess a willing mind to obey the Lord we are yet in sin and darkness and in the path to ruin, it matters not what our name or profession be, and if we are united with a visible church and have the form of christianity but not the spirit of Christ we are none of his, and not prepared to die.

Hence then it is necessary that we see to it well that we build not upon the sand, but upon the true foundation, which is Christ Jesus. Let us then take the word of God for our guide, let us not be content with the form of Godliness, or of christianity only, but let us seek to obtain a true and living faith. Let us not be satisfied until we know that we have peace with God; for how can we rest while we are yet uncertain of this fact, while we are not certain that we can meet our God in peace? Perhaps some of us may soon be called hence, and then if we have sowed to the flesh, we shall of the flesh reap corruption. Oh! I think, just for a moment, how would we feel if we had neglected to prepare ourselves in the day of grace, while the Savior is willing to receive all those who come unto him, and refused those offers of mercy. Dear reader, while you are reading these lines, please examine yourself, and if you find yourself still striving against God, think a moment of the condition in which you are, and how you grieve the kind Savior who left his Father's throne and bled for sinner's on the cross, Oh! will not this move your heart? Has not the Savior often knocked at the door of your heart? He is not willing that any should perish but that all should come to repentance and live. Oh! then come, poor sinner, while it is a day of grace; think not to wait till you are better, for you can never become better except you come to Jesus; he is the way the truth and the life, and no man cometh to

the Father but by him. Do not think that his yoke is too hard to bear, for he himself said, "My yoke is easy and my burden is light." And these words are true. Do you seek pleasure? do you think you cannot be happy when you are a christian? let me tell you that you are mistaken. There is pleasure in serving the Lord with an upright heart, but if you build upon your own strength and are selfrighteous then you have no easy yoke, nor a light burden.

The christian is blessed in every circumstance of life, in persecution, in affliction and even in death. The Lord will guide him safely through this world, and in the end receive him to himself. Then let us reflect upon the glorious condition of the christian. Let us not grow weary in well-doing; let us look back to the time when we first believed on the Lord; what a glorious time it was and how anxious we were to obey the Lord in all things, and let us continue in all these things and not become cold or indifferent in the cause of Christ, but press forward and perform our duty, and look not upon the flesh, for man can do no good work of his own strength. Oh! may we burn as shining lights in this world, may God give us strength to do his will and to perform our duty.

MARIA E. MARTIN.

Wakarusa, Ind.

For the Herald of Truth.

### 1 Peter 1:13.

Be sober and hope unto the end, for the grace that is to be brought unto you at the revelation of Jesus Christ.

Christ will bestow this gift upon none but his true friends: "My sheep hear my voice, and I know them, and they follow me, and I give unto them eternal life." Christ, our Elder Brother, has met the demands of his law against us and holds the account in his own hands. He has not only saved us from the law, but can forgive us our entire account if he will. Will he do it? Yes, "Ask and ye shall receive." "Whosoever will, let him take of the waters of life freely."—"He that cometh unto me I will in no wise cast out,"—"Look unto me and be ye saved, all ye ends of the earth." Here then we can plainly see that we may by a desire, a will, an effort of our own secure an everlasting inheritance in the heavenly kingdom. We are admonished, encouraged, exhorted and even commanded to seek after this eternal, heavenly and spiritual kingdom, in which we are promised an inheritance of glory—eternal life. Paul says, "To them who by patient continuance in well-doing seek for glory and honor and immortality, eternal life." Rom. 2:7.

Yes, dear reader, our Savior promises to give us a life that shall never end; a life which shall keep pace with the unmeasured

years of Deity; a life which shall abide in sublime and cloudless glory through all the ages of eternity. Oh! is not this a lofty, grand and glorious hope? This is the record, that God has given unto us eternal life, and this life is in his Son. Jesus alone can justify or condemn. If we want to find a friend in him, in that day when he shall come in the glory of his Father, with his angels, we must show ourselves friendly towards him now. O ye that despond because of your sins, take courage; take courage, there is hope for you. The law can no longer condemn; there is a refuge in Christ; flee to him and you are safe. Be faithful to Jesus, and he will be faithful to you. Think of the glory for which we are redeemed. Christ has made us his own, but we must now act as good soldiers; we must be true to him and not disguise our colors; we must confess him as our Lord and Master, and our Savior, wherever we go. To pretend to believe that we are saved by Jesus Christ and at so great a cost, and made heirs of glory, and yet never to speak a word for him, nor work for him and his cause, seems to me to be the greatest ingratitude, for if we love Christ we will also love to speak of him and his goodness and mercy towards us. Further, the Savior says, "If any man will come after me, let him deny himself and take up his cross and follow me." How does the matter stand with us? Do we strictly adhere to the Savior's command? It is indeed painful to see so many professors of religion who are trying to do what the Bible says they cannot do, that is, *living for both worlds*. The Savior says, "Ye cannot serve God and mammon," for the friendship of the world is enmity with God." Come now then and vow with me today to refuse no longer him that speaketh from heaven, him who so willingly died that he might bring us to God. Let us welcome him to our hearts, and confess him before men as our only hope. Let us receive him that when he shall appear we may rejoice and not fear. Let us not delay for the time hasteth. Even as in Adam all have died, so in Christ shall all be made alive. "Marvel not at this, for the hour is coming in the which all that are in their graves shall hear his voice and come forth."—"And this is the will of him that sent me, that every one that seeth the Son, and believeth on him may have everlasting life, and I will raise him up at the last day,"

A. K. FRICK.

Sanders Station, Pa.

For the Herald of Truth.

### Something that cannot be expected.

"It cannot be expected that any number of men should, in every respect, perfectly coincide in their views of all the minor points, in which an exact conformity in sentiment is impossible, to minds so variously constituted as those of the human race. Angels may thus agree, who see nothing through an

imperfect or false medium; but to men this is impossible. Therefore, men should bear with each other, and not be so ready to imagine that none have the truth of God but they and their party."

I came across the above paragraph not long ago in my reading, and it struck me that it contained some truth which we need to have impressed often and deeply upon our hearts. "Now we see as through a glass, darkly," as Paul says. We are imperfect. We may agree on all fundamental points, but not see alike on minor matters. Let us not dispute and separate on small differences of belief. God is a God of peace and his children will seek to be like him.

N. G. R.

**Inconsistency.**—Man! O mortal man, endowed with wisdom and understanding, why stumblest thou at the pebble on entering the kingdom of heaven, but takest great pains to carry with thee the great rock of sin, day and night, over high mountains, sandy deserts, deep marshes, and over swollen streams, on the way to never-ending death.

M. A. MARTINDALE.

For the Herald of Truth.

### Written on the Death of My Mother.

Ah, blest are those who always knew A mother's love, so good and true; Oh! they that have a mother's care, A mother's loving voice to cheer, Should never murmur, come what will, They have a mother's counsel still; A mother's prayers them to guide Through all the ill that them betide.

I had not reached my seventh year When in the grave my mother dear, Was sleeping that sweet placid sleep From which none ever wake to weep. The storm of life was hard to brave, For brothers—sisters—six I have, Without our truest earthly friend To cheer us on to our journey's end.

Long years have past since mother died, To-day are scattered far and wide, Those children that so young were left, So young of a mother's care bereft; Five from that home have gone away And there—but two remain to-day: Within our father's home no more We meet as oft we met of yore.

For thankfulness we still have room, For a kind father cheered our home; Oh! yes, that father to us was spared, In our deplorable loss he shared; He who protects the fatherless, Stood by us in our deep distress, Watched over us in days now past— He will protect us to the last.

Heavenly Father, grant that we, When time on earth shall cease to be, May meet again in heaven, thy home, Where parting hours never come. There broken households meet again, Upon that bright and golden plain, United in that happy land, Will be the broken household band.

C. WILL.

Geneseo, Ill. March, 1869.



## Herald of Truth.

ELKHART, Ind., June, 1869.

**Our Original Number.**—We must again confess our inability to accomplish our purpose in this respect in the present number. Some of those unavoidable contingencies which continually meet us on the way of our earthly pilgrimage, compelled us to forego the satisfaction of fulfilling our intended purpose. Absence from home and detentions while there, together with other duties and labors, prevented us from giving the present number of our paper even its usual share of attention. This will also explain the non-appearance of the continuation of the article, *The Church*, which we hope however to continue in the next number. But let not this discourage us, we will try again sometime, and meanwhile we will also try to make all the numbers of our paper as nearly original as we can. Don't forget to help us, friends, continue to send in your articles, and our work by the blessing of God shall prosper.

## How to Write.

We wish to throw out a gentle hint to our correspondents which we hope they will observe, and that is this: In writing an article, write for the edification of all who may happen to read it, whether it be in or out of the church, whether our own church members, or the members of other churches. Do not ridicule, do not abuse, do not pull down, but try to build up, to lead on, to encourage, to direct and cheer; build your views and opinions upon the word of God, do not say that which you, nor any one else knows any thing about. There are some writers who continually make expressions, and arrive at conclusions without any evidence either from the word of God, or from human experience, or reason. Now let us deal with facts. Paul speaks of a reasonable service, so we must also base our views, and principles, and grounds of faith upon something that is real and reasonable. Then again let us be very careful that we ourselves do not fall into the same errors which we wish to correct in others. We are so apt to overlook the beam in our own, and see the mote in another's eye, and then once more let us remember the words of our Savior and "*Judge not*," when you have not the most positive evidence and a knowledge of all the facts in the case. We

may decide what is right and wrong, we may often be able to tell what others are by their works, the same as we know a tree by its fruits, but we must not judge and condemn them in matters about which we know nothing. When we wish to condemn we must do it upon positive evidence and knowledge that they are wrong, and then we should rather try to show them the wrong, and by reason and kindness lead the erring one to the right, than to censure and condemn them; for this wholesale condemnation of other men and other men's views seldom leads to any good. Our words and our writings should be seasoned with the love of God and love towards our fellow men. These words I have simply written as a hint, because sometimes I get articles, which no doubt are written from the most sincere motives, yet they lack a little in kindly feelings and that generous love which we feel should always characterize us in all we do.

**The German Spelling Book,** compiled by Benjamin Eby and published in Canada, in 1842, is in press, and will be completed in a week or two. This book is well adapted both, for schools, and scholars, who wish to study the German language by themselves. It is a book also well adapted for our Sunday schools, the reading matter being of a suitable character for that purpose, while it gives the scholars an opportunity to improve themselves in German spelling, which is so essential in a good reader, yet oftentimes too much neglected. To those who have seen the book, we need not recommend it. The book has been published upon the request of some of our brethren, and we feel confident that those who use it will find it a work of unexceptionable character in every respect.

The price of it will be as follows:  
Single copy, by mail, postpaid 0.25  
Per dozen, by Express, at purchaser's expense 2.50  
Where large quantities are wanted, special rates will be given on application.

**A Hymn and Tune Book.** There seems to be need of a good German Tune-book, or Note-book, as it is sometimes called. Now we wish simply to propose that such a work should be published, and so arranged that for every hymn in our *Gemeinschaftliche Liedersammlung*, and also in the *Unparteiische Liedersammlung*, or Omish Hymn book,

there should be a tune given, and then if at any future time those hymn-books should be reprinted, the name of the tune and the page where it would be found might also be given in the hymn book, so that the tune could always be readily referred to. The necessity of this becomes evident, when we consider how few of our hymns can be sung by ordinary singers, whereas if they had a tune-book they might soon learn the tunes and thus join their voices in singing the praise of God. Bro. Henry B. Brenneman has authorized us to say that in case there should be a general desire among the brotherhood for such a work, he would be willing to help in compiling it. The most proper way probably would be for a committee of three persons who understand music to unite their efforts in getting up such a book. Those interested in the matter might correspond with him in regard to the matter.

**Wanted** at the office of the Herald of Truth, a boy to learn the printing business. He should be between 14 and 18 years of age, and must not be afraid of work. He should have some knowledge of both the English and German languages, and possess some mechanical ingenuity and a liking for machinery. We have a good situation open for a boy of the right kind, and who is willing to learn the business through. Please apply soon by letter or personally.

**We have** yet a small number of the Virginia edition of the Confession of Faith, translated by Joseph Funk and also published by him, which we will send, postage prepaid, to any address in the United States, for 75 cents.

**Angenehme Stunden in Zion.**—The little Book, "*Angenehme Stunden in Zion*," written by Ulrich Steiner, a Mennonite minister in Switzerland, to the Sonnenberg Church in Wayne County, Ohio, has been reprinted and may again be obtained at this Office, at the following rates:

Per single Copy, postage prepaid \$ .10  
" dozen " " " 1.00  
" hundred by express, at purchaser's expense - 7.50

This is a beautiful little work, in the German language, worthy of being read by all.

**The German Catechism or Question Book.**—We have just republished a small German Catechism, which was originally published by the Mennonite church in Germany, and republished in 1824 by the brotherhood in Canada. This little book is especially adapted to the use of children in schools and Sabbath schools, and wherever our brethren maintain German Sunday schools they should have of these books. We hope to be able also soon to publish one in English.

The little catechism may be had at our office, at the following prices:  
Single copies, per mail, postage paid, \$ 0.20  
Per dozen " " " " 1.90  
" hundred by express, 12.50

**The English Mennonite Hymn Book.** A new edition of the English Mennonite Hymn-book has just left the press, and is now ready for delivery, at the following price:

Single copies, by mail postage prepaid 60  
Per dozen " " " " \$ 6.00  
" " sent by express at purchaser's expense - \$ 5.00

The book is well printed on good, white paper, bound in sprinkled sheep, and contains the same matter, and is arranged in the same manner as the former editions. The German appendix is printed in English letters which will be an advantage to those who do not well understand the German characters. We will also have them bound in flexible covers with a tuck, suitable to carry in the pocket. This style will be sent by mail to any address for 75 cents.

**Menno Simon's Foundation.**—It has been announced for some time that the book bearing the above title would be re-translated and compared with the original Dutch or Holland in which the greater part of it was written, and in doing this we have discovered that the work in both the English and German languages, is incomplete. The English translation which has been in print, was very imperfect, as it seems, and not more than about half the works and writings of Menno Simon were ever translated at all, in either the English or the German editions. It is now proposed, (and the work of translating is already in progress), to publish in the English language, the full and complete works of Menno Simon, which shall contain all his writings as far as they can be collected at the present time. That is, if our peo-

ple in general desire that this should be done, and are willing to lend their aid to the work. We have as yet small encouragement in the way of subscriptions, at least not sufficient to bear us out in the attempt to republish it. As to the price of the new work we can, at the present time, say nothing, until we get the manuscripts completed; but it will, as a matter of course, be considerable more than the price at first proposed, which was only for a reprint of the old work.

**Fire.** On the 11th of May, the house of Pre. John Hartman, in Ashland county, O., was entirely destroyed by fire, together with nearly all the contents.

## Correspondence.

## From California.

We received a letter from California from which we make the following extracts:—"California is a very pleasant country—the summer is nine months long in the valleys, and as no snow falls there, flocks are pastured all the year round. The high mountains however, are covered with snow the whole year.

The farmers commonly sow their grain in January and February; March is rather late sowing; the dry season commences in May.

What you call winter is the rainy season with us; it is then the grass and grain grow here.

If there is a country upon the earth where the goodness of God should lead men to repentance it is in California: for lo! here is the vine and the fig-tree, the olives and the oil; but alas! many are here who have made gold their hope and said to the fine gold, "Thou art my confidence."

The Herald of Truth finds its way regularly to our home, in these evergreen valleys among the mountains of perpetual snow. It comes with its good news from a far off country and is to us what cool, fresh water is to the thirsty traveler. If any of the Mennonite brethren should come over to this side of the continent, I hope they will give us a call, leaving the ninety and nine sheep to seek that one which is estray and without a shepherd.

May the good Lord help us so to live, that we may die the death of the righteous, and our last end be like his.

At some future time I may write you more about things in this far off land.

A. H. KAUFFMAN.

Red Bluff, Tehama Co., California.

## From Wayne County, Ohio.

On Whit-Sunday a deacon was chosen in the Sonnenberg church, in Wayne co., Ohio. The lot fell on Jacob J. Moser, a brother of Pre. John Moser, of Allen co., Ohio. May the Lord be with him and bless him, that he may be an instrument in his hands through which the church may be edified and maintained in peace.

## Children's Column.

## Thank You.

My friends sent in so many good articles for the children, that there was very little left for me to do. I thank them very much, and very kindly ask them to help me as often as they can. Remember, the children want something good every month, so I do not want you to stop with one article, but keep sending in more.

I hope the children will be pleased with their *Column* this month, and accept the good advice given them by their friends.

Children, how many of you learned the text and the chapter I gave you last month? For this month I will give you the 23d Psalm, and the 21st verse of the 14th chap. of John.

I should be very much pleased to receive a good many letters from my little friends; you need not write long ones. A half page, or at most not over a page of letter-paper is enough. How many of you will be kind enough to write me a few lines this month?

BROTHER HENRY.

For the Herald of Truth.

## The Heavenly Babe and Its Mother.

Children, did you ever see an angel? I know that you never did, neither has any one of us ever seen one. But there have been people who have seen angels. I will tell you something about angels, and a woman who once saw and spoke with one.

Angels are bright and beautiful creatures, living in heaven. They are the messengers of God, and in the early ages of the world, they were often sent with messages to good men to inform them what would happen in the future.

The angels know a great deal more than we do. They know that we live in this wicked world, and that it is full of men, women and children. They know too, that we are all sinners; that we do a great many wrong things. And that every day we sin against God. Angels do not sin; and though they have lived so many, many years with God, they never do one wrong thing, and never will. The angels will always be happy. We shall be happy too, if we love God and obey all his commandments. We cannot live here long. We must soon die. And then shall we be happy after we are dead? Dear chil-



dren, did you ever think to yourselves, Shall we all go to heaven when we die? There is a dreadful place where fire always burns—a burning lake—and there, many sinners, and all the wicked who have died are burning in the flames. I think not one of all the children who read this would wish to go there; and I hope, too, you will not, but will go to that better place and live with the good angels in heaven.

We are all poor, miserable sinners. Sinners cannot live with God. Still God loved us; his kindness, his mercy, and his love for us, prepared a way by which we may be happy after death, and always live with him and the angels in heaven.

A long time ago, God sent one of his bright angels on a message. He sent him from heaven to a poor woman whose name was Mary. The angel's name was Gabriel. When the angel came into the place where Mary was, he said, "Hail, thou that art highly favored, the Lord is with thee: blessed art thou among women." When Mary saw the angel she was troubled, and felt afraid. She could not understand what the angel meant in thus speaking to her. Then the angel said, "Fear not Mary; for thou hast found favor with God. He has chosen thee to be the mother of a babe who shall be the son of God, and whose name thou shalt call Jesus." This was the meaning of the angel's message. Mary believed it all, and then the angel went away. How kind and gracious it was in God, to send into this wicked world the child Jesus; that he might grow to be a man, and have power over death to save us from our sins, and instead of us, bear the punishment of our many transgressions, through a cruel death on the cross.

I wonder how many of the children who read this, can tell in what city and at what place Jesus was born? When Augustus Caesar was emperor of Rome, a law was made that all the people of the Roman Empire should be taxed. Mary and her husband Joseph lived in Nazareth, a small town in Galilee. Obedient to the order to be taxed, they came to the city of Bethlehem, some 70 miles south from Nazareth and about 6 miles from Jerusalem. Bethlehem was so full of people who had come there to be taxed, that every house was full. Mary and Joseph could find no better place than a stable in which to stay. In this stable they took up their abode; and here in this humble place, the child Jesus, the Lord of Life and Glory was born. Mary wrapped him in long clothes, and laid him in a manger. This shows the low and humble circumstances of the birth of Jesus; and that he can sympathize with the poorest. It matters not how poor we may be, we need not be afraid of such a lowly Master, nor ashamed of him.

Of all the people in Bethlehem and at the inn, none but Mary knew that the Son of God was in the stable. She called him her God and her Savior. She knew that he had come down from heaven, to save her and many people from hell.

Jesus grew up to be a man. I cannot now tell you all he did while he was on earth; but when he had finished the work he had come to do, the Jews took him and nailed him to a cross of wood. The nails went through his hands, and through his feet, and his blood was spilled on the ground. Mary felt his mother stood near the cross. She felt very unhappy when she saw that her son Jesus was dying. Jesus died on the cross and was buried; but in three days he came to life again. When Jesus had risen from the dead, Mary, his mother saw him again. He was also seen by his disciples and many of his friends. Soon after this he went up to heaven in a cloud, to be with God his Father. Jesus loved his mother very much, but he also loves little children if they try to please him. He knows all the children who wish to please him; and once as he was blessing the children gathered around him, he said, "Suffer the children to come unto me, and forbid them not for of such is the kingdom of heaven." He also said, "Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister and mother." Jesus has only one Father—God; but he has many brothers, sisters and mothers.

All those who love God and pray to him, and believe in him, and try to please him, Jesus calls his brothers and sisters. Children, do you not wish to have Jesus for your brother? I hope when you read this, you will all try to please him, and love him, and pray to him; and then you may have the assurance that the Lord Jesus is your brother.

"Little children, God above,  
In his tenderness and love,  
Has become a child like you.  
See him in a manger sleeping,  
Weeping in this world of weeping  
For the evil that you do.

He hath left the world of light,  
He hath left the angels bright;  
Seeking you a child he came.  
Seek him, children; he is near:  
Be his little angels here,  
Singing praises to his name."

A. K. F.

Elkhart, Ind.

For the Herald of Truth.

## A Word to the Children.

I mean you who read in the *Herald of Truth* the beautiful lessons written for you by kind friends. No doubt, I have in my visits seen and spoken to many of you, but I believe I have never written anything expressly for you. I am glad, however, that others have cared for you, and have written many such good pieces for your instruction.

Brother Henry feels that he has before him a great work; he feels as he said to you, like one just commencing to work in a very large field. He asks: "Will you help me?" I for my part feel as though you and I ought

to help him, or any one else who is laboring in a good cause, and kindly assist in carrying forward the good work. You and I, dear children, can perhaps help some if we are faithful and try. Some of you, I am happy to see, are willing and able to help by writing. I hope that many more will follow your example. You who cannot write yet, will diligently attend to your studies and read and write some every day, then you may soon be able to write also.

Dear children, you will not neglect reading the holy Scriptures, will you? Saint Paul says that Timothy knew the holy Scriptures from a child, and that they were able to make him "wise unto salvation." That is, the holy Scriptures teach us how to live and how to conduct ourselves towards God and men, so that God will be pleased with us, and that when we come to die and leave this world, may be happy for ever. That is, always be happy and never have any more trouble, pain nor sickness, and never die any more. O! do hope you will all try and be good children and love God, and pray to him, and ask him to make you good. I hope you will be good to your parents and obey them, and also be kind and friendly to every body. Do not swear, lie, nor steal.

'Tis wrong to swear my children dear;  
An oath from you let no one hear.  
'Tis sinful, mean and low, to lie; [die.  
Then speak the truth, though you should die.  
It is a sin to steal a pin  
As well as any smaller thing.

Now children, let us all try and be good and do what is right, and then the Lord will love us and we shall all once meet together in that beautiful world where we can always be together and be so very, very happy, yes much more happy than we have ever been in this world. I hope, if it is the Lord's will, to write to you again before very long.

God bless you little children,  
And guard you from all sin,  
God help you to be faithful  
That you the crown may win;  
That crown of life in heaven,  
Which Christ the Lord will give,  
To all 'tis freely given  
Who in his fear do live.

Elkhart Ind. DANIEL BRENNEMAN.

For the Herald of Truth.

## Catching Birds.

Surely in vain the net is spread in  
the sight of any bird.—Prov. 1: 17.

Little folks all love birds. Birds fear man and fly from him. It is well for the birds that they do so.

When a man wishes to catch a bird he always takes some way of ensnaring it before it sees or thinks of danger. He spreads a net or sets a snare-trap and hides himself and waits for the bird to come. If the man catches the bird it will surely be because the bird does not suspect its danger. Now, if

For the Herald of Truth.

## Besetting Sin.

Hebrews, 12: 1.

The apostle Paul admonishes the Hebrews "to lay aside the sin which doth so easily beset us." He does not say what that sin is. We can easily infer from God's word, that everything that is done, or not done from impure motives, is sin. By saying "besetting sin" is to be understood that every person is tempted to sin in one or the other. Some sin by being proud, others by hypocrisy, others by deceit, others by many divers iniquities. \* \* \*

For the Herald of Truth.

## The Conversion of Saul.

Lord, what wilt thou have me to do?  
Said Saul who from heaven did see  
A light, as a voice in Hebrew  
"Said, why dost thou persecute me?"  
"Who art thou Lord," trembling he said.  
"I'm Jesus of Nazareth," said he.  
"Whom thou persecutest," take heed,  
"Saul, Why persecutest thou me?"

"Go into the city," 'twas said;  
Thence thou shalt learn what thou must do.  
Though blind yet he quickly obeyed.  
And now soon his duty he knew.  
God bid Ananias arise,  
And into the city to go.  
Which filled the good man with surprise—  
Of Saul's evil doings he knew.

"I've heard of this man," he replied,  
"Of how much more evil he's done,  
Unto thy saints, yes and beside  
Has letters and power to bring down,  
Bound unto Jerusalem those.  
Who on thy name ever do call:  
All such he does madly oppose,  
And persecutes them great and small."

The Lord said to him, "Go thy way,  
He's a chosen vessel to me,  
To bear my name hence far away;  
A sufferer he's destined to be."  
Then went the disciple his way  
As God had directed him on,  
"Brother Saul," he was soon heard to say,  
"The Lord to thee has bid me come."

When on him his hands he had laid,  
There fell as 'twere scales from his eyes,—  
"Arise and be baptized," he said.  
The penitent quickly complies;  
When strengthened with meat he proceeds  
To preach to poor sinners around,  
That Savior the sinner most needs,  
Whom he had so suddenly found.

Now reader of thee I inquire,  
Did tears from thine eyes ever flow,  
And hast thou with earnest desire  
Prayed, "Lord, what wilt thou have me do?"  
If so thou like Saul has been told  
What God does require of thee;  
This knowledge more precious than gold  
To thee if thou wilt obey.

Elkhart, Ind.

DANIEL BRENNEMAN.

Sabbath-School every year during the summer season, and think it is the best place for children to go on the Sabbath-day. We will yet say to Brother Henry, do not be discouraged in working for us children, for we think that your labor will not be in vain.

MARGARET G. HYGEMA.  
CATHARINE HYGEMA.

Dear Brother Henry:  
My brother and I intend to join in with our little friends in reading the Testament through. My age is twelve years, my brother's is ten.

ABRAHAM C. HERSHEY.  
JOHN M. HERSHEY.

Thank you very much my little friends, for your help. I feel very much encouraged by your letters. How many more will let me hear from you? May God bless you all, and make you good and obedient, is the prayer of your

BROTHER HENRY.

For the Herald of Truth.

## Singing.

Singing is the act of uttering melodious sounds. Moses and the children of Israel sang a song unto the Lord, because he delivered them from the hands of Pharaoh. In the Scriptures singing is particularly enjoined. Heb. 5: 19. Col. 3: 16. Therefore I think it is our duty as parents not to deprive our children of the opportunity of learning to sing, but much more to encourage them in it and also to take part in it ourselves, and thus instruct them to praise God. We read of Christ and his disciples that they sang, "And when they had sung a hymn they went out into the mount of Olives." Matt. 26: 30.

Singing cheers both the body and the soul, and can be done to the glory of God if we sing with the right spirit. Oh! how pleasant and delightful to hear our young brethren, and sisters, and friends mingle their voices together and sing to the honor and glory of God when they meet together, instead of spending the precious hours in foolish talking and jesting, and it is too often the case, even sometimes among those who profess to be Christians.

Now dear friends let us not grow weary in well doing, but do to others as we wish to be done by, and observe all the commands given to us by the meek and lowly Jesus, and put aside all prejudice and pre-conceived opinions and party spirit or sectarianism, and as a non-resistant brotherhood, bear with one another, and love one another with a pure heart, fervently, so that we can say with Paul, "For me to live is Christ, and to die is gain;" and then when we meet in heaven and sing the song of Moses and the Lamb all will be well with us.

JONATHAN SMUCKER.

Haw Patch, Ind.

you have read the Bible you will have found that it warns us of sin, of wrong-doing, and that it tells us that the Devil is the enemy of our souls and that he goes about without ceasing seeking whom he may devour. He tries to lead us from God and from doing right, he tries to ensnare us into sin and endless woe just in the same way as the man tries to catch the bird. He tries to force bad thoughts into our hearts. He likes to get us to swear, and lie, and steal and fight, and drink strong drink; and he also likes to get us to be unkind to our parents, headstrong, careless, and discontented. If he cannot ensnare us one way he tries another. He can transform himself as an angel of light. (2 Cor. 11: 14.) Beware of the nets which Satan spreads to catch your souls. N. G. R.

## To Maria Huber.

Dear Maria, with pleasure, I read your article in the *Herald*, and I and my little sister, who is a little over nine years old, agree with you. I am a little over thirteen years old. In the week-day-school we read in the English Testament, and at Sunday-school we read German.

I once read a piece where life was compared to a railroad train. Four trains in which one could ride, were spoken of. The first train was that of youth, but each passenger must have his ticket, otherwise he could not ride. Now then, let us also read earnestly and pray that he (Christ) will give us the right ticket and receive us in the first train.

CATHARINE HERSTEIN.

## Letters from the Children.

I am a little girl eleven years old. I read the Testament through this winter, and now I am going to read the Bible through. I hope every little girl will do the same. I want to go up the right stream and keep in it as long as I can.

All praise to thee who safe hast kept,  
And hast refreshed me while I slept;  
Grant, Lord, when I from death shall wake,  
I may of endless light partake.

MARY CHRYST.

## Dear Brother Henry:

We are readers of the *Herald of Truth*, and as we were reading the March number, we found this question: Will you help me? We are two young girls, and we thought we would try if we could help you some in the large field as you called it, but we cannot do much for the first time, but we thought we would try to write a few lines. As we were reading the *Children's Column*, we found that Mary Huber wants to know how many would join in with her to read the Testament. We have joined in with her already. We go to

For the Herald of Truth.

## Let us be Faithful.

While I was sitting under the sound of the Gospel to-day and hearing the ministering brethren so earnestly entreating a large congregation to come to Christ, the true and living way, my mind was carried back to the time when persecutions raged in the highest degree among our ancient forefathers, and I thought of the contrast between the present time and the time in which they lived. How zealously they were engaged in the worship of God, even when their bodies were in danger of being burned at the stake, or tortured on the rack, and in many other ways. It almost makes my blood run cold to think of the great cruelty which these manifested towards their fellow-beings. Certain writers tell us how they (the Christians) assembled themselves in caves and caverns, and secret places, to worship God in holiness, so that we must believe that they were filled with holy zeal and godly fear, and that they there poured out their hearts in praise and prayer to God, thanking him that they were yet preserved and on praying ground, and pleading terms with Christ, who said, "Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven." Oh! what a glorious promise. If we are persecuted in this sinful world for Christ's sake we shall be blessed the more in the world to come. Therefore let us endeavor to be faithful unto the end.

We also find that as soon as the fiery persecutions ceased christianity grew more lukewarm, and men became more unconcerned about that better portion which Mary chose, and which Christ said should not be taken from her, which is of more value than pearls and gems and much fine gold.

And is not this too much the case at the present time that we are too lukewarm and cold in regard to these things, so that we often neglect our duty? Often perhaps we do not attend the preaching of the word of God on the Sabbath day; sometimes perhaps spending the day in idleness, sometimes visiting the neighbors, and even hinder them from doing their duty, and we as young members of the church of Christ often go together and spend our time in mirth, and foolish talking, and jesting which is positively forbidden in Scripture. We should at all times, if possible, attend preaching, or perhaps our young friends who are not members of the church may say, "Because those who are members do not go, we will not go either."

Let us remember that when one plague was brought on Pharaoh and he did not yield another was sent, and still another, until his destruction came upon him in the sea, while in pursuit of the children of Israel. Now thus it may be with us. The Lord sends chastisements upon his people, as we read whom he loveth he chasteneth. Even so without doubt the late war was permitted to come over us on account of our haughti-

ness. We began, so far to forget God that he saw it was for our good to chastise us, and when the scourge was upon us, did we not often think and promise that if the Lord would deliver us we would be more faithful unto him, and now let us ask ourselves, Have we done so? God knows our innermost thoughts, and in the final day of account they will appear against us if we have not been faithful. Did we not often pray for relief and deliverance, and when we were relieved, did we not all feel very thankful? Now let us search the Scriptures and endeavor to live according to its precepts, and there will be a crown, a never-fading crown of glory, in heaven above, where there is joy unspeakable, where we shall dwell forever; where tribulation, pain and death will never come.

S. M. B.

Rockingham Co., Virginia.

For the Herald of Truth.

## Come to Jesus.

To the young readers of the Herald I would try to address a few lines upon the important subject of religion. We are fast hastening to eternity and it is for us to determine while here upon earth how we shall enjoy ourselves there. Whether we shall be employed in singing the praises of our blessed Lord and Redeemer, or whether we shall be banished from his presence forever. Oh! how dreadful the thought to be forever shut out from the glories of heaven, to experience the pangs, the woes of dying throughout all eternity, yet never be permitted to die. The death which we must all suffer in this world is thought of with awful dread and fear by those who have not become reconciled to the commands of God, who have not had their hearts renewed and their sins blotted out by the atoning blood of Jesus Christ. But with how much more dread must they look upon that eternal death, that never dies. It is thought by some that the punishment which God has intended for sinners will not be eternal or everlasting, but, Oh! my friends do not for a moment let such a delusive thought enter your minds! I would advise you to flee to God as your only refuge, to Christ as your only hope. Repent of your sins and strive to the utmost of your ability to make your peace, calling and election sure with God. His mercy and willingness to forgive is ever the same, but our time is limited and uncertain. To-morrow may be ours and it may be not. We may be called away ere another sun shall rise, and then how good it will be if we are prepared.

We are often warned by the preachers of the Gospel and told of the Savior's love in kind and entreating words, and why should we longer delay, why should we strive any more against that blessed Jesus who is as it were standing with outstretched arms and bleeding hands, and pleading with all the earnestness of one who was willing to

lay down his life for us, and saying, "Come unto me! Oh! come unto me for why will ye die? Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest to your souls." This kind invitation is extended unto all. He desires all to come unto him and find rest and eternal life, and will you not come unto him now? Oh! resolve now that you will seek the Savior with all your heart, for now is the accepted time; to-morrow may be too late.

Come to Jesus, come to Jesus!

Learn of him, he's meek and mild;  
Him whose actions ever were as  
Gentle, humble as a child.

Scorn the world with all its splendor,  
Give to Christ your youth and love;  
Then he'll not refuse your entrance,  
Into heaven that rest above.

Love the Lord with all your vigor,  
All your mind and all your heart,  
Read the Bible oft, and pray much;  
Then with Christ you'll have a part.

Do not let the world deceive you,  
By the pleasures that it gives;  
They are naught but vain and fleeting,  
Love the Lord and you shall live.

MARY C. M. PONTIUS.

For the Herald of Truth.

## Let your Light shine.

Dear brethren and sisters, the Savior in his sermon on the mount admonishes his disciples what they should do, and if we have become his disciples, we must do what he requires of us. In the above passage Jesus says: "Let your light so shine before men that they may see your good works." Now let each one of us examine ourselves and see how we are letting our light shine. Does it so shine that God is glorified thereby, or are we yet indulging ourselves too much in this world? If we wish to let our light so shine that God may be glorified, we must deny ourselves, and take up our cross and follow him daily. We cannot be his disciples on sabbath days only, or when brethren and sisters meet with us, but we must let our light shine all the time, in all our dealings and doings with our fellow men; but to do this we must deny ourselves and watch and pray that we enter not into temptation. How often do we see that professed friends of the Savior are found where we should least expect them. Paul tells us to abstain from all appearance of evil or so to let our light shine that God may be glorified. We should not follow the inclinations or lusts of the flesh, neither should we go to places which are both an injury to ourselves and a stumbling block to the world.

Let us therefore be more careful how we let our light shine, for we, as Christians are closely watched. I once heard a person remark, "Professors of religion are more close-

For the Herald of Truth.

## Our Duty.

"Work while it is day, for the night cometh when no man can work."  
Jn. 9:4.

There is a special duty devolving upon every rational being, which must be brought to practice in this day of grace, if we live in the hope of being forever happy. Now in this spiritual work of the soul, all persons should earnestly and cheerfully engage in, for the recompense will be great in time to come. But this great work can only be accomplished through the grace of God. O ye wretched and impenitent sinners, why stand ye all the day idle? For now is the only time that heaven can be insured. O so much is to be done and so much is to be gained, but if this work is disregarded in the day of grace, how sad and sorrowful may the consequences be. So allow the grace of God to operate in your hearts while God is offering it so kindly and in great compassion to all; never reject it for it is the means whereby you may be brought to the light and to the love of Christ, so as to regard the Word of God and obey its many precepts. Namely, to repent of all the sin and to become faithful in the Lord Jesus Christ walking humbly before the world in the footsteps of Jesus, manifesting to all that the spirit of Christ is reigning within you. But as long as grace is despised and rejected the night of sin will be the condition. O then work while it is day that the sun of righteousness may early shine in your hearts, for the night cometh when no man can work. That is the night of death. And O how near death may be to many a one. Then there will be no more grace offered, and faith will avail nothing. So work while it is day. And let us Christians that have found the Lord precious to our souls manifest him in all our actions and walk in the spirit and word under all circumstances; sometimes the work may be hard but we must hold out faithful then our work will not be vain; the enemy is also hard at work, he is often hard to be overcome. But we must be strong then we can gain the victory.

JOHN D. HERSHEY.

For the Herald of Truth.

## Brotherly Address.

By "Brotherly address" is meant what Jesus Christ taught Mat. 18: 15, 16, 17. And enjoined upon every one that wishes to obey his doctrine. The language is "Go tell him his fault between thee and him alone." It may be freely said that there is not a brother or sister in the church that does not know what Jesus wished to teach and impress, and yet it is so often neglected. But the brother or sister must be informed of his or her fault "in the spirit of meekness." Oh! how much sorrow, dissension, hatred, and envy might be avoided and prevented by simply observing this very simple rule.

\*\*\*

## A Piece of good Advice.

Be reserved but not sour;  
Grave, but not formal;  
Bold, but not rash;  
Humble, but not servile;  
Patient, but not insensible;  
Constant, but not obstinate;  
Cheerful, but not light;  
Rather be sweet-tempered than familiar;  
Familiar, rather than intimate;  
Intimate with very few,  
And that on good grounds.

He that will love life, and see good days,  
let him refrain his tongue from evil, and his  
lips that they speak no guile. 1 Peter 3: 10.

ly read than the Bible." Let us therefore endeavor to be more faithful unto the promise we once made; let us not be weary in well-doing for in due season we shall reap, if we faint not. We must indeed go through many trials, but let us not be discouraged; the Savior has gone before us, and the Psalmist says, God is our refuge and strength, a very present help in time of trouble, therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea. Behold if dark clouds arise, let us not be discouraged. It requires both rain and sunshine to produce a natural harvest. So also in a spiritual sense. If there were no clouds, no trials, and no persecutions, we would be very apt to forget our Redeemer, but sometimes when all is dark and cheerless then we can best feel the need of a helper. Let us then give heed unto the admonition of Paul where he says, Col. 3: 2, "Set your affections on things above and not on things on the earth." If we would try harder to observe this setting our affections on things above, then perhaps our light would shine more to the glory of God.

E. N. N.

For the Herald of Truth.

## Christ's Work.

Christ's work is a finished work. I can now trust Jesus as having done all for me. I wish to know and to do his whole will, not with eye service as men pleasers, but as a follower of Christ, doing the will of God from the heart. I abandon all creature merit, and am willing to trust to Christ alone for present peace and future glory, knowing that I shall be saved by Christ alone. I am willing with the help of God to work for Jesus and be a witness for him in an ungodly world. I have a friend in heaven who has promised never to leave me nor to forsake me, and who tells me to ask and I shall receive, and I count all things but loss for the excellency of the knowledge of Jesus Christ, our Lord for whom I am willing to lose all things and count them but dung that I may win Christ, and be found in him, not having mine own righteousness but that which is through faith in Christ, not as though I had already attained, neither were already perfect, but follow after, forgetting those things which are behind, and reaching forth unto those things, which are before. I press toward the mark for the prize of the high calling of God in Christ Jesus.

Oh! reader, Will you reject the Gospel? Will you despise the blood of Jesus? Will you quench the strivings of the Holy Spirit, and rush heedlessly down the road to death? I entreat you to consider your danger! Flee to Jesus for refuge, who is a refuge from the wrath of God to be poured out upon the wicked. If you have not taken up your cross to follow Christ, you should do so at once. Jesus says, "Him that taketh not his cross and followeth after me, is not worthy of me."



### The Great day.

Be ye also patient; establish your hearts: for the coming of the Lord draweth nigh, James, 5:8. The hour hastens when infidelity shall doubt no more. The Lord himself shall descend in the clouds of heaven, with power and great glory. How will sinners shrink away and be afraid, when the great Judge shall appear on his great white throne. Before him shall stand the whole race of humanity, "For we must all appear before the judgment-seat of Christ." And by the testimony of God and their own conscience, it shall be fully proved and openly declared what they have been and what they have done; the just sentence shall be pronounced—On the wicked, everlasting punishment, and on the righteous life eternal. Think, O think what destruction, what an awful day, when perhaps parents and children, brothers and sisters will be parted never to meet again. Two women shall be grinding at the mill; the one shall be taken and the other left. Two men shall be in the field; the one shall be taken and the other left. There will be no time then for repentance; for as the lightning, that lighteneth out of one part under heaven, shineth unto the other part under heaven, so shall also the Son of God be in his day. Now is the accepted time; now is the day of salvation. O sinners, will you not come to Jesus now and embrace him as your Savior? If this you neglect, how shall you abide the day when he shall come in flaming fire, taking vengeance on them that know not God?

MARTHA.

### "Pray Without Ceasing."

Regarding this Scripture as an exhortation from the Apostle Paul, is it not weighty? A man who lived a life of prayer, and knew the blessedness of such a life; a man who esteemed himself the chief of sinners, and was called by Christ to the office of the apostleship; a man who lived a most happy and cheerful christian life, and than whom no man ever did a greater work on earth for God, wrote to his brethren in the midst of that life, and speaks to us now from the right hand of God in the world of glory, saying—"Pray without ceasing."

But these words are not Paul's only. They are behest from heaven, from the God who made us, who knows what is in us, and what we need, and whose fullness of grace is in Christ for us. God, our Maker and Savior, says to us, "Pray without ceasing."

A common excuse is that time cannot be found for prayer. Think of Paul's example, and then ask yourself if you cannot pray more. Did any one ever accomplish more in the longest life-time than Paul did in his? Was he not successful in doing his great work because he prayed so much?

Luther said, "To have prayed well is to have studied well." He might have said, to pray well is to do anything well, to live well, and to die well.

We ought to 'pray without ceasing,' for we are constantly in need. We must 'pray without ceasing,' for says Paul, "My God will supply all your need according to his riches in glory by Christ Jesus."

"Pray without ceasing" for "the time is short." "Pray without ceasing," for death is near. "Pray without ceasing," while this life lasts, for prayer will make you happy on earth, and it is the best preparation for a blessed eternity.

For the Herald of Truth.

### My Choice.

Not lordly mansions of the great,  
Built by the hand of art, [wait,  
Where pride and fashion round them  
Should claim my choice apart;  
For in those halls love's gentle power,  
Oft fails to center there,  
And peaceful joy rules not the hour,  
But mammon's hidden care.

I would not wish vain riches' claim  
To fill my present lot,  
For empty is their noted name,  
And oft in time forgot. [rust,  
Their brightest treasure mixed with,  
And fleeting is their stay,  
Thus soon they moulder into dust,  
And pass with time away.

These glaring tinsels of the earth  
Own not my heart's desire,  
But objects of a nobler birth—  
Love's sacred flame of fire,  
To burn within a heart of truth;  
A consecrated life below,  
That like the innocence of youth,  
I may true pleasure know.

Be this my choice—my wealth in heav'n,  
A name immortal bright!  
Not there decay nor rust is given,  
To dim their lustrous light.  
All, all I ask, that I may be  
A saint in heaven above!  
Then shall I know eternity,  
And God's unchanging love.

### Causes of Sudden Death.

Dr. J. M. Howe, of New York, writes as follows on this subject:

Very few of the sudden deaths which are said to arise from diseases of the heart do really arise from that cause. To ascertain the real origin of sudden death, the experiment has been tried in Europe, and reported to a scientific congress held at Strasburg. Sixty-six cases of sudden death were made the subject of a thorough post mortem examination. In these cases only two were found that had died of disease of the heart. Nine out of sixty died of apoplexy, while there were forty-six cases of congestion of the

lungs—that is, the lungs were so full of blood they could not work, there not being room enough for a sufficient quantity of air to enter to support life.

The causes that produce congestion of the lungs are—cold feet, tight clothing, costive bowels, sitting still until chilled after being warmed with labor or rapid walk, going too suddenly from a close, heated room, into the cold air, especially after speaking, and sudden depressive news operating on the lungs and circulation of the blood. These causes of sudden death being known, an avoidance may serve to lengthen out valuable lives which would otherwise be lost under the verdict of heart complaint. That disease is supposed to be inevitable and incurable; hence men may not take the pains they would to avoid sudden death if they knew it lay in their power.

A judicious and persevering use of the inhalation of the common air through the inhaling-tube, would, we are persuaded, even in persons who have no tendency to consumption, in many cases prolong life. It would toughen the throat and lungs, and do away with all the liability to congestion and inflammation of these organs, to which so many are liable by reason of the lack of out-door, vigorous exercise, and of a sedentary life; and especially as persons advanced in age, it would tend greatly to keep up to its normal condition the circulation and arterialization of the blood and a healthy state of the digestive organs, and thus lessen the liability to sudden death.

### Married.

On the 23d of January, in Bedminster township, Bucks county, Pa., at the house of the bride's father, by Pre. Isaac Moyer, Peter Derweiler and Catharine Gottschalk.

On the 20th of March, by the same, and also in the same township, Cornelius Moyer and Anna Wismer.

On the 6th of November, 1868, at the house of the bride's father in Holmes county, Ohio, by Pre. Levi Miller, Valentine Herschberger and Elizabeth J. Miller.

On the 19th of November 1868, in the same county, by Pre. Moses Miller, Eliza Garber and Maria B. Hochstetler.

On the 17th of November 1868, in the Middletown Church, in Ohio, by Pre. Moses Miller, David D. Troter and Gertrude J. Miller.

On the 19th of November, 1868, in the same church by the same, Christian P. Herschberger and Susanna S. Miller.

On the 3d of December 1868, in the same church, by the same, Levi C. Schlarbach and Dina Miller.

On the 81st of December 1868, by Levi Miller, Christian J. Yoder and Elizabeth Stutzman, all of Ohio.

On the 4th of February, 1869, in Tuscarawas county, Ohio, by Pre. Moses Wenger, Jonas N. Miller and Dina P. Bitchey.

On the same day, in Philadelphia by Rev. Zahner, George Schmidt and Sarah Armbruster, of Walnut Creek, Ohio.

On the 4th of March, in Holmes county, Ohio, in the Waldenser meeting house, by Pre. Moses Miller, Benjamin A. Mast and Susanna Gerber.

On the 14th of March, in Ohio, by Pre. Levi Miller, Christian Keiler and Magdalena Giergerich.

On the 4th of April, in the Middletown Church, in Ohio, by Pre. Moses Miller, Solomon S. Miller and Catharine Wenger.

On the 8th of April, in Holmes county, Ohio, by Pre. Levi Miller, Anna L. Miller and Sarah M. Bitchey.

On the 25th of April, in the same county, at the house of John Mutschelnaus, by Peter Leubart, Philip Heinbach, from Switzerland, Europe, and Anna J. Miller, daughter of Isaac Miller of Ohio.

### Died.

On the 27th of February, in Markham, Ontario, daughter of Jonas Miller, aged 1 year, 10 months and 10 days. [This was erroneously written Jonas Miller in the April Number.]

On the 1st of March, in Bucks county, Pa., in the church at Line Lexington, Henry Clemmer, aged 80 years, 1 month, and 2 days. He was buried at the Line Lexington burying-place. Funeral sermons were preached by Isaac Rickert, Josiah Clemmer, John Allenbach and Henry Nice. He was a faithful member of the church for a long time and died in the hope of a blessed immortality.

On the 7th of March, in Plumstead township, Bucks county Pa., of dropsy, Anna, widow of Abraham Overholter, aged 72 years and 8 months. She was buried at Doylestown burying-ground. She was a sister in the church. Text Jan. 10: 11.

In the Sonnenberg church, in Wayne county, Ohio, sister Magdalena, wife of Daniel Moser, aged 29 years, 3 months and 14 days. She leaves a husband and six children to mourn their loss. Funeral discourses were delivered by C. Schneek and Ulrich Sommer.

In the same church, on the 11th of March, after ten day's illness of Lung fever, Elizabeth, wife of Christian U. Gerber, aged 29 years, 10 months and one day. Funeral sermon was preached from Gal. 6: 7-8.

On the 25th of March, in Cass county Mich., of dropsy, Bro. John Ehrst, aged 86 years, 11 months and 13 days. He was a faithful member of the Mennonite church from his youth.

On the 26th of March, in Cass county Mich., of lung fever, Bro. Jacob Kauffman, aged 36 years, 5 months, and 16 days. He was a member of the Omish Mennonite Church. He leaves a wife and three children.

On the 3d of April, near Marshall, Henry county, Iowa, Anna, wife of Peter Schantz, aged 28 years. Her maiden name was Schmidt. She was buried on the 6th, just one year after she left her parental home. Sermon by B. Eicher from 2 Cor. 5: 1.

On the 3d of April, in Morgan county, Missouri, Joel, son of Peter Lehman, aged 3 months, and 23 days. A funeral discourse by Daniel Brundage.

On the 10th of April, in Morgan county, Missouri, William Affle, aged 76 years, 1 month and 11 days. He was buried on the 12th. He came from Germany in 1868. Funeral discourses were delivered by Daniel Brundage, John Snyder and Christian Krebill.

On the 28th of April, in the same county Anna, daughter of John and Mary Singer, aged 4 months and 19 days. Funeral sermons by Daniel Brundage and John Snyder.

On the 3d of May, in the same county, John B. Neischwander aged 11 months, and 8 days. All the above mentioned children who died in Morgan county, Missouri died of Whooping-cough and Measles.

On the 10th of April, in the Sonnenberg church, in Wayne county, Ohio, of lung-fever, Bro. Jacob Gerber, aged 78 years, 10 months and 11 days. He leaves a wife and five children who need not mourn as those who have no hope.

On the 12th of April, in the same place, of Measles, John Gideon, son of Christian U. and Elizabeth Gerber, aged 7 years, 9 months and 21 days.

On the 18th of April, in the same place, of Measles, sister Anna Falt, daughter of Abraham and Catharine Falt, aged 38 years, 5 months and 10 days.

On the 27th of April, in the same place, of lung-fever, Bro. Ulrich Gerber, aged 86 years, 5 months and 29 days. He leaves a wife and four children.

On the 27th of April, in Markham, York county, Ont., David, son of Jonas Ruter, aged 2 years and 22 days.

On the 29th of April, in the same neighborhood, of influenza, Catharine, daughter of Christian Wideman, aged 2 years and 12 days.

On the 4th of May, in the same family, of rheumatic fever, Mary, aged 8 years, 9 months and 29 days.

On the 3d of May, near Trenton, Henry county, Iowa, Barbara, daughter of Andrew Hauer, who came from France some 20 years ago, aged 36 years and 5 days. Sermon by B. Eicher from 1 Cor. 15: 19.

On the 4th of May, in Clinton Township, Elkhart county, Ind., Christiana, widow of Abm. hart, deceased, aged 70 years, 3 months and 5 days. She was buried on the 6th. Appropriate remarks were made by Henry Miller, John Nushaum and Levi Weaver, from 2nd Cor. 5: 1. Her disease was dropsy. She suffered much. She sat in her chair most of the time for eight weeks. She was fully resigned to the will of the Lord and waited patiently for the time of her departure with the best hopes of meeting her Savior in that glorious home where sickness, sorrow and pain shall never enter. She was a member of the Mennonite church for many years.

" 'Tis finished, the Conflict is past."

The months of affliction are o'er.  
The days and the nights of distress;  
We see her in anguish no more,  
She has gained that happy release."

On the 8th of May, in Elkhart county, Ind., very suddenly, of fits, Hannah Holdeman, aged 18 years, 5 months and 22 days. When taken ill so suddenly she became alarmed for the safety of her soul and sent for a minister to whom she acknowledged her sins, and manifested a perfect abhorrence to pride and the vain fashion in which she unfortunately had been led to indulge in. She requested her mother to remove ions from her trimmings and needless ornaments from the vain trimmings and needless ornaments from her clothing. She also requested to be baptized, but died before it could be accomplished. Youthful reader, are you yet in your sins and heedlessly following the vain things of the world? In which your carnal mind delights to indulge? If so take warning and remember that death may overtake at any time.

On the 6th of May, in La Grange county, Indiana, Peter Plank, aged 68 years, 6 months and 18 days. He was a brother in the Omish Mennonite church. For nearly ten years he did not enjoy a full nights rest. Funeral discourses by Christian and David Miller.

On the 8th of May, in Rockingham county, Virginia, of a chronic disease, Christian Burkholder, aged 62 years. He was buried at Singer's Glen. Funeral services by Christian Brunk and Samuel Coffman from 2 Kings 20: 1. He was sick about 36 hours and suffered extreme pain. Although in moderate health, he felt that his end was not far distant for some time before he took sick. On the 5th of the month he left home on business. On the morning of the 7th he rose early and went to the stable, and when he had been gone some time they went in search of him, and found him not able to get to the house. He was taken into and properly cared for by a friend. None of his family or relatives were with him to soothe his dying hour. He was a consistent member of the church for a number of years, a kind husband and a benefactor. Having no children of his own, he was kind to the orphans, bade them welcome to his home, and cared for them as becometh a christian. Peace to his slumbers.

On the 8th of May, in Perry township, Noble county, Ind., after a lingering illness of consumption, Levi, son of Pre. Isaac and sister Sarah Schmucker, aged 23 years, 4 months and 28 days. Funeral sermons were delivered by Jacob Berkeley, from Rev. 14: 11-13, in English, and by Levi Weaver, and Joseph Yoder in German.

On the 12th of May, in Pequpa township, Lancaster county, Pa., Charlotte Breneman, widow of John Breneman, aged 80 years, 1 month and 22 days. She was buried on the 15th. Funeral discourses by Christian Herr and Joseph Burkholder.

On the 12th of May, in Rockingham county, Virginia, after a lingering illness, John G. Hurd, aged 53 years. Funeral services by Daniel Showalter from Phil. 1: 21, and Samuel Coffman from 1 Cor. 15: 21. He was a member of the Mennonite Church for a good many years. He expressed his willingness to die, and said he longed to go and be with the Savior, and breathed away his last moments in peace. He leaves a widow and five children.

On the 14th of May, in Heidelberg township, York county, Pa., Minerva, daughter of Henry and Sarah Jones, aged 28 days.

On the 17th of May, in Rockingham county, Va., Sarah, wife of Robert Deputy, aged 32 years, 5 months and 14 days. She was buried in the Dry River grave-yard. She was a member of the Mennonite church and died in the hope of future happiness. Funeral discourses by Daniel Heatwell and Samuel Coffman, from 2 Cor. 4: 17-18. She leaves a husband and three children.

On the 18th of May, near Logonier, Noble county, Ind., after a lingering illness of consumption, Benjamin, son of Samuel and Sarah Yoder, aged 21 years, 6 months and 10 days. Funeral discourses were delivered by Isaac Schmucker and Jacob Berkey from John 5: 24.

On the 20th of May, in Elkhart county, Ind., of disease in the throat, John J. Long, aged 20 years, 3 months and 17 days. He leaves a wife and two children to mourn his early departure, though they need not mourn as those who have no hope. He told his family shortly before he died, "God has made me well." He was buried on the 22nd at Shaum's Meeting-house. Text, Luke 12: 40.

On the 23d of May, in Wakarusa, Elkhart county, Ind., Henry Monroe, son of Andrew and Virginia Wise, aged 1 year, 5 months and 8 days.



On the 26th of May, in Branch county, Mich., of consumption, sister *Eliza*, wife of *Micha*, *Krider*, aged 46 years, 6 months and 3 days. She leaves a husband and six children. Evidently their loss is her eternal gain. By her mild and gentle deportment she won the esteem of all who knew her. Funeral sermon by A. Friesner and D. Brenneman, from 2 Tim. 4: 6-8, died *Fanny Fineman* was born April 6th 1783, died at the house of Prs. Jacob Culp, in Beaver township, Mahoning county, Ohio, on the 27th of May, 1869, aged 86 years, 1 month and 21 days. Funeral services were conducted by Jacob Smith and Joseph Bixler from Dan. 12, and part of the 1st and 2nd verses. She was confined to her bed for about five weeks. She retained the use of her mind unto the last and manifested a strong hope of acceptance with her Savior, and also said that soon she should wear the white robe of Christ with Palms of victory in her hand. She was a consistent member of the Mennonite church many years.

## Letters Received.

—Sarah Stutzman, Christ, Schrock, J. B. McConnell, J. J. Weaver, J. Frantz, C. Snyder, C. Imhoff, Jos. Stuekey, Abm. Shank, Martin Bear, S. Kauffman, J. N. Brubacher, J. A. Hartler, J. Stoner, E. N. Nissley, J. Stelfus, J. Buckwalter, J. Hartman, C. F. Detweiler, C. Christophel, B. Hershberger, L. A. Resler, J. D. Hershey, J. Schmucker, E. R. Miller, A. K. Hunsberger, A. K. Frick, G. Z. Boller, Henry Shenk, S. Esleman.

### MONEY LETTERS.

B.—John B. Bechtel \$30; Jacob Boeler \$12; S. R. Briggs \$25; C. Burkholder \$1; S. Bailey \$150; Abm. Burkholder \$125; Elias Bowman \$160; Paid to June 1870. S. M. Burkholder \$1; G. Bear \$1; J. Brenneman \$140; A. Betsch \$120; John Buckwalter \$5; Abm. Bechtel \$1; J. H. Buckwalter \$3; Paid to June 1870. Samuel Blough \$850;

C.—David Coble \$1; Paid till Jan. 1870.

D.—Abm. Detweiler \$30;

E.—Wm. McElhenny \$160;

F.—W. G. Freed \$1; Joseph Fry \$2;

G.—Ernst Guno \$150; C. Graybill \$1; C. Greider \$150; M. Gardner \$1; John Gotwals \$150; Joseph Gardner \$1;

H.—D. Barnish 150; H. Hartman \$2; J. D. Hunsberger \$450; E. Hartler \$1; A. Herr \$1; B. F. Herr \$250; J. Hildebrand 25cts; J. Horst \$150; Daniel B. Huber \$140;

I.—Chr. Indler \$1;

J.—Joseph Jutzi \$125;

K.—Christ. Kohler \$2; C. F. Kuntze \$170; J. Kurtz \$105; John J. King \$150; D. Koch \$125; J. L. Kreider \$2; Paid to No. 78 June, 1870. A. M. Kauffman \$2; Jonas Kratz \$150; Wm. Krupp \$150; Paid to May 1868. Jacob Kurtz \$150; T. Kauffman \$250; A. H. Kauffman \$250 in Gold; C. T. Kennel \$1; J. H. Kreider \$1;

L.—Daniel Latshaw \$125; John Lapp \$1; J. H. Landis 30cts; David Landis \$15;

M.—J. J. Miller \$120; Jacob Miller \$35; Benj. Musser \$3; L. H. Meyer \$1; Philip Miller \$2; E. Martin \$1; J. P. Miller \$150; J. W. Martin \$150; H. Muselman \$1; P. Meiler \$1; Catharine Myers \$150; J. M. Miller \$4; J. W. Martin \$1;

R.—J. I. Rupp 75cts; B. Reinhard \$150; D. Rich \$2; Ezra Reist \$150; Roth & Conrad \$2; Susan Resler \$1.

S.—A. Saltzman \$1; Abm. Schneek 55cts; J. Schneek 55cts; Katie Stoneger \$1; J. Steffen \$160; C. Stuekey \$1; J. B. Snyder \$250; Cyrus Senger \$150; D. Suter \$1; Jos. Schneek 10cts; J. Schmidt \$1; C. Shank \$1; A. Stauffer \$250; J. M. Strickler 5cts; H. Stemen \$150; A. Schenker 70cts; C. Schurtz \$1;

T.—J. Troyer \$150; Abm. Thut 150;

W.—Menns Wenger \$1; J. G. Winey \$1; C. Winkler \$1; John Wayne \$1; Jonas Wisler \$2; J. S. Weaver 75cts; Christain Wismer \$150; Henry R. Wismer \$150; Henry K. Wismer \$1; Y.—D. D. Yoder 20cts; F. S. Yoder \$1; J. B. Yoder 10cts;

Z.—S. Zimmerman \$1; M. Ziegler 20cts; John K. Zook \$2;

## H. B. BRENNEMAN,

Formerly of Bremen, Ohio, would inform his old patrons and others, that he is now residing at Elkhart, Ind., and is prepared to fill all orders, at publishers prices, for the following musical publications:

THE HARMONIA SACRA published by Jos. Funk's Sons,

Price per single copy, Postage prepaid \$1.40

" " doz., Express charges at purchasers expense 12.00

" " " " prepaid 14.50

THE SONG CROWNED KING, published by A. S. Kieffer.

Price per single copy, postage prepaid, \$0.60

" " doz. 6.00

THE CHRISTIAN HARP AND SABATH SCHOOL SONGSTER published by A. S. Kieffer.

Price per single copy, postage prepaid, \$0.35

" " doz. 3.00

Persons residing near Bremen Ohio, may obtain the above books of C. C. Boery, of that place.

I have also A. N. Johnson's publications, one of the best systems for learning to read music now published. One copy prepd. \$1.40 per doz. \$12.

Orders and letters will receive prompt attention.

H. B. Brenneman  
Elkhart, Ind.

## TIME TABLE.

### Michigan Southern & Northern Indiana Railroad.

Passenger trains leave Elkhart as follows:

#### GOING EAST.

Night Express, (Main Line),	12.45, A. M.
Mail, " "	11.55, " "
Accommodation, " "	9.40, " "
Mail, (Air Line),	11.40, " "
New York Express, " "	9.30, P. M.

#### GOING WEST.

Western Express, (old line)	2.15, A. M.
Pacific Express, (Air Line)	4.45, " "
Accommodation, (old line)	3.25, P. M.
Mail (old line) arrive,	4.15, " "
Mail (old line)	4.20, " "

C. M. GOWING, Ticket Agt.

Trains for Detroit connecting with the Great Western Railway leave Elkhart as follows:

Express,	2.45, A. M.
Accommodation,	9.40, " "
Express,	11.49, A. M.

## Books for sale at this office.

The following books are sent by mail, postage prepaid.

A new Edition of *Christianity and War*, in the English and German languages has been issued. Send for a copy. Price, 10cts.

Also a new Edition of *Pride and Humility*, Eng. and Ger. by J. M. Brenneman, has been issued. Price per single copy 10cts, per dozen 75 cts.

*Freemasonry*. An essay showing its inconsistency with Christianity. A pamphlet of 49 pages, 8vo. Price, 25cts.

English Mennonite Hymn Book, \$ .60

Conversation on Saving Faith, } .60  
(Confession of Faith), English

" " German .60

English-German Testaments .75

German Bibles, small size 1.00

English Bibles " " 1.00

German Testaments, small size .20

" " large size, with clasps 1.50

English Testaments, small size .15 to .50

" " large size .40 to .50

Dymond on War .50

Should Christians Fight? .10

Prince of the House of David 2.00

Harmonia Sacra (Music Book) 1.40

Christian Harp and .35

Sabbath School Songster, .35

American Travel Guide, Eng. or Ger. .35

Sanders' Pictorial Primer (Eng. & Ger.) .35

German Spelling Book .30

Ahn's German Grammar 1.25

Menns Simon's Foundation (Ger.) 2.00

Gemeinschaftliche Lieder-Sammlung (mennonisches Liederbuch) .60

Unparteiisches Lieder-Sammlung (amisches Liederbuch) .60

Spiegel der Taufe (Ger.) .25

Heinrich Funk's Erklärung Ernsthafter Christenpflicht .65

Johann Arnd's Complete works (Ger.) including Arnd's Wahres Christenthum, Paradies Garden, &c., by express 8.50

Buck's Theological Dictionary .60

Bibles of different sizes and prices

Cottage Bible, with notes, in two volumes, per volume by express 4.00

English & German Dictionaries, 1, 50, 3, 7, and 12 dollars per volume.

English Dictionary, 75cts, 1, 5, 6, and 12 dollars per volume.

Health, or how to live 1.25

Bound volumes of the Herald of Truth for 1864, 1865, and 1866, bound in one volume, English or German, 4.50

For '67, or 68 bound in 1 volume, Eng. or Ger. 1.50

Any person desiring any books that we have not on hand, will send for them and forward them at the publisher's prices.

## Herald of Truth.

### A Religious Monthly Journal.

Devoted to the interests of the Mennonite Church, the exposition of Gospel truth, and the promotion of practical piety among

JOHN F. FUNK & Bro., Elkhart, Ind., in English and in German, at \$1.00 a year in either language, or \$1.50 for both the English and the German paper to the same person.

PAYABLE IN ADVANCE.

Persons subscribing should be particular to state whether they wish the English or the German paper. Specimen copies sent free.

Address, HERALD OF TRUTH, Elkhart, Ind.

# Herald of Truth.

## A RELIGIOUS MONTHLY JOURNAL.

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 6.—No. 7.

ELKHART, INDIANA, JULY, 1869.

Whole No. 67.

## THE CHURCH.

### V.

## THE WORK OF THE CHURCH.

(Continued.)

"And he saith unto them, Follow me, and I will make you fishers of men." Matt. 4: 19.

In every incident of his life our Savior manifested himself as one deeply concerned for the salvation of souls, indeed as the one who came to save souls. To this end he preached repentance, to this end he performed miracles, to this end he suffered the mockery and contempt of the world, permitted himself to be betrayed, cruelly treated, nailed to the cross, and to this end he shed his precious blood, and bore the sins of the whole world, that whosoever believeth on him should not perish but have everlasting life. To this end also he chose his disciples and sent them forth, saying, "Follow me, and I will make you fishers of men." He tells us that he (the son of man) came to seek and to save that which is lost, and again; "I came not to call the righteous, but sinners to repentance." In his sermon on the Mount he says: "Enter ye in at the strait gate; for wide is the gate and broad is the way to destruction and many there be which go in thereat, because strait is the gate and narrow the way which leadeth unto life and few there be that find it." Matt. 7: 13, 14.

He also wept over Jerusalem, because they would not repent of their sins and receive him as their Savior, saying, "Oh Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are

sent unto thee, how often would I have gathered thy children together even as a hen gathereth her chickens under her wings, and ye would not." Matt. 23: 37.

In all these passages we see the grand purpose of his coming unto the world manifesting itself. He came to seek the lost, to save the helpless sinner from his just condemnation, to gather the stray ones and bring them all together in his heavenly kingdom. It is not the will of God that a single soul should perish but that all should come to repentance and live, and he gave his son to this end, that a way of salvation, a means of redemption might be provided for all. Now Christ went about from place to place teaching and preaching the Gospel of the kingdom, the glad tidings of good news, and for what purpose? that he might gather precious souls to himself, that he might prevail on some wandering ones to "choose," like Mary that *better part*, which should not be taken from them. It was his desire to gather souls unto himself, as he so beautifully illustrates in several parables, as in the parable of the lost sheep, and of the lost pieces of silver, and in the feast which a certain man made, Luke 14: 16-24, and where the guests first bidden, one after another began to make excuses, and did not come so that afterwards the Lord sent out his servants into the highways and hedges to gather them in. He says even, "Compel them to come in, that my house may be full." We do not understand that he means to convey the idea that they

should by force or violent measures bring them in, but by persuasion, by earnest entreaty and zealous effort to cause them to come in. Oh, what a lesson for us. How should our mind be stirred to active efforts in the cause of Christ. How should we be moved with zeal to work and pray and use the talent God has given us for the glory of his name and the salvation of souls.

Now if the great purpose of Christ's coming into the world was to save souls and gather them unto his kingdom, this certainly is also the work of his church, and the church seems to understand this point thus, inasmuch as we see that she is engaged in the work of gathering in souls into the fold, but a point upon which I wish to touch very slightly is this, which I would address to all, both ministers and people without any exception: Are we all doing what we can to win souls to Christ, to gather them into his house or his fold? Oh! let us ask ourselves whether we are doing what we can to accomplish this purpose. Christ died for precious souls and did all that was needful, he left his commission with the church, to preach and labor, to gather them in even as a fisherman spreads his net and gathers the fish from the waters. Go out quickly, says he, into the streets and lanes of the city and bring them in \* \* \* that my house may be full.

This work does not lay upon the ministry alone as many erroneously suppose, though a great deal lays upon them, and the commission is chiefly unto them, though the lay-members can do a great deal to

help the minister. They can help them in a pious christian walk, by constant and earnest prayer both for the minister and the church, by sometimes speaking a good word of encouragement to and for the minister, and to those with whom they comes in contact, especially the impenitent. The sisters can do something; they can do much in their conversation one with another and especially with their impenitent friends. No member of the church, no follower of Jesus should let the golden opportunities pass by which continually present themselves to speak, though it be but a word of reproof or warning, or a simple exhortation.

The Apostle Paul also tells us in the 9th chapter of Corinthians how he used every effort to win souls to Christ, and in the 16th verse he says, "I am made all things to all men, that I might by all means save some."

Now we are in a world where there are a great many sinners and a very few christians. We now speak of the number of even nominal christians as compared with the number of people in the world, and we are all hastening on to the final judgment, and there is none other name given under heaven among men whereby we can be saved but the name of Jesus, and now how shall the church fulfill her commission, so that all her membership as well as her preachers, shall be able to stand as faithful servants at the right hand of God? It is a serious question. Even here in our very midst, in our own neighborhoods, in our own families, among our own children may be the place for us to labor, not even to think of those who are at a distance from us, in other states or countries.

Every man, every woman, every child we meet on the streets or elsewhere has an immortal soul, and that soul must either be eternally saved at the right hand of God, or it must perish forever and be banished from the presence of God and when we consider the awful conse-

quences of eternity, do not our hearts feel burdened, and we would fain inquire, Have you the love of God in your heart? Do you love God and Jesus who came to save us? Are you prepared to meet the great Judge? Have you made your peace with God?

If not, do not delay, hasten, hasten the time is short and you may be too late.

But let this be the burden of our efforts and our prayers that those who have charge over the heritage of the Lord, that we forget not that it is also a part of our commission from our beloved Master to endeavor to win souls to Christ, to gather in those who shall be heirs of salvation into his fold, that in the great day of his coming we may also reap with joy, even as the Psalmist says, "They that sow in tears shall reap in joy; he that goeth forth and weeping, and bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Ps. 106: 5, 6. (126: 5.)

JOHN F. FUNK.

For the Herald of Truth.

### Working in the Vineyard.

The Savior's parable of the laborers in the vineyard, as recorded in the twentieth chapter of Matthew, suggests some thoughts concerning our duty to work in the vineyard of the Lord.

If I understand the parable correctly, the church is represented as a vineyard; and the "Householder" or owner of this vineyard is none other than the Lord of Lords and the King of Kings, who has bought this vineyard with his own precious blood.

1st. Workers are needed in the vineyard. It must be enclosed and the wall or fence must be repaired when it needs it. Weeds must be rooted out, vines must be planted and pruned, and the fruit must be gathered in season. For similar reasons workers are needed in the Lord's vineyard—the church. Scriptural discipline is the wall of the church whose design is, among other things, to prevent the entrance of thieves and robbers and wolves in sheep's clothing. The weeds of sin in their many different forms must not be allowed to take root and grow up among the vines else the vineyard will become a grassy and thorny wilderness. The Sun of Righteousness shines upon the church so that if such foul plants are torn

up by the roots they soon wither and die and only the vines in the vineyard will flourish and bear fruit.

2d. All of us who have joined the church have work to do in it for the Lord. In becoming members we promised to help to build up the church. No christian has so little talent or is in so humble circumstances that he can give a just excuse at the great day for standing "here all the day idle." There are different kinds of work and different persons have different gifts corresponding to the kinds of work to be done. The churches ought each and all to be composed of earnest workers. In the church God is to be honored and served in singing and praising his goodness, and in teaching and hearing the words of life, in observing ordinances and in holy living. Out of the church are sinners going to perdition as fast as time can bear them onward. Is it not our duty to speak to them concerning their danger and seek to bring them to Jesus? To help them to get into the way of life, and peace, and happiness? What glorious work this is! How awfully it is neglected! Too many of us who are in the church neglect our fellow-men who are yet out of the church. Yet it matters not of what nation or race they be, or whether they speak German, or English, or French, or Italian, they each have a precious soul as well as each of us, and Christ died to open the way of heaven for them just as well as to open it for us; he died even for the ungodly. (Romans 5: 6.) We all know that it is by no means enough to be satisfied to have our children, as they grow up, and our dear relatives in general to repent and seek the peace of God through faith in Christ and a holy life, and we all know that all others, whatever language they may speak ought to be invited, yea, urged, to join with us in serving the Lord while it is yet to-day.

Inconceivably sad is the condition of those who are "strangers from the covenants of promise, having no hope, and without God in the world." Living here, but "having no hope"—eternity being all dark—living here, but "without God in the world,"—going to another world, but making no preparation for gaining admission to that bright and better world—sailing down the stream of life careless and clad in the habiliments of sin. Couldn't you or I say a word to such an one kindly and quietly, couldn't we pray for him and seek to turn his priceless soul to Jesus? If he cannot talk German let us talk English to him; if he cannot talk English, let us talk German. At all events, let us drop a word of warning and pray God to add his blessing to it. Jesus loved us and labored, and suffered, and died for us. Now let us also be eager to show our love for him in laboring for his cause among souls that are yet astray. When any one calls us fanatical, as men surely will, let us rejoice that we are accounted worthy to be spoken against for the Lord's sake and remember that "so persecuted they the prophets which were before you." [us.]

For the Herald of Truth.

### When and how shall the Young be trained for the Church and be saved from Infidelity?

Solomon in his proverbs has wisely said, "There is a time to sow and a time to reap." It is universally acknowledged that in nature and the course of seasons there is a proper time to sow and to reap. And the success of the husbandman very much depends on the efforts he puts forth, and the time he employs, in sowing his seed. If the farmer prepares his soil and sows his seed in early spring, when the genial rays of the sun warm up the mother earth, the seed will spring up and have the advantages of the early and latter rains and produce a bountiful harvest in the proper time, and of the kind identical with the seed sown. Like begets its like; as the parents so the child; and we might appropriately say "Like Priest like People." Admitting the foregoing, let us consider man as he is brought forth; his culture in youth; and what he is in his riper years. He is launched into life a helpless infant, devoid of knowledge and has less instinct than any of the lower creation yet God has made him a living soul, and so constructed his physical organism that the mind in the infant very soon shows some signs of development. Here then the culture of the child should begin by throwing around it a hallowed influence. This must be done in looks, gestures, and in the tone of the voice during the infant's first months. As time advances the child begins to prattle; here it is that the utmost care should be employed in using proper language, whereby proper ideas are conveyed to the mind of the child. Now the mind becomes ready to imbibe what will soon form itself into principle. Here it is very necessary that a spirit of love, mercy and charity be inculcated, that the child be early taught to honor its parents, (for here is the first commandment with promise), to love God and earth, that Jesus Christ came into the world as a child and showed himself the friend of children. How he suffered and died for the sins of the people; how he arose, ascended to heaven and sitteth at the right hand of God, from whence he shall come to judge the quick and the dead. All this and much more a child may be taught at a very early age and if this be neglected in early training the mind is likely to imbibe principles of infidelity to a greater or less extent. Timothy knew the Holy Scriptures from a child up. Why should not children in this enlightened day and age of the world know as much as he did? If children are thus early taught they become fortified against the assaults of the infidel world. The seed early sown will strike deep root, the branches tower higher and higher till they grow up to the full stature of men and women in Christ Jesus, and become strong branches of

The Savior himself suffered all manner of indignities, even to spitting into his face; he was called glutinous, "and a wine-bibber, a friend of publicans and sinners." Stephen was stoned, and Paul was not a very "popular" preacher in his day as we read in 2 Corinthians 11: 23—33. The faithful laborer in the vineyard will meet with opposition and contempt in the world; it has always been so, and it always will be so as long as human nature remains what it is. But great will be the reward of those who are faithful to the end, for they shall "shine as the sun in the kingdom of their Father."

Am I a soldier of the cross,  
A follower of the Lamb?  
And shall I fear to own his cause,  
Or blush to speak his name?

Shall I be carried to the skies,  
On flowery beds of ease?  
While others fought to win the prize  
And sailed through bloody seas?

In conclusion, kind reader, suffer a word respecting an obstacle which is in many places in the way of persons who would labor for gaining sinners to Christ and the church. It is no new obstacle for it seems to have existed long ago—it is the diversity of language used among people of different nations. Probably the majority of us are German by birth or descent and speak the German language; but we live right among an English-speaking nation. True many people in this country understand and speak the German, but the great majority in most places do not understand the German language. So it may often happen that in speaking to any one concerning religious matters and in reference to the interests of his soul and in inviting him to come to our meetings he will say "Your preaching is all in German and, as I do not understand anything but English, I do not see that it would benefit me." Now this forces a very important question upon churches who have preaching only in German: it is this: shall we labor only for the salvation of German-speaking people, or shall we sometimes have preaching in English also? Shall we be justified in the great day and before the great Judge, if we do not proclaim the glad tidings of salvation to English-speaking people as well as to the German? Probably we all know what answer to give to these questions. May God enable us to see and to do our duty to perishing sinners.

N. G. R.

For the Herald of Truth.

### The Poor in Spirit.

"Blessed are the poor in spirit for theirs is the kingdom of heaven." Matt 5: 3.

These are the words of Christ when he preached his sermon on the mount. We learn, after he had entered upon his earthly

mission, that there were some who forsok all and followed him. For the encouragement of these he spake these words, and for those who believed on him, and were willing to become obedient to his commands. They are also for the consolation of the poor in spirit; those who have become sensible of their poverty and unworthy condition. These the Savior calls blessed; because they are promised the kingdom of heaven, of which they spiritually already partake of in this life.

Christ's kingdom is not of this world, it is a spiritual kingdom. All who have the same spirit with Christ, belong to his kingdom, and O, what a happy, peaceful, and glorious kingdom it is!

These words are also recorded for us, and all who are poor in spirit, have the same promise which they had who lived in the time of Christ. But we must become penitent, poor in spirit and endeavor to do the will of God. Though we often feel our unworthiness, our imperfections and sinful state, and are weighed down with troubles and sorrows, but let us not be discouraged; and let us become more earnest and faithful, putting our confidence in God who doeth all things well.

The apostle Paul also felt his imperfections, for he said "I know that in me, that is, in my flesh, dwelleth no good thing; for to will is present with me, but to perform that which is good, I know not." Rom. 7: 18.

Dear readers, you who are yet rich in spirit, spending your time in the perishable pleasures of this world, what can be your delight, or your consolation while traveling swiftly towards eternity? If death should overtake you in this state, what will be your hope and consolation? Consider well this matter before it is forever too late. Scorn not the day of grace, while Christ so tenderly and kindly invites you. He dearly loves your souls, and his grace is sufficient for you all. But you must be willing to repent of your sins, and forsake your evil ways: you must receive the spirit of Christ and live no longer a worldly life, but a spiritual life: you must become poor in spirit, to enjoy the blessed hope of the kingdom of heaven.

Dearly beloved brethren and sisters in the Lord; as we should be the light of the world, let us make every effort to inflame our hearts with the love of Christ, so that wherever we go, our light may shine, and we may be able to convince the world, that we are the true disciples of Christ.

JOHN D. HERSHEY.

NEVER be worried by trifles. If a spider breaks his thread twenty times, twenty times will he mend it again. Make up your mind to do a thing, and you will do it. Fear not if troubles come upon you.—Keep up your spirits, though the day be a dark one.



the true Vine, bearing much fruit to the honor and glory of God. Habits and principles formed in early childhood usually cling to us through life. "Train up a child in the way he should go and when he is old he will not depart from it." Children thus trained early, grow up strong and vigorous, but if left to their own inclinations till they grow up to the age of manhood, they have no relish for anything that is good, "for the heart of man is prone to evil as the sparks fly upward," and if ever inclined to the truth in later years they will be but dwarfs in the vineyard of Christ. They never can make up for the time that is lost in youth. Therefore it becomes every parent as well as every member of the church to be awake to the interests of the rising generation and strive to instill proper principles and habits. This should be provided for in the nursery and the church, and there is no better means to be employed than the Sabbath school. Let the children therefore be collected on the Sabbath and be taught out of the word of truth and they will grow up to bless mankind and glorify God in their bodies and spirits which are his.

S. H. SITLER.

For the Herald of Truth.

## Temptations.

Christians meet with many temptations in the world, and if they are not constantly on their guard and fight against the power of Satan, they may be overtaken and forget their covenant vows.

Not long ago there was a sister in one of the far Western States, who was working at a place where the family with whom she was residing did all in their power to induce her to lay aside her "modest apparel" and dress herself in the gay, fashionable attire of the world. She had been instructed by her parents and her pastor that it was wrong to indulge in these vain things and for a long time resisted the persuasions of these with whom she resided, but finally she was overpowered, forgetting the kind instructions of her parents and pastor, she yielded to the temptation, and adorned herself in great style.

While going to attend a celebration in town she enjoyed herself greatly, but after she had arrived at the place, it seemed as though her eyes were suddenly opened, and such a feeling of sorrow as she had never before experienced came over her.

After remaining a short time she returned home and laid aside her fashionable clothes, and was so distressed in her mind that she wept for several days. She also confessed her great faults and repented of her sins. She admitted that she grew cold and wished to enjoy the pleasures of the world, but now she sees her folly, and we hope it was for her benefit. She also stated that she dreamed one night that she and her sister were dress-

ing themselves in the vain fashions of the world, and that a deceased sister in the form of an angel appeared unto them and warned them that if they did not repent within a certain time they would be forever lost.

Now dear young friends, who are still following the vain and idle fashions of the world, did you ever think that your apparel, though pleasing in the sight of the world, is an abomination in the sight of God. If you ever had feelings as this young sister had you perhaps have tried to cast them off from you, but reflect that this life is but as a moment compared with eternity, and if you desire to enjoy the pleasures of the world you can have no favor with God, but must be banished from his presence forever. But if you follow the footsteps of the meek and lowly Jesus, and are willing to all his commandments, bear the mockery of the world, and hold out faithful unto the end, you will obtain the crown of life, and God will wipe away all tears from your eyes and you will be happy forever.

B. W. B.

For the Herald of Truth.

## Charity.

"And yet show I unto you a more excellent way." 1 Cor. 12: 31-11.

Dear reader of the Herald let us ponder this text and see whether we know the way referred to here. In the next chapter the apostle points out this way more clearly and shows that it is the way of "charity," which is love to God and to men. However a mere profession of this is but a "tinkling cymbal," a man may have every other moral virtue yet if he have not "charity it shall profit him nothing." And it does not consist in giving alms or sacrificing, property and person, as the apostle most clearly indicates. "Charity suffereth long" with patience under injuries, "is kind," not to friends only but to foes also, "envieth not," is not envious at the prosperity of others, "vaunteth not," does not boast of its goodness, "is not puffed up," is found chiefly in the valley of humiliation, "does not behave itself unseemly," acting with deference and due regard for others, "seeketh not her own," ever ready to assist and lend a helping hand, "is not easily provoked," keeping the body with the passions in subjection, "thinketh no evil," is not disposed to impute evil designs to others, "rejoiceth not in iniquity," in the follies and crimes of others, though it should subserve to their temporal interests, "Rejoiceth in the truth," in the reception of it whoever may be the instrument and whatever the effects on us, "beareth all things," so far as is consistent with duty, is not disposed to publish the misconduct of others or to threaten and punish it, "believeth all things," always putting the best construction on the words and actions of others and hoping the best concerning them. "Endureth all things" that may befall us in the path of du-

ty, "never faileth"—it will continue while time shall last. But "Prophecies, tongues, and knowledge shall fail, cease and vanish away" but this characteristic trait of the christian will not lose the benign influence connected therewith, no not in time and eternity. The apostle concludes the subject by saying "And now abideth faith, hope, charity; these three, but the greatest of these is charity."

If then charity is the leading christian principle and the most beneficial and conducive to our salvation, does it not become us to ponder the subject well and learn in what we chiefly "glorify God." Is it not in love to him, in acts of love and mercy to his creatures? Is it enough that we read the Bible, go to church, attend to the ordinances and pray? All this is right and proper so far as it goes, but if devoid of charity, it shall profit us nothing. If the professed followers of Christ would act upon the principle of charity as portrayed by the apostle, what a mighty power it would give the church; how sin and unrighteousness would quail before her; how the people would flock to the standard of Christ; yea how soon would the "Kingdoms of this world become the kingdoms of our Lord and his Christ." Now dear reader in conclusion, let me urge you to investigate your charity. Are you charitable in giving of your substance for the promotion of the Redeemer's kingdom? to alleviate the sufferings of your fellow men? Are you ever ready to lend a helping hand to the poor and needy? Do you deal charitably with your fellow men in the way of talking about them? judging of their motives and thinking of their conduct and actions? If your charity compares favorably with the charity portrayed by the apostle, I would urge you to continue. If it is not of this character I would urge you by the grace bestowed on you, to bring every sinister motive and self into subjection to the rule laid down by Christ. As love to God and to men is the best gift which God bestows, all should most earnestly desire and cherish it in themselves, and others. Nothing that we can do or possess without love to God and men can save us from perdition.

S. H. SITLER.

For the Herald of Truth.

## Hebrew 4: 11.

Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief."

How careful we ought to be to take to heart the apostle's admonition and follow him in his example, for he is the words of inspiration from God, and the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and the joints and marrow, and is a discernor of the thoughts and intents of the heart.

Now then let us consider what we are and

whom we serve. The Bible teaches us to serve God and him alone, and here then the question arises whether we do this or not. I am afraid there are too few of us who thus serve God, and too many whose affections are divided between God and the world.

We are told that there remaineth therefore a rest for the people of God, and this rest is one of infinite glory and happiness. There the weary traveller shall lay by his staff, and throw off his worn and dust-covered mantle, and in the fullness of joy he shall sit down and rest—rest from the conflicts of life, rest from the toilsome journey, rest from affliction, rest from trial, from sorrow, from temptations, yea he has returned to the Father's house, and the royal mansions and fear is now fully cast out in love and peace. Let us then labor to enter into this rest, and trust in God the more that our faith may not waver that we may not falter nor grow cold, nor backslide, lest after the same example as those of old who died because of unbelief we may fall and fail to enter into that blessed rest.

\* \*

For the Herald of Truth.

## The Salutation of the Holy Kiss.

Paul writes to the Romans, 16: 16, "Salute one another with a holy kiss," and to the Corinthians, 1 Cor. 16: 20, he says, "Greet ye one another with a holy kiss" and 2 Cor. 12: 12, he says again, "Greet one another with a holy kiss." To the Thessalonians, in his first epistle 5: 26 he writes, "Greet all the brethren with a holy kiss." Peter writes in his first epistle, 5: 14, "Greet ye one another with a kiss of charity."

Now beloved brethren and sisters, why is it that such a plain command is so much neglected? Paul says, 1 Cor. 14: 37, "The things that I write unto you are the commandments of the Lord." That the salutation of the kiss was practised by the Savior and his disciples seems evident from the fact that Judas betrayed him with a kiss. We also find that as Paul took his departure from the Ephesian brethren, "they fell on Paul's neck and kissed him." Acts 20: 37. Is it then a want of love that this token of love and peace is so little practised among the brethren and sisters? Should we not feel so much love one towards another, that when we meet together to worship, we could greet one another with a holy kiss? The kiss is to be a token of love and when these are wanting, it is to be feared that the worship will be cold and lifeless. Brethren and sisters let us reflect upon the above passages.

A BROTHER.

When the world has passed away,  
When draws near the Judgment day,  
When the awful trumpet shall sound,  
Sinner, where wilt thou be found?

## What Good can I do?

This question every christian should ask himself. What can I do for the church of Christ?

And we all can do something, even the lowliest of us can do something for the glory of God. There is no individual so obscure, or so illiterate, that he has not some influence over some one, that he has not some means of doing good and working for the glory of God.

What if the little rain should say,  
So small a drop as I  
Can ne'er refresh those thirsty fields,  
I'll tarry in the sky.

What, if the shining beam of noon  
Should in its fountain stay,  
Because its feeble ray alone  
Cannot create a day?

Does not each rain-drop help to form  
The cool, refreshing shower?  
And every sun-beam help to warm  
And beautify the flower?

By this active zeal we not only promote the glory of God and the good of our fellow men, but we also promote our own spiritual and eternal interests. We thereby keep alive a state of spirituality in our own hearts. We sometimes hear christians complain of their growing cold in their religion, but if they were zealously active in the cause of Christ they would have no reason for this complaint. Let us illustrate this by two or three examples.

I looked to nature. It was a clear, cold, bright winter's day. The crisp, untrodden snow which covered the landscape, sparkled in the sunlight, as if with millions of gems. The little stream, that in summer was always dancing and singing by the wayside, was now completely frozen over, silent and still under its icy covering; but as we approached the mill, where a little fall was visible in its channel, there it was leaping and sparkling as merrily as in the midst of a summer's day. Cold as it was on every side, and frost-bound as the stream was above and below, here it was too active and busy to freeze!

From nature I turn to history. It was sunset on the Alps. A traveler is descending from the summit, when a storm arises, and the winds blow; and the snow filling the air, rapidly buries all traces of his path. He struggles on till his way is lost, and night sets in its horrors, when bewildered, discouraged, exhausted, he sinks down to die. The last thought has been given to home and kindred and friends, and his soul commended to its redeemer, and the numbness is already stealing on his senses and limbs, when a sound of distress is borne on the tempest to his ears. It is an appeal to his humanity, that rouses him even from the stupor of death itself. With an effort he rises and follows the sound as it is repeated, and soon finds a fellow-traveller like himself benighted and exhausted, and lying down to be wrap-

ped in the winding-sheet spread by the tempest. Earnest for his brother's safety, he puts forth every effort to rouse and animate and aid him; and his exertions are crowned with success. His activity has kept himself from freezing, and saved a fellow-being from death!

From nature and history, I turn to the church. A disciple who has every motive to faithfulness is getting cold, indifferent, unspiritual. He has entered the backslider's path and is making rapid progress in it, when by the providence of God, and a word from his pastor, he is led to become a tract distributor, and a teacher in the Sabbath-school. Before he was in danger of freezing—of becoming cold himself, and like a mass of ice, diffusing a chilling influence around him. But now he is too busy to freeze. Activity is giving him a glow. Motion is developing heat; and already others are gathering warmth from his example, and led by it to effort in the cause of Christ, and for the souls of men.

The water, the traveler, the disciple, each has a voice for us. We must be diligent, devoted, earnest in our Master's service, if we would be kept from being cold and lifeless and useless. We should aim to be too active to stagnate, too busy to freeze. We should endeavor to be like the missionary who said, "If there be happiness on earth, it is in laboring in the service of Christ"—like the blessed Redeemer, whose meat and drink it was to do the will of God. The vineyard must be cultivated, and the command is, that we enter it and work. There is work enough to be done and the injunction is, that we do with our might what our hands find to do. To be faithful, we must be active; to be happy, we must be useful; to receive the promise, we must have done the will of God; we must be diligent, active, earnest, if we would make our calling and election sure, and have at last an open and abundant entrance into the kingdom of our Lord and Savior Jesus Christ. "Be thou faithful unto death, and I will give thee a crown of life."

B.

Selected for the Herald of Truth.

## Alarming Reflections.

O Lord, that man did but know what everlasting glory and everlasting torments are! Would they then hear us as they do? Would they read and think of these things as they do? I profess I have been ready to wonder when I have heard such weighty things delivered, how people can forbear crying out in the congregation, and much more do I wonder how they can rest, till they have gone to their minister and learned what they shall do to be saved, that this great business should be put out of doubt. O that heaven and hell should work no more upon men! O that eternity should work no more! O how can you forbear, when you are alone, to think with yourselves what it is to be everlastingly in joy



or torment! I wonder that such thoughts do not break your sleep, and that they do not crowd into your minds when you are about your labor! I wonder how you can almost do anything else! How can you have any quietness in your minds? How can you eat, drink or rest, till you have got some ground of everlasting consolation? Is that a man or a corpse that is not affected with matters of this moment? that can be readier to sleep than to tremble, when he hears how he must stand at the bar of God? Is that a man or a clod of clay that can rise up and lie down without being deeply affected with his everlasting state? that can follow his worldly business, and make nothing of the great business of salvation or damnation, and that when he knows it is so hard at hand? Truly, Sirs, when I think of the weight of the matter, I wonder at the best saints upon earth, that they are no better, and do no more in so weighty a case. I wonder at those whom the world accounts more holy than needs, and scorns for making too much ado, that they can put off Christ and their souls with so little; that they do not pour out their souls in every prayer; that they are not more taken up with God; that their thoughts are not more serious in preparation for their last account. I wonder that they are not a thousand times more strict in their lives, and more laborious and unwearied for the crown than they are. And for myself, as I am ashamed of my dull and careless heart, and of my slow and unprofitable course of life, so the Lord knows I am ashamed of every sermon that I preach: when I think what I am, and who sent me, and how much the salvation and damnation of men is concerned in it, I am ready to tremble lest God should judge me as a sinner of his truth and the souls of men, and lest in my best sermon I should be guilty of their blood. Methinks we should not speak a word to men in matters of such consequence without tears, or the greatest earnestness that possibly we can. Were we not too much guilty of the sin which we reprove, it would be so. Whether we are alone or in company, methinks our end should still be in our mind, and as before our eyes, and we should sooner forget any thing, or set light by any thing, or by all things, than this.

BAXTER.

[And now, dear reader, has the above made any serious impression upon your mind? If not, then you must be cold and hardened indeed, and in a very dangerous condition, and I would advise you seriously to read over the above again, and ponder it well in your heart and at the same time also praying to God, for a feeling and melting heart, through the influence of his divine spirit.]

### Exaltation of Christ.

The preaching of Christ as the crucified extends through all the inheritance of his people for ever and ever. It deserves your particular remark how carefully, in

many places, the Scriptures, in speaking of the actual condition of the redeemed in heaven, and its connection with the Lord Jesus as its author, source and substance, so speak of it as to keep not only Christ on the throne, but Christ crucified, Christ the sacrifice, in most conspicuous view. This is especially seen wherever he is spoken of in his glory as "the Lamb," which of course means the Lamb of sacrifice—the antitype of the paschal lamb, and of the daily sacrifice of the law; the fulfillment of Isaiah's prophecy, "He is led as a lamb to the slaughter," "wounded for our transgressions." Thus the multitude which no man can number, who stand in white raiment and with palms of victory before the throne, are represented "before the Lamb," and their adoration is in ascribing "salvation to the Lamb," and notice is carefully drawn to their having "washed their robes in the blood of the Lamb;" and all that high communion and blessedness is called "the marriage supper of the Lamb," and in all that dwelling-place "the Lamb is the light thereof," and he that "feeds them and leads them to living fountains of water," is "the Lamb," which is "in the midst of the throne," and "the river of the water of life," representing their whole felicity, proceeds "out of the throne of the Lamb," and the book of citizenship of the New Jerusalem, in which are written the names of all that are to inhabit there, is "the book of life of the Lamb slain from the foundation of the world." (Rev. 13:8 and 20:12, 14). Most evidently the intent of all this is to carry adoring thoughts of the sacrifice of the cross into our every thought of heavenly happiness, and to represent the heir of that felicity as never forgetting that great price; never seeking the Lord in his glory without seeing him as once "crucified and slain;" never ascending any height of "the heavenly places," or drinking at any stream of their blessedness, without seeing in Christ not only "the Author and Finisher," but all in him as "the Lamb slain," as he that "liveth and was dead," Christ the propitiation, Christ crucified. Atonement by sacrifice is written all over the heritage of the righteous. It is the chorus of every song of the saints in light. All heaven echoes with "Unto him that washed us from our sins in his own blood." So must it be in all our preaching concerning the happiness of the saved—Christ the purchaser and dispenser, but the glory of his cross never separated from the glory of his throne. When we shall "see him as he is," we shall not cease to think of him as he was.

The precious assurance of the Scriptures is, that we have a Savior so near to every one of us, that he is "a very present help"—so present that nothing can separate us from him; that nothing but unbelief ever intervenes between our wants and his fulness, neither space nor time, nor unworthiness nor weakness—so present that he is ever at the door, waiting to be received, or beneath our weakness ready to be leaned on. No presence is so "very present" as that of Christ, in the

power of his Spirit to every heart that seeks him—enlightening, guiding, comforting, upholding, drawing sinners to himself, making himself known to them, giving efficacy to means of grace, whatever the instruments, he the only power. "I am the good Shepherd." All is comprehended in that declaration. As the good Shepherd, he is the present Shepherd, so present to each of the flock that he "callesth every one by name and leadeth him out." Oh, what a help and comfort it is when we get a full comprehension and an abiding impression of that presence. How it strengthens the minister of the Gospel! How it lifts up the heart of the Christian!

When we speak of Christ as "the life," fulfilling the type of the manna, let us take care that we set in clear view, not only our dependence, but his *freeness*. It was one prominent aspect of that "spiritual meat" of which "all our fathers" of the Church in the wilderness ate, that all classes and conditions of people partook of it alike, and all with equal and perfect freeness. It lay all around the camp, as accessible to one as another. Moses, nor Aaron, nor any priest or ruler had any privilege at that table which the humblest Israelite had not. The priesthood had no office of intervention between the hungry and that bread. "Whosoever will let him take and eat," was the proclamation. Let us take good heed that what we cannot deny in the type be not narrowed or concealed in the antitype. Our text is, "Him that cometh to me, I will in no wise cast out." (John 6:37) And I do not know a text that contains more of the essence of the preaching of Christ in the richness and freeness of his salvation. Oh, let us take care that our ministry shall keep full in the sight of men that open way, that free access, that directness of coming, not to some mere symbolic representation, but to the very present Christ, in all his tenderness of love and power to save. Ordinances, ministers, are sadly out of place, no matter how divinely appointed for certain uses, when instead of mere helps in coming to Christ, they are made, in any sense, conditions or terms of approach, so that the sinner gets to Christ only, or in any degree, by them. The light of the sun is not more free to every man that cometh into the world, than is the salvation of Jesus to every believing sinner. It is our business to be continually showing that precious truth; coming by faith all the condition—Christ, the full and perfect salvation of all that came.—Bishop McTear.

### Observations on the ten Plagues of Egypt.

These ten plagues were inflicted upon Egypt in a manner remarkably adapted to punish the stupid idolatries of that people, their monstrous wickedness, and their wanton cruelties. This will evidently appear from a few observations.

1. The waters turned to blood. The priests of Egypt held blood in abhorrence,

yet they cruelly sported with the captive Israelites, whose children they had caused to be cast into the river. The Egyptians worshipped the river Nile, calling it the ocean; but its waters being turned into blood, must have excited their loathing and detestation, while the calamity would cover them with confusion and shame, their fish having died, and their deity being degraded.

2. The plague of frogs. Frogs were consecrated to the Egyptian deity Osiris; and their swelling was employed, by the priests, as an emblem of divine inspiration. Their gross superstition, therefore, was suitably punished when their sacred river was polluted with miraculous swarms of these creatures, so as to fill the land, and to enter even their houses, their beds, and the vessels of their food, making the whole country offensive.

3. The plague of lice. The idolatries of Egypt were accompanied with rites, the most unclean, foul, and abominable; but these were performed under the appearance of scrupulous external cleanness, especially in respect to the priests. They were excessively cautious lest any lice should be found upon their garments; so that by this plague, their superstitious prejudices must have been distressingly shocked, and the people with the priests overwhelmed with a common disgrace.

4. The plague of flies. The Egyptians worshipped several deities, whose province it was to drive away flies. In many places they offered an ox in sacrifice to these despicable insects. Beelzebub, or Baalzebub the god of Ekron, 2 Kings 1:2, was a fly deity of this people. The plague of flies, therefore, was the more grievous to them, as it so utterly degraded this revered divinity.

5. The murrain of the cattle. The Egyptians held many beasts in idolatrous veneration. The lion, wolf, dog, cat, ape, and goat, among the wild animals, were held sacred by them; but especially the ox, heifer, and ram. The soul of their god Osiris was believed to reside in the body of the bull Apis; yet neither Osiris nor all the rest could save the beasts of Egypt from the fatal disease which fell upon them at the command of Moses the messenger of Jehovah.

6. The plague of boils. The Egyptians had several medical divinities, to whom, on particular occasions, they sacrificed living men. Those were taken, it is supposed in those times from among the Israelites. They were burnt alive upon a high altar, and their ashes were cast into the air; that with every scattered atom a blessing might descend. Moses, therefore, took ashes from the furnace, and cast them into the air; atoms of which were scattered by the wind, and overspread the land, and these descended upon poor priests and people in curses, with tormenting boils, which shamed their honored deities.

7. The plague of hail, rain, and fire. In Egypt it neither hails nor rains; consequently this plague must have been very terrible.

By the destruction of the barley, their supply of food must have been grievously diminished; and by the loss of the flax the trade in fine linen, which in Egypt was very great and important, must have been extensively spoiled.

8. The plague of locusts. In Africa these destructive creatures so dreadfully abound, that their swarms sometimes cover an extent of land a hundred miles square; and devouring in a single night every green herb, they produce a fearful famine. Such havoc followed them in Egypt; nor could Isis, Sorapis, and all the divinities of the land, avail to deliver them from under the rod of Moses, the appointed badge of his divine mission.

9. The plague of darkness. The Egyptians worshipped darkness as the origin of their gods. Orpheus, the most ancient pagan writer, who borrowed his notions from Egypt, in one of his hymns says, "I will sing of night, the parent of the gods and men; night, the origin of all things." They were therefore plagued with a horrible darkness—the blackness of darkness, with darkness which might be felt; and which their gods had no power to prevent or alleviate, while the Israelites enjoyed light in all their dwellings.

10. The death of the first-born in every family. The howlings of the Egyptians at their funerals, and at the decease of their friends, were dreadful beyond those of every other people; but now they had cause for their lamentation. The principal reason of this last and heaviest calamity, was to avenge their unlamented cruelties upon the people of Israel. They had been preserved as a nation by one of that family, and yet they had enslaved the people and murdered their male children; but now the awful vengeance of God overtook them, in righteous retribution visiting every house.—Bible Companion.

### Death.

The very sound of the word death, must convey solemnity to the heart of every person. For who has not instinctively shrunk from the thought of its approach, and dreaded the time when his icy hand would fall upon us to summon us to the grave. Yet we know that nothing will be surer to us. We know that he will overtake each of us sooner or later; and how soon we know not. Oh how necessary then, that we be prepared for the solemn change which he will bring upon us; for he may come to us suddenly, and without a moment's warning, he may come when we least expect him. But if we are prepared we need not fear him; for then he cannot harm us. No! if we have Jesus for our portion, we need not dread to die, for he will be with us. Yes, he will be with us when we walk through the "valley of the shadow of death." And although friends cannot accompany us, yet we shall not be alone, for Jesus has promised to be with us

in that awful hour. He will be with us when we pass over Jordan, and keep us from sinking. But what will it be to those who have no hope beyond the grave—who have no inheritance in heaven, who have sought only the things and pleasures of this life? To such indeed, death must be a terror. To them, dying will be worse than taking a leap in the dark. Ah! well may the wicked dread that hour, for it will be but the entrance of their souls into a dread eternity, where endless torments await them. And while ages on the back of ages shall roll away, their torments will not cease, for their worm dieth not, and the fire is not quenched." Oh! who can describe the condition of such in the hour of death!

Then they must leave behind riches, and earthly treasures. Loving friends will avail them nothing. No hope is theirs. Oh why is it that we are so careless and unconcerned in regard to our eternal welfare? And when death is ever nigh,—yes he ever goeth about in the world; his traces are everywhere, and he is indeed on our track; and when he knocks on our door, we cannot resist—all must go at his call.

Come all ye young, ye gay and proud,  
You soon must wear the dying shroud,  
Time soon will rob you of your bloom,  
And death will bear you to the tomb.

Oh come and leave your evil ways,  
And seek your heavenly Father's face.  
Forsake the sinful paths you've trod—  
Pursue the road that leads to God.

O come to Jesus, come just now,  
And humbly at his footstool bow;  
From Satan's power he will you save,  
And you may triumph o'er the grave.

Your beauty soon will fade away,  
Your bodies in the grave decay,  
And though you now are young and fair,  
The winding sheet you soon must wear.

Death soon may with his icy hand,  
Cut short your days, then you must stand  
Before the solemn judgment-seat:  
Oh then prepare your God to meet.

Ere long will come your dying-day,  
And you from hence must go away;  
The grave will be your silent bed,  
And you must join the mould'ring dead.

In Chast alone true peace is found,  
He has a balm for every wound,  
Oh therefore come to him for rest—  
'Tis he can calm the troubled breast.

'Tis he can give you peace of mind,  
Who once did calm the angry wind,  
'Tis he alone has power to save,  
And give us hope beyond the grave.

Selected by J. H. M.

Waterloo, Ont.

## Herald of Truth.

ELKHART, Ind., July, 1869.

Those of our Subscribers who do not wish to take the Herald of Truth any longer, will please to inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention.

**A Religious Paper** in the church as in the family, is a great blessing if properly used and appreciated. Hence we should feel a deep interest in the publication and circulation of such a paper. We should not only read such a paper in preference to political or news papers, but we should endeavor to aid all we can in circulating and sustaining such a paper.

**The German Spelling Book**, compiled by Benjamin Eby and published in Canada, in 1842, is in press, and will be completed in a week or two. This book is well adapted both, for schools, and scholars, who wish to study the German language by themselves. It is a book also well adapted for our Sunday schools, the reading matter being of a suitable character for that purpose, while it gives the scholars an opportunity to improve themselves in German spelling, which is so essential in a good reader, yet oftentimes too much neglected. To those who have seen the book, we need not recommend it. The book has been published upon the request of some of our brethren, and we feel confident that those who use it will find it a work of unexceptionable character in every respect.

The price of it will be as follows:  
Single copy, by mail, postpaid 0.25  
Per dozen, by Express, at purchaser's expense 2.50  
Where large quantities are wanted, special rates will be given on application.

**The German Catechism or Question Book.**—We have just republished a small German Catechism, which was originally published by the Mennonite church in Germany, and republished in 1824 by the brotherhood in Canada. This little book is especially adapted to the use of children in schools and Sabbath schools, and wherever our brethren maintain German

Sunday schools they should have of these books. We hope to be able also soon to publish one in English.

The little catechism may be had at our office, at the following prices:

Single copies, per mail, postage paid,	\$ 0.20
Per dozen " " " "	1.90
" " hundred by express,	12.50

**The English Mennonite Hymn Book.** A new edition of the English Mennonite Hymn-book has just left the press, and is now ready for delivery, at the following price:

Single copies, by mail postage prepaid	60
Per dozen " " " "	\$ 6.00
" " sent by express at purchaser's expense	\$ 5.00

The book is well printed on good, white paper, bound in sprinkled sheep, and contains the same matter, and is arranged in the same manner as the former editions. The German appendix is printed in English letters which will be an advantage to those who do not well understand the German characters. We will also have them bound in flexible covers with a tuck, suitable to carry in the pocket. This style will be sent by mail to any address for 75 cents.

### Angenehme Stunden in Zion.

—The little Book, "*Angenehme Stunden in Zion*," written by Ulrich Steiner, a Mennonite minister in Switzerland, to the Sonnenberg Church in Wayne County, Ohio, has been reprinted and may again be obtained at this Office, at the following rates:

Per single Copy, postage prepaid	\$ .10
" dozen " " " "	1.00
" " hundred by express, at purchaser's expense	7.50

This is a beautiful little work, in the German language, worthy of being read by all.

**We have yet a small number of the Virginia edition of the Confession of Faith**, translated by Joseph Funk and also published by him, which we will send, postage prepaid, to any address in the United States; for 75 cents.

**Caution.**—There is a man traveling through the country under different names who represents himself as belonging to the Mennonite Church, and thus deceives the people. He sometimes calls himself Lehr, sometimes Newenschwander, and sometimes Bachman. He visited a brother in Houston

county, Minnesota, where he represented himself as a brother of the Editor of the Herald of Truth and wanted to buy some land. Sometimes also he appropriates to himself such things as watches, pocket-books &c.

He is about 40 years old, about 5 feet 6 inches high, rather slender, light hair, sandy whiskers, pale complexion, and on his left hand he has lost the little and the middle finger. Those whom he visited will readily recognize him by this description. He is a deceiver and therefore we caution all to be on their guard.

## Correspondence.

### A Visit to Pennsylvania.

On the 20th of May my brother George and I went by railroad from Lima to Orrville, in Wayne county, Ohio, where we attended conference the next day. Then we went to Holmes county to visit the churches there and attended several meetings. On Monday evening we again went to Orrville. On the 25th I went to Pittsburg, and from there on the Pittsburg and Connellsville railroad, a distance of 60 miles, to Broadford, in Westmoreland county, Pa., and visited the church and remained with the brethren there until the 30th. The ministers there are John Oberholzer, Martin Loucks, and Jonas Blaich. Bro. Oberholzer's wife has been entirely blind for ten months, which appeared to me a very pitiful circumstance. I thought, how very thankful we should be for our natural sight; but I greatly rejoiced also that she gave evidence that her spiritual vision was very bright and clear; she seems to be able to bear her sore affliction with great patience. May God strengthen and bless her with his good Spirit, and may her spiritual vision become ever brighter. Bro. Blaich is unwell and has also for some time been confined to his bed, but he also seems able to bear his affliction with patience and Christian fortitude. According to his appearance, one might be led to think that his earthly pilgrimage was well nigh completed, yet notwithstanding, he may outlive many who are yet in the enjoyment of health and strength, inasmuch as the hour of our departure, be we ever so healthy, is unknown to us, for often there are persons who die suddenly.

From the above mentioned church, Bro. J. Blaich brought me to George's Creek, a distance of 21 miles, in Fayette county, six miles south of Uniontown, where we attended several meetings. It is here where the aged Bro. Nicholas Johnson and his son David are the ministers. We remained here two days, and then went over the National Turnpike, eastward, a distance of 50

miles, till we came to Kesselman's River, five miles west of the Allegheny Mountains, in the southern part of Somerset county, where there is also a small church. Their minister here is Henry Blaich. As I passed along on the road thither, crossing Chestnut, Laurel and Nigger Hills, my mind was filled with deep reflections. Although I had passed over these hills before, still I looked upon them again as something new and wonderful. I thought of the greatness and power of God who created these great mountains and yet great as they are, how insignificant still when compared with the whole of creation, even as a grain of sand compared with all the sand upon the earth. And yet notwithstanding the greatness and power of this almighty Creator, poor frail man, who is even as nothing, dares to withstand and disobey Him. "Fear ye not me?" saith the Lord: will ye not tremble at my presence, which have placed the sand for the bound of the sea, by a perpetual decree, that it cannot pass it, and though the waves thereof toss themselves, yet can they not prevail, though they roar, yet can they not pass over it." Jer. 5: 22.

Between the mountains, at some places it is very thickly settled, and I was not a little surprised to see so large a number of people assembled themselves at the last mentioned place in our meeting, and felt much encouraged as I noticed the attention they gave and the good order which they maintained during service. I was also much pleased to see so many of the Onish Mennonites meet with us. I always rejoice to meet these brethren and sisters; they are generally yet so plain in their manner of dress, and I must believe that if they preserve the same non-conformity to the world or separation from it, in all other respects that they do in their manner of dress, it will be well with them in the world to come. Oh! I wish that the beautiful and noble virtue of true humility might be more generally observed among us Mennonites. I believe and am firmly convinced of the fact that if genuine humility is not found in the heart, the mere outward appearance will avail us nothing, but we will be found only as hypocrites and treated and rewarded as such in the day of judgment. But I am also convinced that where true humility exists in the heart the fruits of pride cannot appear. Oh! I do consider this matter thoroughly.

From this place the aged Bro. Jacob Keim took me on the 1st of June to Conno-mough in the northern part of Somerset county. Here and in Cambria county there are many brethren and sisters among whom I spent two days. There are here three ministers, two by the name of Samuel Blaich and the other Jacob Blaich. On the 10th I took the cars at Johnstown and on the 11th, by the help of God, I arrived safely at home and thanks be to God, found them all well.

On my journey I attended some very pleasant and edifying meetings, through

which I was strengthened and encouraged. May God through his Spirit bless and prosper the little seed sown through his unworthy servant. Amen.

I am also convinced that I met on my journey zealous and faithful brethren and sisters, and who seem to be actively engaged in the purpose of working out their soul's salvation, but whether all whom I visited are thus minded and give this matter the precedence over all else, and make the salvation of their soul's the chief object of their lives, or whether some of them still seek more after the perishing things of this world than after heavenly treasures, they themselves without doubt, know best, if they examine well the purposes of their own hearts. No doubt all will admit that seeking the salvation of our souls should be the chief aim and purpose of our lives, since there never can be anything worthier for us to obtain. I fear this however that I did meet some who do not heed earnestly as they should, the exhortation given 1 Pet. 3: 3-4.

In conclusion I sincerely thank the brethren and sisters for the love they manifested towards me. May God bless you all with spiritual blessings and heavenly treasures through Jesus Christ. From your humble brother.

J. M. BRENNEMAN.

Elletts, Ohio.

### A Visit.

I left home on the 8th of May and went to Washington, Tazewell county, Ill. On the 9th we had meeting at John Schweitzer's, where the communion of the Lord's supper was celebrated, of which a large number partook. On the 10th I visited several brethren, and on the 11th I took the cars at Peoria and passing through Galesburg and Burlington came to Mount Pleasant, Iowa. There Bro. Christian Beohler was in waiting for me with a team and towards evening we arrived at his house.

On the 12th, 13th, 14th and 15th, I visited among the brethren and sisters. On the 16th there was meeting in the meeting-house in Washington county, where a large audience was present. The communion of the Lord's supper was also observed at this place. On the 17th Bro. Benjamin Eicher Samuel Hugel and I went to Jefferson county and remained all night with Joseph Roth. On the 18th we went to Davis county, to J. Plank. On the 19th there was meeting in the meeting-house in this place. On the 20th there was meeting again and the brethren and sisters attended in good numbers, and though it was in a very busy time of the year, there appeared to be an earnest seeking after the kingdom of God in the hope that all that is needful besides would be added.

On the 21st there was meeting again and the communion of the Lord's supper was celebrated by a large number. On the 22d Bros. Eicher, Hage and myself went to Lee

county, and on the 23d there was meeting in the West Point Mennonite meeting-house, and in the evening in Bro. Fordenwald's school-house.

On the 25th Bros. B. Eicher and Samuel Hage went home. On the 26th there was meeting at B. Hondrick's. On the 27th there was meeting in the Mennonite meeting-house in Franklin, where a very large audience was present. I must say that it was a source of great pleasure to me to see that the love and confidence increased to such an extent among the brethren and sisters since I visited these places a year ago. I also hope that it will continue to increase from time to time, so that the numbers of the true followers of Christ may become large, and that they may abstain from every appearance of evil, and reject the world and its sinful ways. I am very thankful for the kindness and love the brethren and sisters have manifested towards me.

On the 28th I started for home accompanied by Widow Mary Meyer, and on the 29th arrived safely and found my family all well. Thanks be to God for every good and perfect gift, though I was, during the whole of my journey somewhat unwell. I hope I may improve again if the Lord will. Praise and honor to God through our Lord Jesus Christ. Amen.

JOSEPH STUCKEY.

Denver, Ill.

### A Journey to Canada.

On the 9th of June I left home, and on the 10th I arrived safely in Waterloo county, Canada West, where I met many brethren, sisters and dear friends, which caused me much rejoicing in my heart. Here I found, thanks be to God, three large churches which appear to be in a flourishing condition.

On the 13th, I was at Peter Ruwo's church, where twenty converts were received into the church by baptism. Then I attended the funeral of a young brother, who had suffered for some time of consumption. He was a faithful brother and I hope that he now enjoys that blessed rest where affliction is known no more.

On the 20th I attended John Jouis' church, where notwithstanding the rainy weather many people assembled together. There appeared to be a great desire among them to hear the word of God. Oh how delightful and gratifying it is where so many brethren and sisters are living together in love, peace and unity. May God grant unto them his gracious blessing.

On the 22d, I again set out for home where I arrived the next day, finding my family, thanks be to God, all in good health. I feel very thankful for the kindness which the brethren and sisters manifested unto me while being with them.

DANIEL D. MILLER.

Middleburg, Ind.



## Children's Column.

For the Herald of Truth.

### The Happy Night.

Nearly two thousand years ago, in the land of Palestine, some shepherds were keeping watch over their flocks. It was night, and they were guarding their sheep to secure them from thieves and beasts of prey. In the Bible we read of many good men who were shepherds, and we have reason to believe that those who watched their flocks in the fields of Bethlehem, were also devout and pious men.

As God had called Moses and David from keeping the sheep, to rule his people, it pleased him to show, that he still had a favor for those of that innocent employment, by making known to them first, the great event of that happy night.

While the shepherds were employed in watching their sheep during the dark and silent hours of night, something wonderful happened—something that had never happened to them before—an angel came: and that they might be sure that it was an angel from heaven, they heard and saw the glory of the Lord about them: such a glory as made the darkness of night as light as day, filling them with fear and consternation, lest the messenger of heaven brought them evil tidings.

But the angel said to them "Fear not, for behold I bring you good tidings, of great joy, which shall be to all people. For unto you is born this day in the city of David, a Savior which is Christ the Lord."

The shepherds had often heard of God's kind promise to send his own Son from heaven as the Savior of those that would accept him; and now that this long expected Messiah was born, was indeed a matter of joy; not only to them but to all people, who would be saved by believing in him.

When the angel had done speaking the shepherds saw a beautiful sight; there appeared suddenly, a multitude of the heavenly hosts, singing the praises of God in a beautiful song, saying, Glory to God in the highest, and on earth peace, and good will toward men.

The angels were glad and sang this song of praise because Jesus the Son of God was born, and came to bring peace and good will, and happiness into this wicked world.

When the angels had sung this song of joy they went back again into heaven, where I hope we too, shall one day hear the angels sing, and with them join in singing never ending songs of praise. The shepherds were so happy when the angels were gone, they talked of nothing but the child just born and lying in a manger, in the next town, but a little way off; and they said one to another, Let us go and see him. So they hastened to Bethlehem and as the angel had told them found the child and its mother in a stable,

the child lying in a manger and wrapped in long clothes. They beheld with wonder and admiration the long-expected Savior, and offered their praise and grateful acknowledgment to God for his love, his goodness and mercy to mankind. Returning from Bethlehem they praised and glorified God, and made known abroad all they had heard and seen, concerning the child Jesus. They often talked about him; they told everybody about the child in the manger, and about the angels in the sky, and they praised God with all their hearts for having let them see and hear such wonderful things.

You dear children, have all heard about Jesus though you have not seen him; and God has been very kind to you in letting you hear about him; for there are many yet in this world who have never heard of Jesus; I hope those of you who read this will love Jesus, for without love of Jesus you cannot be good, nor rest in the assurance that your sins will be forgiven nor trust in the promise that you shall dwell at last with the happy angels in heaven.

And if you receive Jesus now, you will have peace with God, and his spirit will abide with you, to renew your hearts with the blessings of grace, filling them with love that will fit you for usefulness on earth, and for glory in heaven, when your days are ended here, and the angels shall take you home to Jesus where the wicked cease from troubling, and the weary are at rest.

A. K. F.

Elkhart, July, 1869.

### A New Heart.

Dear children, do you not all love to receive new things? I know you do, especially when it is something that you very much desired to have, something that you know will afford you a great deal of pleasure.

I will tell you of something new that we must all have if we wish to be happy, and if we do not have it we will feel mean and miserable. God will not love us as much if we do not have it, as he will if we have it, and we shall always be miserable without it. God is willing and able to give it to us if we ask him. Now what do you think it is? It is a new heart.

Do you know what a new heart is? It is to obtain new thoughts. When any one does a great many bad things, if he takes the name of God in vain, if he lies, if he cheats, if he steals, if he abuses his neighbor, if he works on the Sabbath, if he drinks intoxicating drinks and abuses his family, we say that such man has a very bad heart, he has bad thoughts. It is Satan that wicked one who tries to keep us from loving and obeying God that puts such bad thoughts into our minds. We never do anything that is bad, without first thinking that we will do it, and as long as we think we will do bad things we have a bad heart.

Children, do not each of you want a new heart? I am sure you do. I always want to

think that I will obey God, for I know that I ought to obey him and love him, because he has always been so very good and kind to me. Do you not all think he has also been very good to you, my dear little friends? I believe you will all say, He has. He has given you kind friends to care for you, he has kept you alive and has given you health; everything you have he has given you. Now let us all ask God to give us a new heart, that is, put new thought in our minds. God has promised to give us a new heart. He says: "A new heart also will I give you". Ezekiel 36: 26.

A new heart is also sometimes called a clean heart and sometimes a pure heart. David asked God to give him a clean heart. He said: "Create within me a clean heart O God." Psalm 51. God is able to change our thoughts, to take our bad thoughts away and put good thoughts within us; that is he can give us a new heart, and will, if we ask him.

God wants us to give him our hearts, our thoughts, and if we become willing to give him our hearts he will make them new and clean. He says, "My son, give me thy heart." Prov. 23: 26.

May God give us all a new heart, a heart to love, serve and obey him, so that we may go to him when we die and dwell with him. Jesus says: "Blessed are the pure in heart, for they shall see God."

BROTHER HENRY.

### Swearing.

"If I ever wish I had no ears, it is when I hear a boy swearing. Who made you? Who keeps you alive? Who gave you a tongue? Who gave you speech? Who clothes and feeds you? Who sent his Son to be your Friend and Savior? Who opens heaven to you? Whose earth do you live on? Whose sky is over your head? Whose sun shines upon you? All the answer will be, "God." Is he not great and good? Should you not love him, and mind him, and enjoy him?

Yet what does the swearer do? He takes God's name in vain. He uses it upon a thoughtless and wicked tongue. Did God foresee there would be swearers? and did he make a law against swearing?

Yes: 'Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain': that is, God will hold him guilty who takes his name in vain."

### Questions for the Children.

Who built the temple at Jerusalem?  
For what was the man who built the temple particularly distinguished?

How long was the temple in building?

What did Christ say about the temple when he drove out those who bought and sold therein?

### An Acrostic.

"REMEMBER NOW THY CREATOR IN THE DAYS OF THY YOUTH"

REMEMBER, young people! in life's early day,  
Now heaven invites you to choose Wisdom's way:

THY heart and thine all to thy Maker be given,  
CREATOR of all things in earth and in heaven.  
In yielding obedience, in youth, to the Lord,  
THE way to be happy you'll learn from his word;

DAYS lengthened to age, and a bounteous store  
Of happiness pure shall be thine evermore.  
Thy time to gain heaven grows less by delay;  
YOUTH, be wise, oh, be wise; and then choose  
Wisdom's way!—*Child's World.*

### LIVE IN LOVE.

Lord make us with each other live,  
As we would live in heaven;  
And learn each other to forgive,  
As we would be forgiven.

The children's task for the present month will be Matthew 5th chap. 1st to end of the 12th verse. Text Psalm 111. verse 10.

Read also the 3d chapter of Proverbs. Read this chapter over carefully three or four times.

I am a little girl ten years old. I will also try how often I can read the Testament through. Let us all be attentive to what Brother Henry writes for us in the *Herald*, and try to learn what he tells us.

LYDIA YODER.

### Help! Help!!

The children's drawer is empty again. Will not my friends come to my assistance? Come my brethren and sisters, and help me. Come every one who is able to help a little and do what you can.

The work is great indeed;  
The field is wide and long;  
And lab'rs great and small we'll need.  
The work must all be done.

Just think of the thousands of children that should be gathered into the fold of Christ. If these lambs are not cared for, they will wander away into the wilderness and perish with hunger or be devoured by wolves.

Let us lay hold of this matter with earnestness and zeal; let us pray to God to help us, and by his aid and assistance they can be saved and his great name be glorified.

Now I am sure if you love Jesus, you also love the children, and will be willing to labor to gather them into his fold. As we see the great danger they are in, let us labor with all our might to save them. Let us talk to them of the wonderful love of the Savior, let us write for them and try by all means to save them. Who will help?

BROTHER HENRY.

### Be Serious when you Write for the "Herald."

O how serious we should feel, when we write for the "Herald," first we should aim at the glory of God, and to do or accomplish something that might redound to the honor of his holy name. We should also aim at building up the Church, we ought to try to encourage the weak and fainthearted, to "be strong in the Lord, and in the power of his might." We should also try to awaken and alarm the careless, the lukewarm and the cold sinner.

Is it then a small matter for a soul to be eternally lost, and to "suffer the vengeance of eternal fire?" Our chief object then should be, if it were possible, by the grace of God "to convert sinners from the error of their ways, and save souls from death, and so hide a multitude of sins." Oh, ye cold and careless sinners, bethink yourselves before too late, turn ye, turn ye! for why will ye die! "Awake thou that sleepest and arise from the death, and Christ shall give thee light." O "repent and be converted that your sins may be blotted out!" O fly to Jesus who "came into the world to save sinners." "Oh, flee from the wrath to come." Pray for mercy and a clean heart; ye must be born again, or ye cannot enter into the kingdom of heaven. Oh, "seek ye the Lord while he may be found and call upon him while he is near." It may soon be too late for ever to pray. And, oh, my brethren, how is it with us who have set out to win the prize? Are we not often too cold and careless in the important work in which we profess to be engaged? Are we working out our salvation with fear and trembling? Are we also laboring to gather souls with Christ into the fold? Do we truly appreciate the worth of souls? Oh, let us just for a moment reflect how awful it is, that so many precious souls are daily lost, perhaps on account of our carelessness! Oh, let us all be more earnestly engaged in snatching as many as we possibly can "out of the burning." Let us then all labor while it is day, for "the night cometh when no man can work."

J. M. BRENNEMAN.

### Prayer.

"Prayer is the simplest form of speech  
That infant lips can try;  
Prayer, the sublimest strains that reach  
The Majesty on high."

It is the "daughter of heaven," and sits at the feet of Jesus, holding sweet communion with our Lord and Master; making known every desire of the heart, asking for grace to teach us just the things we need; carrying just the offering which will bring the golden sceptre within our reach; unobscuring our burdened hearts for relief, telling our trials, and seeking the smiles of the Father to lighten our spirit. It is the "Christian's vital breath," and will shield us from the tempter's power, and bring us nearer to the throne.

It is a privilege granted every Christian, which it is our duty to enjoy, one by which the disciple of Christ has ever been strengthened, made to grow in grace, and the knowledge of truth. Satan is ever on the alert to draw us from Christ, to build us up on our own strength, filling us with self-righteousness, thus weakening and debarring us from the righteousness of God. Christ taught it in his exemplary life, making it doubly binding upon us. "Men ought always to pray, and not to faint." "Pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." "Continue in prayer, and watch in the same with thanksgiving." No duty is made more plain, none fraught with more pleasure.

With faith should we offer our petitions believing that the things for which we ask are ours to enjoy; hopeless are they without it, and fruitless our attempt to serve him. Come in meekness and in subjection, and like Christ say—"Thy will not mine be done." We "receive not because we ask amiss."

In prayer is power. It saved Lot from the sulphurous burning of Sodom; Jacob from the hands of an angry brother. It brought the direful plagues upon the land of Egypt, and again it removed them, that the children of Israel might go forth a free people. To show the true God, Elijah prayed for rain to fall on the earth, that for three and a half years had been a dry and barren waste. The answer came in refreshing showers, which convinced them that Elijah's was the true God. It caused the sun and moon to stand still, that the Lord might fight for his people. It healed the sick, and added to the days of Hezekiah fifteen years. It quenched the fire which God kindled to consume those who disobeyed him. It loosened the chains of prisoners that they might go free.

Christ prayed for his disciples that they might be kept in the truth; he prayed not for those only, but for those who in future might believe on him. If God listened to the prayer of the people, how much sooner would he listen to that of his "beloved Son." Encouragement, all we need, is given us, even in the prayer of Christ, to animate us to an active Christian life; for if we are Christ's then we are saved, for he prayed for us, and the Father will answer the petition of an only Son. Let us pray much that the laborers in the vineyard be faithful, and gather many more into the fold of Christ, ere it shall be said—"The harvest is past."—*Exchange.*

God so loved the world that he gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. John 3: 16.

Make no friendship with an angry man; and with a furious man thou shalt not go: lest thou learn his ways, and get a snare to thy soul. Prov. 22: 24, 25.



## Riches of Glory.

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."—1 Cor. 2: 9.

Things which God hath prepared for them that love him—how vainly do our minds strive to grasp them, and grope, dazzled, through a midst of glory! What must be the delights and enjoyments, which, slowly as it were, he has gathered into the chambers of his house,—the heaped-up "riches of his glory,"—the unwasting resources of eternity! It is "an inheritance reserved in heaven," an expression which implies surpassing splendor and profound concealment. How can we conceive of blessedness so pure and ethereal as that which God "hides in the secret of his presence!" Our thoughts stumble and falter among the elemental truths which form the lowest step of his throne,—and how can they climb up to its radiant summits?

Therefore the hints and foreshadowings given in the holy Word of the great happiness of heaven, are so often conveyed in negative form. "They shall hunger no more, neither thirst any more." "There shall be no more curse." "There shall be no night there." "There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain." "The former things are passed away." We can not reach the positive reality of an infinite joy. Our conceptions are cast into the mold of things around us. We strive, how vainly, to shape the perishing and evanescent forms of sense into types and similitudes of eternal truth. But far beyond the range of thought,—the sphere of pure imagination,—these things are withdrawn into a region and element of their own, when it is said "they have not entered into the heart of man."

"Yet God hath revealed them to us by his Spirit." He has even on earth endured the regenerate nature with some power to discern the character of that glory, which, as of spiritual essence, must remain for ever a mystery to the natural mind. And he has inspired it with holy affection to love and long for the enjoyment of that which it dimly sees with a passionate desire. Only heaven's glory can satisfy these fervent longings through which the heart throbs as if it would break in the utterance:—"As the hart panteth after the water-brooks, so panteth my soul after thee, O God."—"Whom have I in heaven but thee, and there is none upon earth that I desire besides thee?" It is only the spiritual mind that can thus "see the kingdom of God," and be satisfied to build up from such materials the fabric of its eternal hopes.

Wonderful grace, that mortal eye should ever have seen the faintest vision of this glory afar off,—as the beloved disciple, when the bright foundations and crystal battlements and golden streets of the heavenly city shut out the brown sea-beaten rocks of Patmos from his view. But grace more wonderful,

that hope should ever have come to one who has felt the wright and bitterness of sin, that he should go up into it as the city of his habitation, and walk amongst his happy citizens, and go out no more.

That "Lord's-day" in Patmos was much to be remembered. The Apocalypse is the record of his holy hours. But how much more glorious the open vision of that never-ending Sabbath which "remaineth for the people of God." What an Apocalypse will that be, in which the glorified spirit records its experience of eternity!

"Blessed are they that do his commandments, that they may have a right to the tree of life, and may enter in through the gates into the city." Rev. 22: 14.

Celestial City.

## The Coat of many Colors.

The other Sabbath morning I overtook an aged man whose threadbare coat was well patched with cloth of different hues, so that it was indeed "a coat of many colors." As I walked behind him, musing on his grey hair, his bent body, humble mien, and slow movement, he turned into a place of worship. "Well," thought I, "I took him for a pilgrim, and a pilgrim he is, I doubt not, to the city with the golden gates. He appears to be low in the world; but there was one who wore, if not a coat of the same kind as his, at least a coat of many colors, who was brought much lower, and yet afterwards was raised to a high estate, even to sit among princes."

However much there may be to discourage a man in so humble a garb from thriving in this world, there seems to be no impediment in the way of his arriving at high honor and dignity in the world that is to come. Earthly kings may not covet his company; but if his heart be right with God, however lowly his apparel may be, he shall share the glory of the king of heaven. It must comfort such an one to know on Divine authority, that the Almighty Ruler of the skies despiseth not poverty. He puts down the mighty from their seat, and exalts them of low degree. He fills the hungry with good things, and sends the rich empty away.

Were all the Christians congregated together to whom the Savior of the world showed personal kindness, they would form but a motley group, and would obtain but little attention, on account of the respectability of their clothing. Simon Peter's "fisher's coat" was most likely of a homely fashion. Poor blind Bartimeus, who would not be chidden into silence, but persisted in crying out, "Jesus; thou Son of David, have mercy on me," was not, you may depend upon it, dressed in very fashionable attire. I greatly question if the cloak that Paul left at Troas was of much value; and I never could think of lowly Lazarus as wearing any other coat on the Sabbath day than that which he wore on every other day of the week.

Cheer up, humble-minded, meanly-clad Christian. Be content for a while to take the lowest seat; by and by thou shalt hear the welcome invitation of thy Lord, "Come up higher," when garments shall be given thee pure and white as the moon in her brightness, and effulgent as the sun in his glory.

## Behold I make all Things new.

Rev. 21: 5.

Blessed promise! Gracious Lord, 2 Cor. 1: 20. In our souls fulfil this word; Luke 1: 38. Work in us to will, to do, Philip, 2: 13. And in truth make all things new. 2 Cor. 5: 17.

Give us hearts by thee renewed, Ezek. 36: 26. Give us wills by grace subdued, Ezek. 36: 27. New desires for things above, Col. 3: 2. New obedience, and new love. Rom. 7: 6.

Thou new comfort canst impart, Zech. 1: 17. Send new joy to every heart, Neh. 8: 10. Speak new peace to every breast, John 14: 27. New refreshment and new rest. Matt. 11: 28.

Take from us our sin and shame, Ezek. 36: 25. Give us thy new name; Rev. 3: 12. Cause thy love new hope to bring, Heb. 6: 19. Teach us the new song to sing. Rev. 14: 3.

Entrance, Lord, to be given 2 Pet. 1: 11. Into thy new earth and heaven; Rev. 21: 1. There, when death our souls shall free, Philip, 1: 23.

We shall live and reign With thee. Rev. 22: 5. —Am. Mcs.

## Weariness.

What, trembling soul! so soon of earth grown weary,  
Ere thou hast reached the noon-tide of this life?  
Faintest thou at the thought of years of labor,  
Of suffering, toil and strife?

Knowest thou not that God will bear each burden,  
Will give thee grace and patience day by day,  
That He a joy for every pang of sorrow,  
Will give to cheer thy way?

Jesus once trod the path thy feet are treading,  
He knows what grief and sore temptation is;  
And poverty, and pain and trial—  
All of these once were His.

Be strong, faint heart, in strength divinely given,

Thy Savior ne'er will fail, nor turn away;  
This thorny path, thank God, leads up to Heaven's  
Sweet rest and endless day.

West Berkshire. MATTIE.

The body is dust, the soul is a bud of eternity.

## The Seed and the Fruit.

A young man who recently committed suicide in Indiana, ascribed his downfall to the influence of "the vilest kind of novels," which he was allowed to read when eight or nine years old. "If good books had been furnished me," he says, "and no bad ones, I should have read the good books with as great zest as I did the bad one. Persuade all persons over whom you have any influence not to read novels" was his parting message to his brother. The chaplain of Newgate prison in London, in his annual report to the lord mayor, referring to many fine-looking lads of respectable parentage in the city prison, says that he "discovered that all these boys, without one exception, had been in the habit of reading those cheap periodicals which are now published for the alleged instruction and amusement of the youth of both sexes."

## A way of return Provisionally

OPENED TO THE JEWS ON THE OVERTHROW OF THE BABYLONISH EMPIRE BY CYRUS. Ezra 1: 1.

The Jews must return from Babylon at the end of seventy years. God has said it. Failure,—delay, is impossible. But how shall they be delivered? If they could not defend themselves with all their resources in their own country, how shall they deliver themselves from captivity in the midst of a mighty empire? God delivered them, it is true, from the bondage of Egypt; but it was by mighty signs and wonders. From Babylon he delivers them without a single miracle. His Providence, by a long train of events, effected his purpose as fully as if all had been done by a display of power as manifest as that on Sinai.

What a wonderful train of preparation was put into operation to effect this purpose! The birth, genius, talents, education, and character of Cyrus, were all providentially adapted for the office that God assigned him in this business. Follow him through his wars, and be astonished at his enterprise and success. Reflect on the office which the God of Providence assigned him, and let your wonder terminate in more exalted views of the power and government of God. Empire was given to Cyrus because he was the anointed of the Lord to deliver his people out of Babylon.

But when Cyrus is in Babylon, what secures the deliverance of the Jews? Had not the conqueror the same interest with the king of Babylon in keeping them in bondage? Was Cyrus a worshipper of the true God? No, he was a heathen. What, then, inclines his heart to deliver the people of Jehovah? Was he now made a convert? No, he continues a worshipper of his own gods. He dies a heathen. Why, then, does Cyrus, rather than the king of Babylon, deliver the people of God? Cyrus was the man appointed by

the Lord, and the hour of fulfillment was now come. God has the hearts of all men in his hands, and he turns them as rivers of water. He makes his enemies, as easily as he does his friends, the instruments of effecting what he decrees. God put it into the heart of Cyrus to set the Jews free from captivity. This is clear from the book of Ezra. "Now in the first year of Cyrus, king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus, king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus, king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house in Jerusalem, which is in Judah. Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel (he is the God), which is in Jerusalem. And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, besides the freewill offering for the house of God that is in Jerusalem."—Ezra 1: 1—4. Here we see that it was the Lord who stirred up the spirit of Cyrus to make this proclamation. The prophecy concerning himself, it is evident from this document, had been laid before him; and the providential effect was the proclamation of liberty. Had it been the will of God that Cyrus should be hardened, the prophecy would have been neglected or mocked. How did Pharaoh resist amidst all the mighty works of Jehovah! The effect, then, that the knowledge of the prophecy was concerning himself had on Cyrus is said to be a stirring up of his spirit by the Lord. Success depended on this, and not merely on the natural effect of the document submitted to the conqueror. God here effects through his Providence, by Cyrus, as mighty a deliverance to his people, as he had done by all the display of his power against Pharaoh in their deliverance from Egypt. God's people, then, have in every age, a right to look to him with confidence for deliverance from the greatest dangers, and the most inextricable difficulties. Surely, the life of no sovereign, in the midst of his most faithful and attached guards, is so safe as the man who has his trust in the God of Israel. From this fact we may see, that God can easily effect all that remains in his predictions and promises with respect to his ancient people. Without the supposition of a single miracle, he can remove every obstacle in the way of his purpose, and effect the greatest work of power. The prospects of the Jews ought to be determined by a fair exposition of the word of God, by the laws of language, consistently with all that any where in Scripture bears on the subject. But no objection can be allowed from difficulty of accomplishment, or opposition of the rules of the world. God rules on earth as absolutely as he does in heaven. No being can resist his will. Every thing must fulfill it. The

stars do not know their course more certainly than every event that takes place on earth fulfills the designs of Providence.

As God stirred up the spirit of Cyrus to deliver his people, so he stirred up some of the people to return. At first view, we may be ready to think that all the Jews would have with avidity seized the opportunity to return to their native land, in which they had so high prospects. But it was not so. And, as a matter of fact, all did not return. Very many, induced by connections which they had formed in the land of their captivity, chose to remain. But God stirred up the spirit of a number to return on the proclamation of Cyrus. "Then rose up the chief of the fathers of Judah and Benjamin, and of the priests and the Levites, with all them whose spirit God had raised, to go up to build the house of the Lord which is in Jerusalem. And all they that were about them strengthened their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, beside all that was willingly offered." Ezra 1: 5, 6. Some were providentially excited to return, others to assist in persuading those who are inclined to remain.

For the Herald of Truth

## O why should Man be Proud?

O why should sinful man be proud,  
Since he is doomed to die?  
None all alike must wear the shroud,  
All in the grave must lie.

What has frail man to boast of here?  
There's naught that is his own.  
Though life to him may seem most dear,  
His race will soon be run.

The wealth and fame for which they toil  
While struggling here below,  
Avails them naught when death shall roll,  
And his sickle lays them low.

Then mortal man why should you be  
Concerned about this world?  
Tomorrow's sun you may not see,  
Nor another night behold.

Your days on earth are few at most,  
Death's hour is drawing nigh;  
To you the wealth of earth is lost,  
When in the grave you lie.

Lay up treasures in that home,  
High in the heavens above,  
There the pilgrim will never roam,  
There all is peace and love.

There our days are without number,  
There our treasures never rust,  
There in death no more we'll slumber,  
There will be an endless rest.

Oh sinful man then seek that rest,  
Strive not for earthly store;  
It will be yours while ages last,  
Be yours forever more.

Geneseo, Illinois.

Ne'er till to-morrow's light delay  
What might as well be done to-day.

## "Abide In me."

Christ says, "Herein is my Father glorified, that ye bear much fruit;" and in his teachings he seeks to impress upon his followers the necessity of abiding in him, if they would bring forth fruit to the glory of the Father. "As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." Thus does he plainly teach a truth, which many seem to entirely overlook: that there is need of something more than a knowledge of the truths of the Bible, in order to successfully make known the glorious "gospel of the kingdom," removing the darkness which has so long obscured it, and persuading men into the "more excellent way." It was the love of God that provided a way of salvation; it was his love that sent "the Spirit of his Son" into the hearts of his children, guiding them into brighter light concerning the "way," that they might be able to save men. As Jesus Christ is the only "foundation of the gospel; even so, must all who teach the gospel possess the spirit of Christ; among the fruits of which, are "love, . . . long-suffering, . . . gentleness, . . . meekness."—*Crisis*.

## Good Rules for Everybody.

Always keep good company or none.  
Always speak the truth; Make few promises.  
When you speak to a person look him in the face.  
Good character is above all things else.  
If any one speaks evil of you, let your life be so that none will believe him.  
Drink no kind of intoxicating liquors.  
Make no haste to be rich if you would prosper.  
Never play at any game of chance.  
Never go into debt unless you see a way to get out again.  
Never borrow if you can possibly avoid it.  
Never speak evil of any one.  
Be just before you are generous.  
Keep yourself innocent if you would be happy.  
Read over the above maxims at least once a week.

## The Number Seven.

This number is frequently used in the writings of the Bible.  
On the 7th day God ended his work.  
In the 7th month Noah's ark touched the ground.  
In 7 days a dove was sent out.  
Abraham pleaded 7 times for Sodom.  
Jacob served 7 years for Rachel; and yet other 7 more.  
Jacob mourned 7 days for Joseph.  
Jacob was pursued a 7 days' journey, by Laban.  
A plenty of 7 years and a famine of 7 years were foretold in Pharaoh's dream, by 7 fat and 7 lean beasts, and 7 ears of full and 7 ears of blasted corn.  
On the 7th day of the 7th month the children of Israel fasted 7 days, and remained 7 days in tents.  
Every 7th year the land rested.  
Every 7th year all bondmen were set free.  
Every 7th year the law was read to the people.  
In the destruction of Jericho, 7 priests bore 7 trumpets 7 days; on the 7th day they surrounded the walls 7 times; and at the end of the 7th round, the walls fell.  
Solomon was 7 years building the temple, and feasted 7 days at its dedication.  
In the tabernacle were 7 lamps.  
The golden candlesticks had 7 branches.  
Naaman washed 7 times in Jordan.  
Job's friends sat with him 7 days and 7 nights, and offered 7 bullocks and 7 rams as an atonement.  
Our Savior spoke 7 times from the cross, on which he hung 7 hours, and after his resurrection appeared 7 times.  
In the Lord's Prayer are 7 petitions, containing 7 times 7 words.  
In the Revelations we read of 7 churches, 7 candlesticks, 7 stars, 7 trumpets, 7 plagues, 7 thunders, 7 vials, 7 angels, and a 7 headed monster.

EXERCISE is the law of growth; and the reason which very many have not the spirit of the Lord Jesus, and are not abundant in the consolations of the Gospel, is that they will not do the work of the church. Some of them say: "Could we stand in holy places and minister; could we address multitudes of people; had God given us the tongue of eloquence, and the power of persuasion, oh! how we would delight to address vast assemblies!" But to visit the stranger and the fatherless, to carry bread to the hungry, and to clothe the naked, this is a work in which the heart does not take delight. They fancy no good would be done; and the reason today why many of us are enveloped in mists, and have gloom upon our hearts, scarcely knowing how to raise the heart upward to God, is because we are neglecting our duty. There are neglected strangers in the city, there are widows and fatherless who ought to be comforted; there are the suffering and the

sorrowing who ought to be cheered; and because we neglect to minister to the destitute, and because we neglect to the work which God places in our reach, and for which he opens for us doors of opportunity, we fail to grow in the knowledge of the Lord Jesus Christ. There never yet set out a trembling spirit to visit a suffering widow, or a fatherless child, or persons in sorrow and affliction, but, while upon his journey, the Lord Jesus Christ joined him, and while he endeavored to speak words of consolation, the Spirit of God came into his heart; for Jesus hath said: "Lo, I am with you always."

## Heavenly Union.

[PUBLISHED BY REQUEST.]

Come saints and sinners, hear me tell,  
The wonders of Emanuel,  
Who saved me from a burning hell,  
And brought my soul with him to dwell,  
And gave me heavenly union.

When Christ the Savior from on high,  
Beheld my soul in ruins lie,  
He looked on me with pitying eye,  
And said to me as he passed by,  
"With God you have no union."

Then I began to weep and cry,  
I looked this way and that to fly,  
It grieved me sore that I must die;  
I strove salvation for to buy,  
But still I had no union.

But when I hated all my sin,  
My dear Redeemer took me in,  
And with his blood he washed me clean,  
And O! what seasons I have seen,  
E'er since I felt this union.

I praised the Lord both night and day,  
I went from house to house to pray,  
And if I met one on the way,  
I found I'd something still to say  
About this heavenly union.

I wonder not why saints do sing,  
And praise the Lord upon the wing,  
And make the heavenly echoes ring  
With loud hosannas to their king  
Who brought their souls to union.

O come, back-sliders, come away,  
And mind to do as well as say,  
And learn to watch as well as pray,  
And hear your cross from day to day,  
And then you'll feel this union.

We soon shall leave all things below  
And quit these climes of pain below,  
And then we'll all to glory go,  
And there we'll see and hear and know  
And feel a perfect union.

Come heaven and earth unite your lays,  
And give to Jesus endless praise,  
And then my soul look on and gaze,  
He bleeds, he dies, your debt he pays  
To give you heavenly union.

O could I like an angel sound  
Salvation through the earth around,  
The devil's kingdom to confound,  
And triumph on Emanuel's ground,  
And spread the heavenly union.

## The God of the Harvest.

Thou Great first cause! when, of thy skill  
And might the traces viewing,  
I see, too, how thy love is still  
The good of all pursuing,  
Astonished at thy matchless ways,  
How can I render worthy praise?  
My God, my Lord, and Father?

The Earth, wh'er'er I turn my eye,  
Reveals her Maker's glory;  
Through day and night the shining sky  
Of praise repeats its story:  
Who for the sun there fixed his place?  
Who clothes him with majestic grace?  
The starry hosts—who leads them?

Who rules the fickle, raging winds?  
The clouds, in rain distilling?  
And who the lap of earth unbinds,  
Our stores with plenty filling?  
Great God, thy praises shall abide,  
And, with thy goodness, reach as wide  
As wide creation reaches.

Praise thee the sunshine and the storm;  
Thy praise the ocean raises!  
"Come!" says the mearest reptile form,  
"Sing, to my Maker praise!"  
"Me," says the tree in bloom arrayed,  
"Me," says the grain, "thy God has made!  
Sing praises to our Maker!"

'Tis Man—a body of thy hand  
The marvelous formation;  
'Tis Man—a soul, to understand  
Thy wonders of creation;  
'Tis Man—who to himself supplies  
Best proof that thou art good and wise—  
Who best should sing thy praises.

Now pay thy honors to his name,  
My soul his glories telling;  
Thy Father and thy God proclaim,  
The World's glad anthem swelling:  
Let all our race with one accord,  
Love, trust and serve our common Lord,  
Who can refuse to serve him.

From the German of C. F. Gellert.

## Forward.

[But if a man live many years, and rejoice in them all, yet let him remember the days of darkness; for they shall be many. All that cometh is vanity."—Eccles. xi. 8.]

SHALL this life of mine be wasted?  
Shall this vineyard lie untilled?  
Shall true joy pass by unutilized?  
And this soul remain unfilled?

SHALL I hear the free bird singing  
In the summer's stainless sky,  
Far aloft its glad flight winging,  
And not seek to soar as high?

SHALL this heart still spend its treasures  
On the things that fade and die?  
Shall I court the hollow pleasures  
Of bewildering vanity?

SHALL these lips of mine be idle?  
Shall I open them in vain?  
Shall I not, with God's own bride,  
Their frivolities restrain?

SHALL these eyes of mine still wander?  
Or, no longer turned afar,  
Fix a firmer gaze and fonder  
On the bright and morning star?

Shall these feet of mine, delaying,  
Still in the ways of sin be found?  
Braving snare, and madly straying  
On the enemy's bewitching ground?

No—I was not born to trifle  
Life away in dreams of sin!  
No—I must not, dare not stifle  
Longings such as these within?

Swiftly moving, upward, onward,  
Let my soul in faith be borne,  
Calmly gazing—skyward, sunward;  
Let my eyes unshrinking turn?

Where the cross, God's love revealing,  
Sets the fettered spirit free—  
Where it sheds its wondrous healing,  
There, my soul, thy rest shall be.

Then no longer idly dreaming,  
Shall I fling my years away;  
But, each precious hour redeeming,  
Wait for the eternal day?

## Married.

On the 27th of June, CLAUDIUS CURTES and LEAH BLOSSER, both of Elkhart County, Indiana.

## Died.

On the 11th of March, in Elizabeth township, Lancaster county, Pa., of the infirmities of old age, Anna Brubaker, Widow of Peter Brubaker, deceased, aged 82 years, 1 month and 11 days. Funeral discourses were delivered by John Riser, John Landis and Christian Bomberger, from Rev. 14: 13. She was a member of the Mennonite Church.

On the 15th of March, in the same place of typhoid fever, of which he suffered 11 days, Peter Brubaker, son of Abraham and Anna Brubaker, aged 16 years, 5 months and 2 days. Funeral sermons were preached by John B. Hess, John Landis and Samuel Graybill, from Lamen. 3: 31, 32.

On the 22nd of April, in Whitley county, Ind., of dropsy of the heart, sister Magdalena Baer, wife of David Baer, aged 74 years and 16 days. Funeral sermon preached by Geo. Breneman.

On the 20th of April, near Kulpsville, Montgomery county, Pa., of palsy, Henry Boore, aged 69 years, 6 months and 12 days. Buried at Towamencin Mennonite burying ground.

On the 26th of May, in the same place, of dropsy, Peter B. Hendricks, aged 70 years, 3 months and 7 days. Buried at Towamencin.

On the 21st of May, in Elizabeth township, Lancaster county, Pa., after an illness of three days, a little son of John H. and Fanny Brubaker, aged 1 year, 6 months and 1 day.

On the 12th of May, at the residence of her brother, William Moyer, in Belminister township, Bucks county, Pa., Catharine Moyer, aged 84 years and 3 months. She was buried at Deep Run. Funeral sermon by John Gross and Isaac Moyer.

On the 25th of May, in Franconiaville, Montgomery county, Pa., Abraham Hochman, aged 62

years, 7 months and 5 days. Buried at Franconia Mennonite burying ground.

On the 30th of May, in Clinton township, Lincoln county, Ontario, of the infirmities of old age, Elizabeth Hunsberger, aged 83 years. On the 2nd of June she was buried, followed to the grave by a large concourse of relatives and friends. Funeral sermons by Samuel Gottshalk of Pennsylvania, and John Baer of Waterloo county, Ont.

On the 10th of May, in Hilltown, Bucks co., Pa., suddenly, of heart disease, John Hunsberger, aged about 62 years. Funeral discourses by Isaac Oberholzer and Abraham Moyer.

On the 23d of May, in Plumstead township, Bucks county, Pa., of consumption, Mary, wife of Jacob L. Shadinger, aged 52 years, 4 months and 23 days. Funeral discourses by John Allenbach and Isaac Moyer from Is. 37: 17.

On the 1st of May, in Union county, Pa., Fanny, daughter of Joel and Elizabeth Kiehl, aged 9 years and 14 days.

On the 8th of May, in Lower Salford, Montgomery county, Pa., of consumption, Joseph M. Koly, aged 60 years, 3 months and 1 day. Buried at Skippack Mennonite Meeting-house. Funeral sermons by Abm. Wismer and George Deiweler.

On the 5th of May, in Wadsworth, Medina co., Ohio, of consumption, George Toller, aged about 64 years. He was buried on the 7th at the Mennonite burying ground in that place.

In Morgan county, Mo., Christiana, daughter of John Bratter, aged 7 years, 7 months and 9 days. Her disease was typhoid fever. Funeral discourses by Daniel Brundage and John Snyder.

On the 11th of June, in Doylestown township, Bucks county, Pa., after a lingering illness, Herman Schmitz, aged about 58 years. The deceased was born in the Grand-duche of Baden, Germany.

On the 12th of June, in Hosenauk, Lehigh county, Pa., Rebecca, daughter of Pres. Joseph Shantz, aged 8 years, 9 months and 5 days.

On the 3rd of June, in Clinton township, Lincoln county, Ont., Magdalena, wife of Frederick Eckhart, aged 50 years and 6 months. Her maiden name was Hunsberger. She retired to bed in usual health, and in the morning when her husband spoke to her she made no reply. He arose and opened the door and saw that she was just expiring. She was buried on the 5th. Funeral discourse was preached from Matt. 24: 44. She was a faithful member of the Mennonite Church.

On the 12th of June, about four miles from Valparaiso, in Porter county, Ind., Eliza Maria, daughter of Jeremiah and Susanna Handling, aged 22 years, 3 months and 12 days. She had been lingering for some time with consumption, and as she saw that the time of her departure was drawing nigh, she became concerned about the salvation of her soul and desired to be baptized and received into the church. A minister was sent for who arrived just in time to accomplish the earnest desire of her heart. She said, previous to being baptized, she had only this one desire, that she might yet be baptized—then she was ready to go. She gave other evidences also that she had made a due preparation for her final departure. We hope she has gone to dwell in peace. But, dear young people, who are yet in the enjoyment of health and life, do not delay the great preparation for the time may come and ere you obtain the desire of your hearts, your time may have fled and you will realize that it is too late.

On the 16th of June, in Salisbury township, Lancaster county, Pa., Martha, wife of Solomon Wanner, and daughter of Joseph and Magdalena Snively, aged 37 years, 6 months and 24 days. Funeral services were conducted by Samuel Wen-

ger and Amos Herr, from Heb. 9: 27, 28. She was a faithful member of the Mennonite church. She was fully resigned to the will of the Lord and waited patiently for the time of her departure. We hope she rests where sickness and sorrow can never come.

Farewell, husband and children dear,  
I am not dead, but sleeping here;  
Prepare for death, for die you must,  
And with me slumber in the dust.

On the 20th of June, in Milltown township, Bucks county, Pa., of consumption, Isaac Hunsberger, aged 26 years, 2 months and some days. On the 22nd he was buried at Perkasie burying ground. He leaves a wife and child to mourn his departure.

On the 10th of April, in the Bethel church, in Moneton county, Mo., Joel Edwin, son of Peter P. and Barbara S. Lehman, aged nearly 4 months.

## Letters Received.

Mattie, P. Schlabach, D. Burkhard, John Hege, D. C. Yoder, S. M. Burkholder, Jos. Schick, Peter Hartman, J. K. Hartzler, Benj. Eicher, B. W. Bare, C. F. Detweiler, J. D. Hershey, C. Herr, J. Krehenbichl, D. Brumlage, J. D. Hershey, Cyrus Kehr, Abm. Mast, J. B. Gullar.

### MONEY LETTERS.

A—J Albrecht \$1; J. K. Aldarfer \$1 50; C. Augsburger \$1.

B—C S. Burkhardt \$1; Geo. Brand \$1, S. M. Blosser \$1 45; John Baer \$2 75; H. H. Blauch \$12 25; Jos. Rally \$2; D. Boesinger \$5; D. Burkhard \$7 20; M. Buchwalter 10 cts; H. Beutler \$8; J. Bucher, Sr., \$1; S. M. Blosser 50 cts; C. Brenneman \$2; J. N. Brubacher \$1 25; J. Beiler 10 cts.

D—Ann Detweiler \$1 20; D. Brubaker \$1 50; F. Dieffenbach 75 cts; Anna Detweiler \$1 75.

E—John Eicher \$2; H. W. Eby \$2; J. B. Engle 75 cts; S. Eberly \$1.

F—John Freed \$1; J. Fritz \$1.

G—Abm. Gehman \$1; Peter Gut \$2 10; Elizabeth Goot \$3 60.

H—J. Hochstetler \$1; T. Hersherberger 60 cts; J. Hersherberger \$1; John H. Hess \$1; Jacob Hershey \$7 50; Philip Hirsly \$1; B. Hersherberger \$1 50; C. S. Hershey \$1 50; Geo. Hildebrand \$2; Fauny Hartzler \$1 35; A. Hersherberger \$1; Wm. Haldeman \$1 20; B. J. Heatsole \$1; J. B. Hertzler \$1 40.

I—Chr. Inhoff \$3.

K—John T. Kolp 50 cts; David Kanaga \$2 50; Nancy King \$1; Jos. Kurtz \$1 50; D. Kauffman \$1 70; Christ Kauffman \$1; J. C. Krebuhl \$1.

L—S. Lehman 20 cts.

M—D. Martin \$1; John Masser \$1 50; J. S. Moyer \$2 50; G. Mumaw 50 cts; J. J. Marner \$5; A. Mast 25 cts; S. M. Mylin 55 cts; D. D. Miller \$1; J. T. Miller \$1 40; S. Moyer \$1; H. T. Muselman \$3 75.

N—J. S. Neuschwander \$1; J. K. Newcomer \$1; C. Nafziger \$1 25; Barbara Neiswanger \$1.

P—C. J. Plank \$22 02.

R—Joseph Rothrock \$1; Samuel Ramer \$1; Anna Riser \$1; W. B. Rittenhouse 10 cts; J. W. Riser \$1; J. A. Ropp \$2 50; M. E. Reist \$1 50; J. A. Ropp 10 cts.

S—Jacob Stoeckhill \$1 50; Peter Stauffer \$1 50; John Singer \$1; J. Stucky \$1 90; P. Schantz \$1; M. Shoup \$1 50; Hettie Stauffer \$1; C. Stoner \$1; John Shup \$1; J. Stucky \$2; H. Strasser \$1 25; C. Stucky 10 cts; J. Seitz \$1; M. W. Shank \$1 50; P. & I. Smith \$2.

T—J. F. Tate 10 cts.

W—J. M. Weaver \$1; Mary Wanner \$5.  
D—D. D. Yoder \$1 90; Abner Yoder \$1; David Yoder \$5.  
Z—S. Zimmerman \$2; J. Y. Zook \$1 50; Joseph Zook \$2; Joel Zug 50 cts.  
No \$1 00 no name and no Post Office given.

## TIME TABLE.

### Michigan Southern & Northern Indiana Railroad.

Passenger trains leave Elkhart as follows:

#### GOING EAST.

Night Express, (Main Line),	12:45, A. M.
Mail, " "	11:55, " "
Accommodation, " "	9:40, " "
Mail, (Air Line),	11:40, " "
New York Express, " "	9:30, P. M.

#### GOING WEST.

Western Express, (old line)	2:15, A. M.
Pacific Express, (Air Line)	4:45 " "
Accommodation, (old line)	3:25 P. M.
Mail (Air line) arrive,	4:15 " "
Mail (old line)	4:20 " "

C. M. Gowino, Ticket Agt.

Trains for Detroit connecting with the Great Western Railway leave Elkhart as follows:

Express,	2:45, A. M.
Accommodation,	9:40, A. M.
Express,	11:40, A. M.

## Books for sale at this office.

The following books are sent by mail, postage prepaid.

A—New Edition of *Christianity and War*, in the English and German languages has been issued. Send for a copy. Price, 10 cts.

Also a new Edition of *Pride and Humility*, Eng. and Ger. by J. M. Brenneman, has been issued. Price per single copy 10 cts, per dozen 75 cts.

*Freemasonry*. An essay showing its inconsistency with Christianity. A pamphlet of 49 pages, 8vo. Price, 25 cts.

English Mennonite Hymn Book, \$ .60

Conversation on Saving Faith, } .60

(Confession of Faith,) English } .60

" " German } .60

English-German Testaments } .75

German Bibles, small size } 1.00

English Bibles } 1.00

German Testaments, small size } 1.00

" " large size, with clasps } 1.50

English Testaments, small size } .15 to .50

" " large size } .40 to .60

Dymond on War } .50

Should Christians Fight? } .10

Peace Manual } .05

Principle of the House of David, English, } 2.00

" " " German, } 1.75

Harmonia Sacra (Music Book) } 1.40

Christian Harp and } .35

Sabbath School Songster, } .35

American Tract Primer, Eng. or Ger. } .35

Sanders' Lieder Primer (Eng. & Ger.) } .35

German Spelling Book } .20

Ahn's German Grammar } 1.25

Menno Simon's Foundation (Ger.) } 2.00

Gemeinschaftliche Lieder-Sammlung (mennonitisches Liederbuch) } .60

Unparteiische Lieder-Sammlung (amisches Liederbuch) } .60

Spiegel der Taufe (Ger.) } .25

Heinrich Funk's Erklärung } 1.50

Ernsthafte Christenpflicht } .65

Johann Arnd's Complete works (Ger.) } .50

Including Arnd's Wahres Christenthum, } .50

Paradies (Jerdien, &c., by express } .50

Buck's Theological Dictionary " } .50

Bibles of different sizes and prices } .50

Cottage Bible, with notes, in two volumes, } .40

per volume by express } .40

English & German Dictionaries, 1, 50, 3, 7, } .40

and 12 dollars per volume. } .40

English Dictionary, 7sets, 1, 5, 6, and } .40

12 dollars per volume. } .40

Health, or how to live } 1.25

Bound volumes of the Herald of Truth for } 1.25

1864, 1865, and 1866, bound in one volume, } 1.25

English or German, } 1.25

For 67, or 68 bound in 1 volume, Eng. or Ger. } 1.50

Any person desiring any books that we } 1.50

have not on hand, we will send for them and } 1.50

forward them at the publisher's prices. } 1.50

## H. B. BRENNEMAN,

Formerly of Bremen, Ohio, would inform his old patrons and others, that he is now residing at Elkhart, Ind., and is prepared to fill all orders, at publishers' prices, for the following musical publications:

THE HARMONIA SACRA published by Jos. Funk's sons.

Price per single copy, postage prepaid \$ 1.40

" " doz., Express charges at } 12.00

" " purchasers expense } 12.00

" " " prepaid } 14.50

THE SONG CROWNED KING, published } 6.00

by A. S. Kieffer. } 6.00

Price per single copy, postage prepaid, \$ } 0.60

" " doz. } 6.00

THE CHRISTIAN HARP AND SABBATH } 3.00

SCHOOL SONGSTER published by A. S. Kieffer. } 3.00

Price per single copy, postage prepaid, \$ } 0.35

" " doz. } 3.00

Persons residing near Bremen Ohio, may } 3.00

obtain the above books of C. C. Beery, of } 3.00

that place. } 3.00

I have also A. N. Johnson's publications, one } 3.00

of the best systems for learning to read music now } 3.00

published. One copy prepd. \$1.40, per doz. \$12. } 3.00

Orders and letters will receive prompt atten- } 3.00

tion. } 3.00

H. B. Brenneman

Elkhart, Ind.

## Herald of Truth.

### A Religious Monthly Journal.

Devoted to the interests of the Mennonite Church.

the exposition of Gospel truth, and the

promotion of practical piety among

all classes, is published by

JOHN F. FUNK & Bro., Elkhart, Ind.,

in English and in German, at \$1.00 a year in

either language, or \$1.50 for both the

English and the German paper

sent to the same person.

PAYABLE IN ADVANCE.

Persons subscribing should be particular to

state whether they wish the English or the

German paper. Specimen copies sent free.

Address, HERALD OF TRUTH, -

Elkhart, Ind.

# Herald of Truth.

A RELIGIOUS MONTHLY JOURNAL.

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 6.—No. 8.

ELKHART, INDIANA, AUGUST, 1869.

Whole No. 68.

## My Bible tells me so.

When faint and weary with the strife,  
Temptations to disrobe me,  
I long to leave this toilsome life,  
And lay me down at home;  
Then sweetly comes this thought to me,  
Whate'er betide I know  
That as my day my strength shall be;  
The Bible tells me so.

When sin brings clouds of doubt and fears  
To spread before my eyes,  
And faith grows weak, and scarce can pierce  
Those clouds to reach the skies,  
My heart cries out in trembling tones,  
Oh, whither shall I go?  
"Come unto me my weary ones!"  
My Savior tells me so.

Yes I will come, I'll trust thee, Lord,  
The needed strength to give;  
Oh let me never doubt thy word;  
I'll trust thee while I live,  
And when I lay me down to die,  
I need not fear to go;  
I have a home beyond the sky,  
My Bible tells me so.

## THE CHURCH.

### VI.

## EXTENSION OF THE KINGDOM OF CHRIST.

Christ compares the kingdom of heaven unto a grain of mustard seed which a man took and sowed in his field "which indeed," he says, "is the least of all seeds; but when it is grown it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof."

Again he compares it unto "leaven which a woman took and hid in three measures of meal until the whole was leavened."

These parables would teach us the progress which the kingdom of

Christ must make. From a small beginning, engaging the attention of a few men it must grow until it becomes a large tree, until many shall believe in him and be received as members into his church, yea it must grow and extend itself until the whole world shall know of Christ, until the knowledge of the Redeemer's kingdom shall be spread abroad, until it shall cover the earth even as the waters cover the sea. The Psalmist says "Thou art my son, this day have I begotten thee, ask of me and I will give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession." Ps. 2: 8.

Again the Savior says: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24: 14. We also read (Dan. 7: 13, 14). "I saw in the night a vision, and behold, one like the Son of man came with the clouds of heaven and came to the Ancient of days, and they brought him near before him. And there was given him dominion and glory, and a kingdom that all people, nations and languages should serve him."

Now the great benefit of all scripture is in the lessons of practical truths which it teaches us, and here the question arises: What use can we make of these things? What lesson would this teach us? Where is the benefit that we can derive from these passages? They were not written in vain, God designed to teach us something through them, for he does all things with a wise and good purpose.

Now let us look at these passages impartially and according to the true scriptural import and meaning of them. Do they not teach us that Christ who came as the Prince of Peace, has established a kingdom upon the earth, and that kingdom, though it commenced like a little leaven which a woman hid in three measures of meal, it has been growing and increasing from the days of the apostles until now, and it will continue to grow and increase until the dominion of Christ shall be extended over all the earth.

Now if this is the case, that the kingdom of Christ shall increase, and grow, and be extended, who is to accomplish it? Who is to be the instrument in his hands, for doing this? for evidently Christ works through means in our day—the day of miracles is past. Now then as we have abundantly seen in the preceding articles, the Church is the great working power in Christ's kingdom, for the church constitutes and makes up this kingdom of Christ. Those who compose the church are the servants, the people of Christ and every man, every king, every one in authority, whether temporal or spiritual, works through his servants. Now if those who compose the church are the servants of Christ, then they are the ones who are properly commissioned to extend his kingdom, and that it is his design and purpose that it should be extended is plain and undisputable, for Christ will not that any should perish, but that all should come to repentance and live. He died for all and it is his design that all should obtain a



knowledge of the truth, for he peremptorily, as one having authority, says, "All power, in heaven and on earth is given unto me, go ye therefore and teach all nations," &c.

Now there are those who hardly think that any one needs salvation but themselves. If only they can be saved, they care naught for others; but if we love our neighbor as ourselves we must also desire, and work for, and pray for his salvation. We cannot really love our neighbor as ourselves, unless we wish him the same happiness, that we wish ourselves.

There are others again, who feel that there is no necessity of preaching the gospel only among the household of faith. We believe that the household of faith should not be forgotten nor neglected, but each should have his portion in due season, and Christ says he came not to call the righteous but sinners to repentance. So we should not fail to make the best use of every opportunity that is given us to proclaim the Master's will and preach his gospel, even as the Apostles, who went from place to place, from city to city, and sought everywhere to sow the seed, to plant the standard of Jesus, to bring precious souls to Christ and thus extend his kingdom upon the earth.

Perhaps I may be allowed one more point. Should we not as a church try to take a little better care of the little flocks scattered here and there without shepherds? Could not some way be adopted by which these would be regularly visited and supplied with regular preaching. I have often felt sad to think how we sometimes see a few families of the brotherhood, settled in some out of the way place, and for years they live and have no church privileges. Now if some way could be arrived at, by which this could be accomplished, how much good could often be done, and how much brighter might the gospel light be made to shine. This would however be a matter for our conferences to consider. J. F. FUNK.

### The Harvest.

We have again be permitted to reap a rich and bountiful harvest. We are thus again enabled to behold the goodness of God, and the truth of his promises, and made to feel that he is still with us, and provides food and nourishment for our bodies. Should we not then praise him for his great goodness which he so abundantly bestows upon us, and daily return thanks to him for his manifold blessings?

We sowed our seed upon good ground and it brought forth good fruit. We did not sow it upon stony places, where after it came up the sun withered it, nor by the way side, where the fowls of the air devoured it, for we knew if thus we should do, we would obtain no harvest. But we used every reasonable precaution, to put good seed into good ground, at the proper time, so that it might grow up and bring forth abundantly for the sustenance of our mortal bodies.

Now then if we do so much to obtain the means of support for our natural and perishing bodies, how much more should we be concerned to sow good spiritual seed, upon well prepared ground, in the proper time, that we may gather that which is of so much greater importance and value, namely, that spiritual harvest which we all hope to gather for the support and sustenance of the soul. Yet how little do we often appreciate the importance of this spiritual and eternal harvest! This harvest is not gained by the sweat of the brow, it comes not by outward observation, but by repentance of our sins, faith in the Lord Jesus Christ, by a holy walk, by prayer and supplication, by self-denial and the exercise of meekness, humility and love. Solomon says: wisdom's ways (the path of life, the seed sown through the spirit with the promise of a happy spiritual harvest), are ways of pleasantness and all her paths are peace. Jesus says: "My yoke is

easy and my burden is light." But how little do we seem to appreciate how much we cling to this world of sin and folly, walking too much in the way of our own hearts, sowing too much to the flesh, dwelling too much upon the strength of our natural affection, rather than upon the will and strength of God. Let us therefore bear in mind that we are not to live by bread alone but by every word that proceeds out of the mouth of God. Let us try to obey the word of God, for it is a blessed thing if we walk in the ways of the Lord, but sad indeed to neglect them. \* \*

For the Herald of Truth.

### Honor thy Father and thy Mother.

Do we really try to honor our parents? Do we really try to please them? Let us take into consideration how many a weary night our mothers have watched over us while we were yet young and helpless, and shall we now despise the parents who have done us so much good and grieve them by not regarding their commands? Should we not try to do all we can to comfort and please them? Would not duty and justice require us to do all in our power to repay them for the unwearied love they have cherished for us since we were born? Let us ponder well what God requires of us, when He says "Honor thy father and thy mother that thy days may be long upon the land which the Lord thy God giveth thee."

In what way can we honor our parents? By doing all in our power to make them happy and by obeying their wishes and commands in all things and in no way to grieve them. Supposing your parents should feel grieved when they see you arraying yourself in costly garments and indulging yourself in the vain and idle fashions of the world, or when they see you going into vain and idle and wicked company; you would not only be sin-

ing against God but you would also be dishonoring your parents and thus break one of his special commandments.

Probably many of you have aged parents, whom you cannot expect to be with you long. How would you feel if they should be taken away from you, while you know that you have often bitterly grieved them and not endeavored to show them kindness, love and affection; or if you yourself should be suddenly called to appear before the great Judge with the weight of unpardoned sin upon you. Oh think of these things and try to honor your parents and love God, and to obey his word. Those who do the will of God shall rejoice with great joy and be blessed with a great blessing.

A YOUNG BROTHER.

For the Herald of Truth.

### DEATH.

Death is in our midst. On our right and on our left he is calling our fellow beings from among us to try the realities of another world. We have many reasons to consider over the matter and see whether we are also ready, for we know not the hour when the Son of man cometh. Many are taken away very suddenly, and if they are not prepared for death, Oh! how sad their condition. They must take their portion with the ungodly.

Oh could we but persuade the impenitent to flee from sin and come into the ark of safety—to repent while there is yet time and opportunity. Especially do I desire to call the attention of the young to this matter. Let me ask you, dear young friends, have you chosen for your portion life or death? If you have not yet thought of the matter, think of it now, for the time may soon come when you will have to give an account of all you have done here below.

I will here relate an incident

that happened in our neighborhood on Saturday, the 26th of June. A young man by the name of Noah Witmer, formerly from Columbiana county, O., with a number of his companions went into the water, which was very high, and the current strong, so that he was unable to help himself and was drowned. How sad it is to think that so young a man who perhaps little thought that he had laid his garments by for the last time, and that death was so near, and his time so short that he should so suddenly be called from time into eternity.

Now beloved young friends, let us take warning and prepare for the solemn change which sooner or later must come over us all, so that if we should suddenly be called away, as this young man was, that we might then have a hope of entering into the rest of the people of God, for they who obey the laws of Christ and do his will have the promise that they shall be arrayed in white robes—they shall rest from their labors and their works do follow them. May God give us strength that we all make our calling and our election sure.

Granville County, Ill.

H. B. S.

For the Herald of Truth.

### The Eyes of the Lord.

Readers of the Bible well know that God is represented as having eyes. This language has led some into very wrong views, especially ignorant people. They consider God to be much like themselves. Where he is said to have eyes, we are to understand that he sees all things, and that nothing can be hid from his sight. Thus we have this truth expressed in the Prov., "The eyes of the Lord are in every place, beholding the evil and the good." The Scriptures speaking of God's hearing and seeing all things, are used to prove his omniscience, on which we should often reflect. "Thou God seest me," should be as a living truth within our hearts. We are never unnoticed, even if no human eye is looking upon us, the Lord looks down from heaven and sees all our most secret desires, plans and feelings, no less than our actions. The eyes of the Lord are in every place, no matter where we are, at home or abroad, upon land or sea, under

the eyes of men, or hid from them, God sees us. Even when with our families, or in the church, or the ball-room, or drinking house, the eyes of the Lord are upon us. His eyes are over us at all times, even when our eyes are closed in sleep. The eyes of the Lord never sleep; we are always under his inspection. Rich people often look not upon the poor, the people often look upon the poor, the healthy not proud upon the humble, the healthy not on the sick, the enemy not on him he hates, but God sees all. A living remembrance of this truth is sufficient to fill us with astonishment. Our fellow beings, creatures like ourselves, if the sun of prosperity sheds its rays with brighter glare upon and around them, will soon turn their eyes away from us; if we give offence to our neighbor, he will in passing us cast his eyes in an opposite direction; so deals man with man, thus they treat each other, who are doomed alike after their bodies are returned unto dust. God is not of such disposition. As the heavens are high above the earth, so are his thoughts and ways above the thoughts and ways of man. Though he is the King, eternal, invisible and immortal, above and before all, he yet condescends to look upon, yea to dwell with men, while man, a poor sinful being whose breath is in his nostrils, soon soars upon the wings of vanity, into the heights of dreamy nothingness, and cannot any longer look down so low as to behold those walking in the path of wakeful reality. Who art thou O man, that thou shouldst get so far above thy fellows as to forget them, whilst the Most High deigns to look upon thee? Is it not a wonder, especially viewed in the light of human ways of dealing with each other, that God's eyes should ever fall upon us except to destroy us? He is high above us, and yet so condescending in his notice of us; so independent of us and yet making our cares his own; so wickedly forgotten by habitual ingratitude, and yet never permitting the eyes of any to wait upon him in vain. What is man that thou art mindful of him! A sinner by nature and a greater sinner by practice, in rebellion against his Maker, full of enmity against his Savior and doing despite to the Spirit of God, by whom he is to be sanctified; upon such men, yea, even upon the vilest, God looks down with a pitying eye, patiently he upholds them with wonder, and full goodness, he provides for them, and with an everlasting love he woe them. Wonderful that God who needs not man to praise his name should stoop in his mercy so low as to cast his eyes upon us even upon us.

O what is feeble dying man?

Or any of his race,

That God should make it his concern

To visit him with grace;

That God who darts his lightnings down

Who shakes the worlds above,

While mountains tremble at his frown

How wondrous is his love.





a sincere heart; who have felt that they are sinners against God, that they were dead in trespasses and in sin and under the condemnation of the law, and that there was no help, no salvation, no escape from eternal death, save in Christ the Son of God, who came and died on the cross that all through him might have life, and that they might have it more abundantly; and who have come to him weighed down with the burden of sin and plead for mercy and obtained it. In other words, they are those who have repented of their sins, and become obedient to the commandments of the gospel, and are now seeking to live for Christ and for him alone, who have taken upon themselves his yoke and learned of him, who have through faith in Christ obtained a lively hope of eternal life according to the precious promises of God; who have learned to deny themselves, to bear the cross for Christ's sake; who have humbled themselves at the feet of Jesus and with Mary chosen that better portion which shall not be taken from them: who have obtained a spirit of meekness and love and peace and joy; who no longer walk in sin and unrighteousness, who hunger and thirst after heavenly knowledge; whose conversation is in heaven; who love to read the Bible; whose hearts are made glad when they can associate with other pious and godfearing souls; who love to hold sweet communion with God; who are often found in the closet engaged in prayer; who are gentle, not boisterous, easily entreated, forgiving to those who have injured them: who have a supreme love to God and who love their fellow-men even as themselves, who are honest in their dealings, faithful in the discharge of their duties, and who in all things endeavor to walk in the footsteps of the Redeemer and be obedient to all his commands. These are some of the characteristics of the children of light. Many more might be named, but for our present purpose these will suffice.

Let us now consider briefly the result or the end of those who possess the characteristics of the children of darkness, and also the end of those who possess the characteristics of the children of light.

We believe as a christian people, and so the word of God teaches that there are in the future world, that is, in that state of existence to which the human soul is transported after death, a place of perpetual night, of endless darkness, where those who have loved darkness rather than light, in this world, shall be doomed to dwell forever, and that on the other hand there is a land of light, where it is always day, and where they need no more the light of the sun, neither of the moon, for the glory of God will lighten it, where the children of light, the followers of the Lamb, shall dwell in the light of his glory and rejoice with joy unspeakable forever.

How remarkable seems to be the fact that they who live in darkness, whose lives are made up of deeds of darkness, and who love the darkness rather than the light, and who serve the prince of the power of the air, who

is also the prince of darkness, who is reserved for the chains of everlasting darkness, and who die in darkness, whose souls pass through the dark valley of the shadow of death without one ray of light to cheer the dismal scene, shall never see the light—they shall go away into outer darkness, prepared for the devil and his angels.

Those however who seek the light, who love the light, who walk in the light and who rejoice in the light, and have come to the light and whose hearts have been enlightened by the sun of righteousness and die beneath the smiling rays of heavenly light, beaming upon them, they shall dwell in the city of light above. Mark the contrast!

Awake thou that sleepest and arise from the dead and Christ shall give thee light. Here we see whence this light may be obtained, even from Christ. He has an abundance, for he himself is the Light—the true light and lighteneth every man that cometh into the world. But how shall I obtain this Light? Christ himself will give it thee if thou wilt but ask. He that asketh shall receive. "Him that cometh to me I will in no wise cast out," says the Savior. But how shall I ask him? Go into thy closet and pray to him, ask him for wisdom to pray aright, ask for forgiveness of your sins, ask for a new heart, ask for a heart to understand the word of truth. If you have asked once and have not yet received, Oh! go and ask again, ask in faith, nothing wavering; continue in prayer till you obtain; you need not even go to your closet, you can pray everywhere, at home, abroad, in the house, in the field, by the way, everywhere is the omnipresent God; ask only in faith and in sincerity, feeling in your heart that you must have what you ask for, trusting ever in him and not in yourself.

Now then dear reader, Christ invites you to come and ask for these blessings, he gives them freely, plentifully, abundantly. *Christ will give thee light.* Now then if you do not possess this Light—this heavenly light, what can you hope for? what can you expect? While your heart is filled with dark thoughts, while your lips utter the words that your darkened heart suggest, and while your feet are wandering on the paths of sin and folly, which are the fruits of darkness, how, my friend, do you expect to stand in the great day of his coming? Oh then hasten, choose wisdom's way, seek the light, *seek the light*, awake from the sleep of death, arise from the bed of sin, look to Christ the great Redeemer for help and he will give thee light.

J. F. FUNK.

For the Herald of Truth.

### Growing.

"He shall be like a tree, planted by the rivers of water that bringeth forth his fruit in his season," Psalm 1: 3.

From seed to twig, from twig to tree, from feebleness to strength, from littleness to

largeness, from immaturity to maturity, from unprofitableness to fruitfulness, this is the order of the tree's growth. In the passage above the Psalmist beautifully compares the man who avoids evil counsel and scorn and delights in the "law of the Lord" to a fruitful tree "planted by the rivers of water." In the ninety-second Psalm we are taught that "The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon." The righteous grow; they grow not only a little, but like a cedar in Lebanon." Gabriel Sionita, "a man worthy of all credit," who examined these beautiful trees himself on Mount Lebanon says: "The cedar grows on the most elevated part of the mountain, is taller than the pine, and so thick that five men together could scarcely fathom one." "Its branches," he says, "are perpetually green." Maundrel, who visited them in 1697, speaks of one which "At about five or six yards from the ground, was divided into five limbs, each of which was equal to a great tree." Christians then are taught by this comparison that they should grow vigorously and become large and strong. At this season, when everything is so green and fruitful, the trees that look down upon us from hilltop and mountain, are silent teachers, bringing this short and simple lesson: "GROW AND BEAR FRUIT!"

When one begins to believe, his faith is little and often weak; his spiritual vision is not always clear; he has sinful habits to break off and good ones to cultivate.

It is to be feared that there are persons who suppose that to join a church is to become a ripe christian at once. Or, at least, some seem to have, more or less this way of thinking; but this is a great mistake. Does an acorn break through its shell and at once become a large, strong oak? Is not sunshine necessary to its growth? Are not storms equally necessary to develop its power of endurance and its strength? A tree may be small—it may lack size and strength—and yet we say, "It is a tree." A person may likewise be a mere babe in Christ—his faith may be like a grain of mustard seed, he may lack in strength of purpose, in zeal, in self-knowledge, and in other respects, and still he may be a Christian. But, as sunshine and storms favor the growth and strength of the oak, so the sunshine of God's favor and the storms of adversity favor the growth and strength of the Christian. To have one's eyes opened to the awfulness of one's guilt, to see the exceeding sinfulness of sin in the sight of God, to become broken-hearted and poor and penitent in spirit, to pray for pardon and seek till one finds peace and rest, to trust in Christ for righteousness and salvation, these are a part if not the whole of the preparation needed for baptism and church-membership. When a poor sinner is led through these changes of life and heart to become "a new creature," then he may be called a babe in Christ. He is not at once full-grown—he is a child of God; but he must not rest satisfied

with his church-membership and with his infancy—he must grow.

Where shall he look for nourishment by which he may grow? What shall be his food? Peter answers these questions when he says: (1 Peter, 2: 2). "As newborn babes, desire the sincere milk of the word, that ye may grow thereby." As milk is both food and drink to the child, so the word of God is the soul-satisfying source of nourishment, strength, and growth to the child of God. The living, growing Christian—and I suppose there are no other true christians—will have a hunger and thirst which he can abundantly satisfy with the word of God, compared to which all human speculations, conjectures, theories, and doctrines will seem as unpalatable husks or poisonous fruit.

In what shall the child of God grow? "Grow in grace, and in the knowledge of our Lord and Savior Jesus Christ." (2 Pet. 3: 18). There is no standing still, there must be growth or death!

We are to grow in "grace." The word grace, I suppose, here means goodness or piety. Then we are to grow in everything that is good—in obedience to God, in love to him and to all men. All the lusts of the flesh and the pride of life are to be crucified, and all the christian graces are to be cultivated. The fruits of the spirit are to be seen upon us. We may often err, and slip, and sometimes almost fall, but we must fight on to the end, trusting in God in the thickest of the battle, knowing that if we are faithful he will never leave us, and that he will, at last, crown us with victory over every enemy.

We are to grow "in the knowledge of our Lord Jesus Christ." Christ and him crucified. It is not too much to say that this is almost all there is of the New Testament, and that it is the most glorious subject that can enter into the thoughts of men. We were a lost, ruined race. There was no hope for us; but Jesus had mercy on us. He came and lived and suffered and died for us. We are to have not a little intellectual knowledge of his "history," but a large and constantly growing knowledge of his life, his character, his sufferings for us, his boundless pity and love, his doctrines, his abounding righteousness which is sufficient for himself and for all who believe on him, his divine power, holiness, and perfection, to realize that without him despair, black, paralyzing, eternal despair would be the lot of all, but that with him, his sufferings for us and his merits, *hope*, beams upon all who come to him aright. Through him, who to heaven was opened for us, through him we can conquer the devil and sin, and death, and rise at last to endless joy in the mansions above which he in his love and unmerited favor has prepared for us. Such love, such a sacrifice for us, should awaken in us a love, zeal and devotion in the cause of our Lord and Savior as no words can express. Such a love and gratitude Paul seems to have had when he said: "For

I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord." N. G. R.

### Brotherly Love.

The Epistles of John seem too much neglected by Christians, or if they are read, their teachings are poorly applied to the heart and life. We are too apt to forget the test by which all men are to know that we are Christ's disciples,—because ye love the brethren. The censoriousness with which members of the same church will often reflect on each other's conduct, proves often a sad stumbling-block in the way of the impenitent. Then, too, the lowly are often set aside to make room for those in gaudy apparel, who look down with disdain upon the meanly-dressed servant of God near them. It is a fearfully dangerous thing for the heart to cherish such a spirit. "How dwelleth the love of God" in a heart that can thus look down on a brother or sister in Christ? The plea of difference in station, in worldly possessions, can never be admitted at God's bar as an apology for a haughty bearing towards even the lowliest of Christ's disciples. If any one is truly in the bonds of Jesus, he will love the brethren.

A pious man of rank used to admit as associates many humble persons, eminent for their piety. Some worldly associates rallied him on his new friends, but he answered very humbly,

"I can hardly expect to enjoy so high a rank as they in the next world, and I do not see why I should despise them in this." It was an arrow to the heart of the proud men, who could not but reflect how poor were their chances of rising to so high a rank as these humble disciples, when they too should pass into eternity.

Oh, if we find in our hearts "any root of bitterness" springing up toward any who bear the name of Christ, let us not rest until we have, by prayer and fasting, if need be, rooted it out. "If any man have not the spirit of Christ he is none of his." Let us take this thought about in our bosoms, and it will check many a rising of pride and resentment. Let us learn to do good to them of the household of faith whenever an opportunity offers, and so shall we find our love and interest in them increased, and God will add his abundant blessing.—*Schotel.*

### The Bank of Faith.

I have a never failing Bank;  
A more than golden store;  
No earthly Bank is half so rich,  
How then can I be poor?

When my stock is spent and gone,  
And I without a groat;

I'm glad to hasten to my Bank  
And beg a little note.

Sometimes my Banker smiling says,  
"Why don't you oftener come?  
And when you draw a little note  
Why not a larger sum?"

"Why live so niggardly and poor  
Your Bank contains a plenty?  
Why come and take a one pound note  
When you could have a twenty?"

Yea twenty thousand ten times told,  
Is but a trifling sum  
To what the Father has laid up  
Secure in Christ his Son.

Blind unbelief will lead the child  
To say what is not true,  
I tell the soul who feels self-lost  
These notes belong to you.

The Bank is full of precious notes  
All signed and sealed and free,  
Tho' many doubting souls will say:  
"There is not one for me."

I've been a thousand times before,  
And never was neglected,  
Sometimes my banker gives me more  
Than asked for—or expected.

Sometimes with blushes in my face,  
Just at the door I stand;  
I know if Moses keeps me back  
I surely must be damned.

Sometimes I have felt a little proud  
I've managed things so clever,  
But ah! before the day was gone  
I've felt as poor as ever.

Since then my Banker is so rich  
I have no cause to borrow,  
I live upon my cash to-day  
And draw again to-morrow.

And if you have but one small note,  
Fear not to bring it in.  
Come boldly to the Bank of grace,  
The Banker is within.

The Leper had a little note,  
"Lord if thou wilt thou can,"  
The Banker cashed this little note,  
And healed the sickly man.

We read of one man indeed,  
Whose riches did abound,  
But in the Banker's book of grace  
This man was never found.

But see the wretched, dying thief  
Hang by the Banker's side,  
He cried, "Dear Lord remember me,"  
He got his cash and—died.

Should all the banks of Britain break  
The bank of England smash,  
Bring in your notes to "Zion's Bank"  
You'll surely get your cash.



## Herald of Truth.

ELKHART, Ind., August, 1869.

Those of our Subscribers who do not wish to take the Herald of Truth any longer, will please to inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention.

Our Paper again makes its appearance pretty late this month, by the help of our heavenly Father, we shall try to have it make its visit a little earlier again next month.

**The Monnonite Almanac.**—We wish to inform the brotherhood and the readers of the *Herald of Truth* in general that we propose to issue an Almanac in both the English and German languages, for the year 1870. We propose to have it completed during the month of September. Those wishing to secure Almanacs arranged after the old way and filled with useful and interesting reading matter, will please send in their orders. The Almanac will be issued under the title of the *Monnonite Almanac*, and will be adapted to the use of our own brotherhood as well as for all others. The price will be 10 cts. a copy, or 70 cts. a dozen, sent by mail.

**The Mystic Tie or Freemasonry, a League with the Devil**, by Mrs. Lucia C. Cook Elkhart, Ind., is the title of a pamphlet of 18 octavo pages, of which the second edition has just been issued. Those who are inclined to believe that Freemasonry is a christian institution would no doubt read with astonishment the revelation of the secret practice of this mysterious institution. It is for sale at this office. Price 20 cts. per copy, or six copies for \$1.00, sent by mail postage prepaid.

**Canada Currency.** Those of our friends who reside in Canada, and find it more convenient to send us Canada currency, either for books or for the paper, will be allowed a premium of 25 cts. on the dollar as long as gold remains at about its present rate.

**How to send Money.** If in sums of more than a dollar, it is best to obtain either a draft or a Post Office money order, or where these cannot be obtained, get the letter registered.

### Words of Encouragement.

We cannot help occasionally to give our readers also an idea of the joy and encouragement which the Herald of Truth occasions by many of its readers. We know that there are many who look forward with the warmest anxiety for its appearance every month.

A brother from Pennsylvania writes the following: "Yesterday my wife and I visited—They both belong to the Monnonite church and the old brother will be 84 years of age in October, and the sister (his wife) is 72. They are not able to leave home much any more, so he gave me a dollar for the Herald of Truth. It is a welcome visitor to them; they live seven miles from the church and it is some time since they have been able to go there.

As we parted that thought occurred to me, that even as the earth, when it is very dry, is refreshed and made to smile with gladness by the rain that falls from the clouds, even so is the thirsty soul made to feel glad when it receives words of spiritual consolation and encouragement. They seemed to be much encouraged.

Beloved brethren how cheering it is when we encourage one another (especially the aged and the infirm) upon our pilgrimage to the world of eternal happiness.

Another brother writes, "I have taken this valuable paper for some years; and am always glad to get a copy. I am sorry that it cannot be published weekly. It ought to be in every family. I hope you will not grow weary in well-doing."

Still another says:

"The paper is nothing else than the name it bears indicates, and the truth which it declares will (if we take heed thereto) be beneficial to us in time and in eternity. I love to peruse its pages from month to month, and by the help of the Lord, I hope its admonitions may not be in vain."

## Correspondence.

### A Visit to La Grange and De Kalb counties.

On Saturday evening July the 17th, I attended a meeting in a school-house near Pre. John Nussbaum's, in Clinton township, in this county, and on Sunday we went in company to La Grange county, near Pre. Henry A. Miller's where we attended their regular meeting. In these meetings we were much encouraged, and rejoiced to learn that there were those there who feel desirous of making a covenant with the Lord, and become obedient to his commands. We hope many more will follow their example.

On Sunday the 1st of August, I again made a short visit among the brethren and friends in De Kalb county in this state, where we attended two meetings both of which were well attended by attentive audiences. The church here is still small, but if they all feel an earnest zeal and love for the church and for each other and with an upright walk, words of love and earnest prayer, seek to encourage one another and build up the church, they may be able to grow and increase and do much for the cause of Christ.

JOHN F. FUNK.

### A Visit to South Western Missouri.

I left home on the 9th of June in company with my youngest son, with my horse and buggy, for the purpose of making a trip through Missouri. On our way we passed through St. Joseph, thence to Lexington, where we crossed the Missouri River. From here we went to Harrisonville, in Cass Co., then passing through the western counties, we came, at the end of nine days, during which we traveled over 300 miles, to Carthage in Jasper county, where we stayed all night. The next morning we went to Bro. Jacob Blosser's and found them all well.

On Saturday the 19th in company of Bro. Blosser we visited Bro. Jacob Breuneman. In this settlement there are only four members of our faith. They are very anxious to have more of our people settle there. They are as sheep having no shepherd. May God grant them grace to be faithful and not become weary in well-doing.

On the 22nd we started for Dallas county. On the 26th we arrived at Bro. Rexrode's, and on the 28th we had preaching in a school house in that neighborhood. Here are eight members of our faith. They are very glad to be visited by ministers as they are also without a minister.

On the 29th we proceeded on our journey to Morgan county, and on the 1st of July arrived at my brothers, Jacob C. Good's, where we also met preacher Henry Yoder from Ill.

On Saturday afternoon, July the 3rd, we had meeting in a school house near P. P. Lehman's, and on Sunday forenoon we had meeting at the house of P. P. Lehman's, where the Lord's supper was celebrated, and a good many took part. There are here some 75 members, with two ministers and three deacons. In the afternoon we attended another meeting at the same place, where one person was added to the Church by baptism.

Here as also in Dallas and Jasper counties the brethren seems to be zealous in the cause of Christ and the salvation of their souls. I hope they will be faithful to the bonds of love and unity.

On the 7th of July we took our leave and started home, passing through Tipton, Sedalia and Lexington. At Lexington we again

crossed the Missouri River, passing on by way of Plattsburgh and St. Joseph, and after an absence of five weeks and one day, we again arrived safe home, and thanks be to God, found my family all enjoying good health. I also desire to return my sincere thanks to the brethren and sisters for the loving kindness which they manifested towards me while among them. I hope God will bless and reward them with an everlasting salvation, through Christ our Redeemer.

JOHN S. GOOD.

Charlotta, Iowa.

### Letter from California.

Editor of the Herald of Truth:

In the June No. of your paper you published some extracts from one of my letters, and having since received a number of letters from different persons, requesting information concerning the climate, soil, productions &c. of the Western Coast, I concluded to answer these inquiries in this letter, and if you will publish it for the many readers of the Herald, you will have my sincere thanks.

This part of our country is so different from yours in some respects, that I am almost constrained to say as did the Lawgiver of old to the children of Israel, "The land which thou goest in to possess it, is not like the land of Egypt from which ye came out," and were I only to give the bright side of California, it would no doubt appear to many like a Paradise. But in vain do we seek for Paradise on earth: go where we will, we cannot get away from the curse that God pronounced when he said, "Cursed be the ground for thy sake, thorns and thistles shall it bring forth to thee, and in the sweat of thy face shalt thou eat bread."

To those who contemplate making California their future home, I would say, come over and view the land, before bringing your families. If you wish to see the productiveness of the soil, walk through the San Francisco market, and behold the variety, quantity and quality of every kind of fruit, vegetables, and grain. You may have heard of the large yields of wheat raised here; sixty to sixty-five bushels to the acre; this is correct and much of the land will do it, but it will not average it through the State; there is more land that will average twenty than sixty bushels.

The Spanish Grants are a great drawback to the settling up of this State; some of these Grants are twelve miles long and four miles wide and cover thousands of acres of the best land in the State. One Grantholder in the Livermore Valley had this season eight thousand acres of wheat, all in one unbroken tract of land. He had, in February last, when he sowed the wheat one hundred and sixty plows to work to prepare the ground. Our prices for farm products are about the same as yours.

The grain market reports of Monday last show the following prices in gold: Wheat, old

\$1.62 1/2 per 100 pounds; new \$1.60 per 100 pounds; Barley, \$1.05 to \$1.15 per 100 pounds; Oats, \$1.50 per 100 pounds.—Wool brings from 17 to 19 cts. per pound. Fresh Butter finds ready sale at 50 cts. per pound. Eggs are 50 cts. per dozen. Poultry has been dear for some time. Beef is from 10 to 12 cts. per pound; Pork from 10 to 20 cts. per pound; Potatoes, \$3.00 per 100 pounds; Sweet Potatoes, \$5.00 per 100 pounds. Good American horses sell from \$100 to \$200; Spanish horses from \$30 to \$50; while unbroken wild horses can be had for little or nothing. A good yoke of oxen is worth \$200; cows sell from \$50 to \$75. These prices are in coin—gold and silver.

This is now the dry season with us; the sun rises and sets for months without a cloud, and it is very warm in the valleys. As I was sitting to-day in our yard under the shade of the fig-tree, which mingles its broad leaves with that of the vine, I thought of the passage of Scripture; "Every man shall sit under his own vine and his own fig-tree." The fig-tree is here very fruitful; the fruit grows out between the leaf and the branch, and ripens from June to October. Peaches, apricots, pears and grapes, with almost every other kind of fruit grows in abundance. California is a great grape growing country, and all that is wanting to develop the grape culture and make it profitable, is experienced vine dressers with some capital. But perhaps no crop produces a larger or more abundant and yield than the yellow sweet potato; five acres were planted with them on my place, and they will yield about 5 tons to an acre, and will sell at \$5.00 per 100 pounds. They are also used for fattening swine.

The climate is mild; sometimes in winter the weather is scarcely cool enough to slaughter and cure pork. During the time of the periodical rains the wind is from the south, and is sometimes rather cool, but never cold enough to freeze. The rainy season generally commences in November; sometimes not till nearly Christmas. If the rains come late, the farmers will be backward with their work, as they cannot plow till the ground is wet through. Much of the grain is sowed in January and February.

Perhaps some unacquainted with a country subject to periodical rains may ask: But how can you raise such an abundance of fruit and vegetables without rain during the summer? In reply I would refer to the words of Moses in Deut. 11: 10 where he says, "Thou sowest thy seed, and wateredst it with thy foot, as a garden of herbs."

The grass and grain begins to grow soon after the first rains in the fall, and keep green and growing till the dry season commences, which is commonly in May; the grain then begins to ripen, the wild oats and the grass standing firm on the dry and ripened stalks, affords good pasturage for the stock during the long dry season. Vines and vegetables however are watered by means of irrigation.

In the Sacramento valley there is consider-

able fever and ague, but along the sea-coast it is unknown. In the vicinity of San Francisco good farm-land can be had from \$100 to \$200 per acre, but good farms can still be had for much less. The rich river bottoms are mostly covered by the Spanish Land Grants, but as their titles are very uncertain I would advise no one to purchase of them. There are no members of the Monnonite church here, and none in the state that I know of. I am no member myself, but having descended from them, I still claim my portion with them. These thoughts remind me of my boyhood days when I read the good old German hymn:

"Mir nach spricht Christus unser Held,  
Mir nach ihr Christen alle."

But my allotted space is full, so I must leave off and write again at some future time.

A. H. KAUFFMAN.

Red Bluff, Tehama Co., California.

## Questions & Answers.

A young brother asks, "Since the apostle enjoins frequently, to greet the brethren with a holy kiss, would it be right to greet those who are not brethren?"

Answer. This would be contrary to the apostle's admonition. He admonishes the brethren to greet one another with a holy kiss, and again he says Greet all the brethren with a holy kiss. He says nothing about those who are not brethren. And if those who are not the children of God should even practice the salutation of the kiss, it could not be a holy kiss, for those who are still in their sins, cannot do anything that is acceptable unto God, and hence it could not be a holy kiss.

1 Cor. 11: 10. "For this cause ought woman to have power on her head, because of the angels." What does the word "power" here signify?

Rom. 8: 3. What is meant where we read, "God sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh?"

1 Tim. 5: 16. "If any man or woman that believeth have widows, let them relieve them, and let not the church be charged, that it may relieve them that are widows indeed." Quest. Who are these widows, and who are those who have them?

THE COSTLY OINTMENT. Where did the woman obtain the precious ointment, with which she anointed the Savior before he was crucified? Matt. 26: 7.

Ps. 68: 21. But God shall wound the head of his enemies, and the hairy scalp of such an one as goeth on still in his trespasses." What is the signification of this passage?

THE ARK OF THE COVENANT. What was

laid into the ark of the covenant and what does it teach us?

HEB. 1:5. "For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee." An explanation of these words is desired.

LUKE 2:35. "Yea a sword shall pierce through thy own soul also, that the thoughts of many hearts shall be revealed." What does this sword signify, and how shall it pierce through the soul, and how shall the thoughts of many hearts be revealed thereby?

## Children's Column.

### Questions.

1. Who built the ark?
2. How long was it in building?
3. How many persons were saved in it?
4. Who were they?
5. What is the man who built the ark called in the new Testament?
6. How long did the rain continue when the deluge came?
7. How long did those who were saved in the ark, remain in it?
8. What token did God give them after they had come out of the ark, that he would no more bring a deluge upon the earth?

Answers to the questions in the *Children's Column*.

1. Who built the temple at Jerusalem?—*Ans.* Solomon.
2. For what was the man who built the temple particularly distinguished?—*Ans.* For wisdom.
3. How long was the temple in building?—*Ans.* Seven years.
4. What did Christ say about the temple when he drove out those who bought and sold there?—*Ans.* It is written my house shall be called a house of prayer, but ye have made it a den of thieves.

E. R. MILLER.

Louisburg Pa.

Dear Brother Henry, I am a reader of the *Herald of Truth*, and am well pleased with the *Children's Column*. I hope you will still continue to write such good and interesting articles for our children.

I am thirteen years old; I have joined in with the rest of our little friends in reading the Testament through. I have committed to memory the text and chapter you gave us last month. I hope all the little friends who read the *Children's Column* will learn them.

I will try to be obedient to my parents, for the Bible says, "Children obey your parents as the Lord is right."

LIZZIE RESSLER.

One thing at once be still begun,  
Contrived, resolved, pursued, and done.

### What is it?

[A boy 13 years old sends in the following and wants an explanation on it through the *Herald of Truth* by some one. He wants the children to explain it if they can. He does not say whether it is original or not, but I presume he took it from some book or paper.]

Dear Brother Henry, as I read in the *Herald of Truth* that you wish the children to write for the *Herald*, I thought I would try to write a few lines:

Once a gardner planted the seed of a fruit-tree, and after he had planted it, he looked day after day for it to come up; at length, out of the ground peeped but a very short stem with two small leaves on it. The next day he saw two more leaves on it. This little stem grew taller and taller, day by day, its leaves still multiplying and at last it began to spread branches. The gardner thought much of it; he dressed and cultivated it with the greatest care. At last it began to bear fruit; but every branch except one bore evil fruit; so he cut off all the branches except the one which bore good fruit. But this branch bore good fruit but a short time, when it also began to bear evil fruit. The gardner however had patience with it, thinking that perhaps by pruning and cultivating it carefully, it might bring good fruit after all; but all in vain, it would bring forth evil fruit notwithstanding all he could do; so he graced the tree, and then it brought forth good fruit. Then the gardner said: "I shall not always strive with this tree, therefore if it brings forth evil fruit again, I will cut it down."

Now I wish to know through the *Herald* who is able to tell what this tree is, and who is able to explain it. It makes no difference who it is, though I should like to give the young friends the first chance.

CYRUS KEHR.

Stirling Ill.

### God's Name.

"Thou shalt not take the name of the Lord thy God in vain." That is the third commandment, you know. And in the Lord's prayer we find, "Hallowed be thy name."

A great deal is said in the Bible about the Lord's name and the way you ought to use it: "Sing praises to his name;" "Exalt his name;" "Bless his name."

Why, you ask, is so much said about a mere word. If you think a moment, you will notice the name of a person brings up to your mind all you know about him. Take any body you are acquainted with, and the moment his name is spoken, you instantly know how he thinks, talks, and acts, and wherein you like or dislike him. His name, instead of being a mere word, is really the same as himself. It is a good or a bad name, according as he has behaved well or ill; so that people think him a good or a bad man. If you love him very much, you will speak it lovingly; if you dislike him, you will show your dislike in the way you speak it; and if

you do not care any thing about him, you will show that too.

Just so the Lord's name stands for all we know or think about him; and if we love and honor him, we shall always speak his name reverently. To use his name to swear by, as wicked men do, is telling everybody we do not care about him; and to speak it carelessly, or in anger, or without thinking who he is, shows that we do not really believe in him and worship him: for if you really believed in him and worshiped him, you could no more take his name in vain, than you could speak to him or of him disrespectfully, if you saw him standing before you.

By taking the Lord's name in vain, we say as it were, that we do not want his help, that we will not have it, and that we will go on and be as wicked as we please without minding him. To "hallow" the Lord's name, is to try and always think holy thoughts about him, to do what he tells us to do, and always him, to do what we can most please him. If you think how we can most please him, if you think and act thus, you cannot possibly speak his name except with reverence and respect; and the more you are used to thinking and acting thus, the more you will hallow it.

Child's Paper.

### Children's Task.

Matthew 6th chapter, from the 9th to the end of the 13th verse, and John 13th chapter, 34th and 35th verses.

The little boys and girls who send me letters or articles for the *Children's Column*, will please write their names to them, otherwise I will take no notice of them.

### The Lord's Prayer.

Our Father who in heaven art,  
All hallowed be thy name,  
Thy kingdom come, thy will be done  
In heaven and earth the same.

Give us this day our daily bread,  
And every debt forgive,  
Even as we shall pardon grant  
Our debtors while we live.

Keep us from temptation ever,  
From evil set us free,  
For thine is the kingdom, glory, power,  
Amen. So let it be.

Praise God from whom all blessings flow,  
Praise him all creatures here below,  
Praise him above ye heavenly host,  
Praise Father, Son and Holy Ghost.

Praise the name of God most high,  
Praise him all below the sky,  
Praise him all ye heavenly host,  
Father, Son and Holy Ghost.

For the Herald of Truth.

### A Defense for the Herald of Truth.

There are yet some of our brethren whom we believe to be sincere and well-meaning in their views, who are not at all friendly inclined toward the *Herald of Truth*. They consider the paper as of not only as of no benefit to the church, but positively injurious, and believe it to be published from sinister motives.

Now if this is the case, then it should be done away with as soon as possible, and should no longer be supported or encouraged by the brotherhood. If however it can be shown that it is useful and beneficial to the church, and that any thing good may be accomplished through it, then it should be supported by every faithful brother.

Now I would say briefly, if it can be shown that the principles of the Mennonite church, which they maintain and acknowledge are in accordance with the teachings of Christ and evangelism and that the *Herald of Truth* exerts itself in the endeavor to defend, teach, maintain and promulgate these doctrines, then, without a doubt, it must be beneficial in the church and should be liberally supported by her membership.

If however it can be shown, on the other hand, that the *Herald of Truth* teaches, maintains and promulgates anything that is opposed to the principles and doctrines of The Mennonite church, then we should consider it as dangerous and injurious to the church, and have nothing more to do with it.

I repeat it, if we firmly and surely believe that the doctrines of the Mennonite church are pure and evangelical, and that in them is contained the doctrine of salvation, it is our highest duty, and we are under penalties bound to promulgate them as much as lieth in our power, even unto the ends of the earth, and if we see that the *Herald of Truth* endeavors to spread abroad this doctrine of salvation, pure and undefiled, we may readily look upon it as a means in the church that is good and beneficial, since through it, the saving doctrines of the gospel may be made known in many places where we could not ourselves easily go.

Thus did also Menno Simon, notwithstanding thereby he exposed himself to persecution and death. He wrote in secret concerning the saving doctrines of the gospel, and had them printed and sent abroad in all parts of the world, and we should at this day still thank God for these things, and if we can surely believe that these teachings are evangelical, then we should zealously encourage the *Herald of Truth* in its efforts to promulgate these truths, if it were possible to the uttermost ends of the earth, or at least wherever human souls are found who are able and willing to read it.

If however the doctrines of the Mennonite church are not evangelical, then not only should the *Herald of Truth* be silenced,

but all the ministers of the Mennonite church, and not one should again open his lips or say any thing about this doctrine.

But if we are convinced that they are in accordance with the gospel, then beloved brethren, let us say with Paul, "I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth." I cannot possibly believe that those brethren who despise and reject the *Herald of Truth*, and yet help to sustain and take worldly or political papers, have fully, in the light of the gospel, and without prejudice, considered over the matter, for I must say that if the *Herald of Truth* did not contain anything better for the poor soul of man than what we generally find in secular papers, I would say, *Away with it*.

But is it not surprising that there are still brethren who prefer to read a secular paper rather than the *Herald of Truth*, though the latter is principally written by the brethren? Can such brethren have a sincere love for their own church, for their own brotherhood? Do they seek in and through the church, to build up the church? Can such brethren say, "We know that we have passed from death unto life, because we love the brethren?"

I repeat, if we can in sincerity believe that our doctrines are in accordance with the gospel, and that they contain the true doctrine of salvation, then let us as much as possible spread them abroad, both by preaching and by writing, yes, let us fill the *Herald of Truth* therewith, and it will bear nourishment to thousands of souls and will refresh, encourage and cheer many a sad and mourning heart.

Only let the *Herald of Truth* be filled with the pure, evangelical truth and it will grow and increase; if however it promulgates and maintains a false doctrine, then beware, and have nothing to do with it.

It is the custom of the present day that nearly all religious denominations exert themselves to promulgate their doctrines by means of the press; some of these doctrines we consider as opposed to the doctrines of Christ. Now if we truly consider our own as in accordance with the doctrines of Christ, how do we expect to be able to answer before the eternal Judge of all the earth, if we do not exert ourselves to spread abroad, both by speaking and writing the true doctrine of salvation among mankind? Or shall we, dare we, sit down quietly, without saying a word and look on while our fellow beings are misled by thousands through erroneous doctrines, as though it matters but little how many should perish? Could we but have the faintest hope that only a few souls would be brought to Jesus through the *Herald of Truth* and thus be saved, we should by no means demand its discontinuance, but much more encourage it.

"For Zion's sake will I not hold my peace, and for Jerusalem's sake will I not rest."

A. Brother.

### Short Comment on Romans 6: 4.

BY REV. JOHN PETERHOFF.

"Therefore we are buried with him by baptism unto death; that, like as Christ was raised up from the dead, by the glory of the Father, even so we also should walk in newness of life."

All language is either figurative, or literal, and must be understood according to its signification. In this verse we are buried with Christ; in the 5th verse we are planted together with him; in the 6th verse we are crucified with him, and raised with him; and in the 8th verse we are dead with him. Hence the five points named, are: 1st, Burial, 2d, Planted, 3d, Crucified, 4th, Raised, 5th and last, Dead.

This must all be understood figuratively, or literally. If it is to be understood literally, then it was literal baptism in water, by immersion, literal Burial, 2, literal Planting, 3, literal Crucifying, 4, literal Resurrection, and 5th, literal Death.

Hence we are to understand that Baptism is the agent, or cause, to effect all this: 1st, Burial, 2d, Planting, 3d, Crucifying, 4th, Raising, and last, Death while living.

Will water Baptism effect all this? If not it cannot mean water Baptism. It takes three things to constitute water Baptism: 1st, a subject, 2d, an administrator, 3d, water to be put into, if baptized by immersion.

In the above text, we see two things are lacking—there is no administrator, and no water named. But in the room of water the text says, "Baptism unto Death," and that in the present tense: *am*, not *were* baptized into Christ.

Then the text cannot have a literal meaning. The baptism of the Holy Ghost, or Spirit, effects all that the Apostle said, or named,—(he), the Spirit, is the administrator; the truly penitent is the subject. By one Spirit are, (not were) we all baptized into one body, and have been made to dwell in one spirit—1st Cor. 12: 13.

The word *Bury*, means to conceal or hide, hence the Apostle says, "Ye are, (not were) dead, and your life is hid with Christ in God." There they are Buried, (not in water.) 2d, they are Planted into Christ (not into water.) Therefore they are to walk in Christ, (not in water.) "As ye have therefore received Christ the Lord, so walk ye in him." Colossians 2: 6.

3d, "Crucified with him," (Gal. 6: 14, by whom (Christ.) 3d, Am crucified to the world, and the world unto me, (not by Baptism.) 4th, He (Christ,) raised us up together, and made us sit together in heavenly places, in Christ Jesus—Eph. 2: 6, also, Col. 3: 1: "If ye be risen with Christ," (not by water baptism.)

4th, "Those persons are dead to sin, but alive to God," Rom. 6: 11. "Likewise reckon ye also yourselves dead to sin, but alive to God, through Jesus Christ our Lord."

Thus we see that, it is all a spiritual work of the Holy Ghost, in the soul of man. A work, water, as an element in Baptism, never can accomplish. Oh, no, never! "But they are born not of blood, not of the will of the flesh, nor of the will of man, but of God."—*Eusebius Christian.*

### The Ship and the Chisel.

Some years ago I read in a newspaper an account of a very remarkable accident that happened to a ship called the "Swan." I have many times since thought of the occurrence and its cause. It has been called to mind more frequently because it furnished me with an illustration of a truth which it is most important for me to understand and remember.

The "Swan" was sailing not far from land, when it was discovered that she had sprung a leak and was rapidly filling with water. By the instant and continued exertion of those on board, she was run upon the shore. When they had saved their lives and their ship, they were anxious to know the cause of the leak. Upon examination it was found that when the vessel was built a small chisel had been left and boarded up somewhere (in one of the pipes, I believe) by some careless workman; and by the motion of the ship, month after month, it had finally cut a hole through the thick, strong bottom, down to the water.

Sin in man is like the chisel in the ship. It works destruction. The chisel was a small one, but it did great mischief. The sins which men esteem small, if permitted to remain in them and work in them, inevitably cause their ruin. One sin cherished in the heart will drag a man to hell. Many are the paths to perdition, prepared by as many different forms of sin. Sinful habits, though they may appear at first to be harmless, soon show their power to destroy. How like the "Swan" with the chisel cutting down through it, is the drunkard with the alcoholic liquor gnawing at his vitals.

If the ship had been in mid ocean when she sprung a leak, she would have been lost, and all on board would have perished. The little chisel would have caused so great a disaster. When sin destroys one soul, very commonly it destroys other souls at the same time. The sinner perishes not alone. "For none of us liveth to himself, and no man dieth to himself." Many parents lead their children in the downward way. Every sinner, whatever be his position in society, does harm to others.

Every one of Adam's race has in him by nature the ruinous chisel of sin. Sailing on life's ocean, sinners are liable every moment to be lost forever. God warns them of their peril, and points out to them their only safety. Christ is the great Rescuer. He sends out his voice upon the waters, saying, "Ho! every one; come to me." He is the divine Shore, the eternal Continent, towards which every ship of humanity must steer, and upon which it must run in order to be saved.—*Ex.*

### Religion a Security against National Calamity.

Our only security against national calamity is a steady adherence to religion. Not the religion of mere form and profession, but that which has its seat in the heart; not as it is mutilated and debased by the refinements of a false philosophy, but as it exists in all its simplicity and extend in the sacred Scriptures; consisting in sorrow for sins, in the love of God, and in faith in a crucified Redeemer. If this religion revives and flourishes amongst us, we may still surmount all our difficulties, and no weapon formed against us will prosper; if we despise or neglect it, no human power can afford us protection.

Instead of showing our love for our country, therefore, by engaging eagerly in the strife of parties, let us choose to signalize it rather by beneficence, by piety, by an exemplary discharge of the duties of private life, under a persuasion that that man, in the final issue of things, will be seen to have been the best portrait, who is the best Christian. He who diffuses the most happiness, and mitigates the most distress within his own circle, is undoubtedly the best friend to his country and the world, since nothing more is necessary than for all men to imitate his conduct, to make the greatest part of the misery of the world cease in a moment. While the passion, then, of some is to shine, of some to govern, and of others to accumulate, let one great passion alone inflame our breasts, the passion which reason ratifies, which conscience approves, which Heaven inspires—that of being and of doing good.—*Robert Hall's Reflections on War.*

### "Each had to Lay it Down."

I had wandered far, and night had overtaken me. I laid myself down beneath a sheltering rock at the side of a mountain, and in the vision of a sweet slumber I saw winding below a road, where, following each other at short intervals, a train of pilgrims constantly passed, all going the same way, none returning. These pilgrims were bound down as if with heavy cares, and I was astonished at seeing each of them, however weary they looked, take hold of some black bundles heaped up at the side of the road. I wondered how they would lift even the smallest, and what there could be in those bundles to attract dust-stained travelers, but all, old or young, bent down and did likewise. As I followed them with my gaze, I noticed that very soon they seemed overcome by the weight; it was as if the burden was getting heavier at each step; they were sinking fast, and before disappearing from my view, each had to lay it down, unable to carry it any further.

A dream, yet not a dream; for are not life's pilgrims doing as these did? Are we not too in this our pilgrimage, from which none ever returns, taking hold of "black bundles," till, faint and exhausted, we have to abandon

them, or we would sink to rise no more?—Cares, anxieties, evil feelings, preoccupations—such are the loads under which we well-nigh sink. To many, the "bundle" is a hidden sin, some cherished temptation. Envy is one. Jealousy, revenge, ambition, hatred—all these are dragging down him who persists in carrying them. From day to day make their effects: broken health, peace of mind gone, communion with God interrupted, energy for good destroyed. We cannot carry those "bundles." At once, then, let us lay down what we were not ordered to take hold of. The pilgrims were not commanded to burden themselves, and so our God has not charged us to undertake what he alone can accomplish.

You, overanxious, loving mother, why should you try to read into the future of beloved children? Why so many sleepless nights, when your heart is enumerating dangers and difficulties you would remove from their paths with the sacrifice even of your own life? Lay down that "black bundle," and take hold of the precious promises of your God. Place your treasures trustfully in those arms that will shelter them for eternity. Lay them on the tender heart of their Savior, under the loving care of their Shepherd. Let him be their Counsellor, the Guide of their youth. Oh, rely upon him for what you most love. The "bundle," if you attempt to carry it, will crush you. Leave it, and continue your pilgrimage to that city where all will be to you joy and peace for ever.—*Am. Mes.*

### The Divine Will.

When once we understand God's thoughts of mercy toward us, why should we hesitate to yield completely to his will? Why stop in the region of doubtful, doubting obedience? Having already renounced the world and its seductions, why not attain to the true liberty of God? We know that it is for our sakes he would have us submit; that he asks us to yield our will to his, because it is our most pressing necessity that we should do so. Providence views the passing existence of men in relation to eternity; and if it arms him for warfare in this world, it is that he may conquer the kingdom of heaven, which suffereth violence. Earthly happiness, mixed, brief, uncertain, always ready to vanish, could not be the final end of God in our creation; his greatness contradicts so poor an end. His love endowed man with a more magnificent destiny. In view of that eternity which behoves us to conquer, evil is that which deters us from the true end, and good that which draws us on to it—even were it but trouble and sorrow. The instinct of happiness, left to man for noble and wise ends—to remind him of the state from which he fell, and that to which he is destined—the same instinct tends to drag heaven down upon earth, and incites him to strive to possess what God only lends him.—*Mathew Seechurn.*

### THE SABBATH.

The origin of the Sabbath is known to every one that has read the first three verses of the second chapter of Genesis, or learned to repeat the fourth commandment. It did not take its rise, like other sacred days and seasons, with the Jewish system of worship, that was to pass away; nor was it instituted for any ceremonial reason, such as had place in the case of sacrifices, and of the priestly office, from their earliest appointment. Nay so remote was its nature from any such character as this, that it was originally set apart for the use of beings altogether innocent and holy; for the seventh day was sanctified, or declared more holy than other days before our first parents were become sinful and lost: even in paradise, where all days were so full of the worship of God, this of the Sabbath was to be distinguished as peculiarly sacred, and to be observed as a continual memorial of his goodness and power displayed in the great work of creation.

We have no express mention made of it again, in the history of the time that followed before and after the flood, till the age of Moses (Ex. 16: 22—30), which is not to be wondered at, when we consider how very brief that history is. There is, nevertheless, sufficient evidence, that it was not forgotten among the people of God, nor altogether among those that departed from the true religion. Noah, we find, reckoned time by periods of seven days, and from him some tradition of the Sabbath and of the week passed down among the various tribes and nations of his descendants, in every part of the world.

When God formed his covenant with the Israelitish nation, the ancient appointment of the Sabbath was solemnly called in remembrance, and clothed with fresh authority. Jehovah himself, from the midst of the awful darkness, uttered the commandment, in the hearing

of all the people. (Ex. 20: 8—11.) It was still uttered too, as in the beginning, not as a precept designed for a single dispensation merely, but as a statute of universal and perpetual obligation; it was given as one of the *ten commandments*, which comprehended the whole moral law, and were proclaimed to the ancient church, as the original and fundamental rule of God's moral government, that was never to be lost sight of, while the world should stand.

At the same time, however, the Sabbath was made to bear some character of a peculiar character, also, in the Jewish economy, such as it had not before, and was not designed to retain afterwards. It was invested with a certain ceremonial sacredness, in addition to that which it had of a purely moral sort. At least it was required to be kept with a peculiar kind of outward observance, that belonged only to that system of carnal ordinances which was imposed on the Israelitish church till the time of reformation. Hence, the apostle reckons the Jewish Sabbath among other ceremonial institutions, that were, he says, "a shadow of things to come." (Col. 2: 16, 17.) Still, the original and more essential nature of this institution was never suffered to pass out of sight; but may be found to have been, all along, distinctly recognised, in the peculiarly solemn authority with which its obligation was enforced, and in the moral and spiritual character of the observance with which it was enjoined to be kept, as well as of the reasons still assigned for its sacredness. (Ex. 31: 13—17. Lev. 19: 30. Isa. 58: 13. Jer. 17: 21—27.) To the Israelites it was urged as an additional motive for them to remember the rest of the Sabbath, according to its ancient appointment, that the Lord, whose day it was, had redeemed them, in his mercy and by his mighty power, from the bondage of Egypt. (Deut. 5. 15.) And because it was given, from the beginning, to be a me-

morial of God's sovereignty, as the Creator and Governor of the world, and was designed to be religiously observed, in pious acknowledgment of this supreme dominion, it was regarded as a *sign of the covenant* that was formed between him and their nation, which had been taken out of the idolatrous world, to be his peculiar people; and hence, accordingly, when they neglected the Sabbath, it was considered a profane violation of the covenant itself, and a rejection of the original sovereign authority of God, that had in it the nature of idolatry outright. (Ex. 31: 13—17. Ezek. 20: 20.) The punishment for profaning the Sabbath day, like that of idolatry, was nothing less than death. (Ex. 35: 2. Num. 15: 32—36.)

The law required a rigid observance of the sacred day. All the common employments of life, lawful on other days, were forbidden to be attended to on this. It was unlawful even to make a fire; and a man, on one occasion, was put to death for gathering sticks during its time of rest. The Jews, however, carried their regard to its outward observance, in this way, in later times, to a superstitious length. While they honoured it with little or no genuine regard in their spirits, they affected a most scrupulous care of offending against the letter of the commandment, in their actions; and yet, even in this case, they showed great inconsistency, sometimes *straining out a gnat*, and at other times *swallowing a camel*. The Pharisees, especially in the days of our Saviour, laid claim to great conscientiousness on this point, and often found fault with him for disregarding, according to their notion, the sacredness of God's day; though, all the while, it was not difficult to be perceived, that their hatred to Jesus, far more than their zeal for the Sabbath, called forth their censures and complaints. Our Lord exposed their malevolence and inconsistency, and taught the true nature of the sacred day. (Matt. 12: 1—15,



Luke 13: 10-17, John 5: 16, 7: 22, 23, 9: 14, 16.)

In the sanctuary, there was no rest on the Sabbath from the labour of other days; but, on the contrary, an increase of work. Besides the daily offerings, two other victims were required still to smoke on that day upon the altar (Num. 28: 9, 10); the old shewbread was to be removed, and a new supply put in its place. Thus, the priests in the temple profaned the Sabbath, or spent it in work, and yet were blameless. (Matt. 12: 5.) It was meet that the public service of God should not be diminished, but increased upon his own day.

It was usual to make some preparation for the Sabbath toward the close of the sixth day. (Mark 15: 42.) According to the Jews, it was customary to cease from labour on that day at the time of the Evening Sacrifice; and from that hour till the sun went down, all busied themselves to get completely ready for the holy season that was on hand. Victuals were prepared, (for there might be no cooking on the Sabbath,) and all things attended to that were needful for orderly and decent appearance, such as washing the face, hands and feet, trimming the beard, &c., that the day of rest might be entered upon without confusion, and in a manner of reverence and respect. A little before sunset, the Sabbath candle was lighted in each house, in token of gladness at the approach of God's day. At dark, they spread upon the table, from the provisions made previously ready, a supper, rather better than common; when the master of the family, taking a cup of wine in his hand, repeated the words in Gen. 2: 1-3, blessed God over the wine, said over a form of words to hallow the Sabbath, and raising the cup to his lips, drank off its contents; after which the rest of the family did the same, and then, having washed their hands, they all joined in the domestic meal. Thus began the observance of the seventh day. On the

next morning, they resorted to their synagogues: or if they lived at Jerusalem, and felt an inclination to attend the temple, they might go and worship there. After breakfast, they either went to some school of divinity, to hear the traditions of the elders explained, or employed the time in religious duties at home, till the hour of taking dinner. About the middle of the afternoon, they again betook themselves to the synagogue or the temple for worship. The day was afterwards closed with something of the same sort of ceremony with which it had been introduced. In this way, if we may believe Jewish tradition, the Sabbath was kept under the second temple.

How the Sabbath was spent before the captivity, when there were no synagogues, we are not informed. Those who lived nigh the Sanctuary might attend its worship. Parents might instruct their children in the knowledge of the law, as, no doubt, many did with care, regarding the Lord's repeated injunction. It seems, also, to have been common to visit the prophets on that day, to receive their instruction and counsel. (2 Kings 4: 23.)

Our Saviour, who was Lord of the Sabbath, caused it to be changed from the seventh to the first day of the week, that it might be, till the end of time, a memorial of his resurrection from the dead; while, being still unaltered in its essential nature, it should continue to answer, also, as before, all the purpose of its original institution. — *Biblical Antiquities.*

### Bridging the Stream.

When engineers would bridge a stream, they often carry at first but a single cord. With that next they stretch a wire across. Strand is added to strand till a foundation is laid for planks; and now the bold engineer finds a safe footway, and walks from side to side. So God takes from us some golden-threaded pleasure, and stretches it hence into heaven. Then he takes a child, then a friend. Thus he bridges death, and teaches the thoughts of the most timid to find their way hither and thither between the shores.

### The God of the Harvest.

Thou Great First Cause! when, of thy skill  
And might the traces viewing,  
I see, too, how thy love is still  
The good of all pursuing,  
Astonished at thy matchless ways,  
How can I render worthy praise,  
My God, my Lord and Father?

The earth, where'er I turn my eye,  
Reveals her Maker's glory;  
Through day and night the shining sky  
Of praise repeats its story;  
Who for the sun there fixed his place?  
Who clothes him with majestic grace?  
The starry hosts—who leads them?

Who rules the fickle, raging winds?  
The clouds, in rain distilling?  
And who the lap of earth unbinds,  
Our stores with plenty filling?  
Great God, thy praises shall abide,  
And, with thy goodness, reach as wide  
As wide creation reaches.

Praise thee the sunshine and the storm;  
Thy praise the ocean raises!  
"Come," says the meaneast refulgent form,  
"Sing, to my Maker praises!"  
"Me," says the tree, in bloom arrayed,  
"Me," says the grain, "thy God has made!  
Sing praises to our Maker!"

'Tis Man—a body of thy hand  
The marvellous formation;  
'Tis Man—a soul, to understand  
The wonders of creation;  
'Tis Man—who to himself supplies  
Best proof that thou art good and wise—  
Who best should sing thy praises.

Now pay thy honors to his name,  
My soul his glories telling;  
Thy Father and thy God proclaim,  
The world's glad anthem swelling:  
Let all our race with one accord,  
Love, trust and serve our common Lord.  
Who can refuse to serve him?

From the German of C. F. Gellert.

### "The Glory that Excelleth."

2 Cor. 3: 10.

Israel, of old, with vision dazed,  
On Moses' veiled glory gazed;  
The gospel-story telleth  
The glory that excelleth!

That veil, in Christ, is done away,  
And prophets hail a clearer day;  
What other story telleth  
The glory that excelleth!

And now all we, with open face  
Behold that glory and that grace;  
No other story telleth  
The glory that excelleth!

So go we from strength to strength  
Into his image changed at length;  
The gospel-story telleth  
The glory that excelleth! — *Ex.*

### Glory God.

As I turn over the pages of the Bible, I plainly see that it is our duty to glorify God with our whole hearts and souls. This duty seems to be enjoined very plainly and distinctly, and the more I read this good book the more I see what it requires of us all. Its instructions do not cease with telling us to glorify God with our hearts and souls only; but it requires of us that we should glorify God in our bodies also. The apostle Paul says in the 12th chapter of his epistle to the Romans, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies, a living sacrifice, holy, acceptable unto God, which is your reasonable service." By this we are required to renounce every sinful passion, every corrupt thought, and to crucify the desires of the flesh, and deny ourselves, so that we may prove ourselves acceptable servants before him. Let us endeavor to live acceptably before God and in the day of his coming we may be received at his right hand and enter into his eternal rest.

### Married.

On the 24th of June, in Libertyville, Jefferson County, Iowa, by John Hayden, the residence of the brides mother, D. W. GARBER to MARTHA B. TIDBALL.

### Died.

On the 2nd of July, in Woodford county, Ill., Jacob, son of Jonas and Polly Muehler, aged 1 month and 9 days. Funeral sermon by Peter Lehman from the words, "To live is Christ, to die is gain," and by Jost Bally from the words, "Let the little children come unto me, and forbid them not, for of such is the kingdom of heaven."

On the 24th of June, in Berks county, Pa., John Moser, aged 79 years and 18 days.

On the 31st of March, in Middlebury township, Elkhart county, Ind., of typhoid fever, Katy Miller, widow of Michael Miller, aged 41 years, 3 months and 17 days. Funeral discourses by A. Hoover and H. A. Miller.

On the 12th of June, in Elkhart county, Ind., Mary Ellen Gill, aged one year, 2 months and 2 days. Funeral sermon by J. Reidler and D. Brenneman from Eccl. 9: 10.

On the 25th of January, in Libertyville Church, Jefferson county, Iowa, Hannah, wife of John G. W. Smith, and daughter of Samuel and Frances Brown, aged 29 years, 3 months and 29 days. A funeral discourse was delivered by Stephan Yoder. She was a consistent member of the Brethren (Dunkard) Church for many years.

On the 11th of July, in Walnut Creek, Holmes county, Ohio, Aaron, son of Moses M. Miller, aged 16 years, 11 months and 16 days. On the day of his death he climbed on a willow-tree which stood near the house, from which he fell on his head a distance of about 15 feet, fracturing the skull and breaking an arm, from the effects of which he died in about half an hour. Beloved reader, behold the frailty of man, and especially ye young who are yet in the bloom of life, in the full en-

joyment of health and strength, and mark well the lesson our heavenly Father would teach by such sudden death! He was a large, strong young man, with the bloom of health upon his cheek, and yet in half an hour, he was no more. Oh how uncertain is life! and how sure is death! Let us not neglect to think of this, and consider it well. As I thought of this incident, I felt that it was a matter of great importance to us all, since in these days it is so very fashionable among the young to stand before the looking glass and arrange and adorn the hair, and often in a few hours a change comes over them, and they fall into the hand of the fatal destroyer of human beauty and adornment, death. Let us therefore be warned and set our house in order, so that when the messenger of death calls we may be ready to enter the dark valley. Jesus tells us that the son of Man will come in an hour when we think not.

The young man was buried on the 12th at the Walnut Creek Omish Mennonite burying ground. A funeral discourse was delivered by Abm. Mast from Job 14: 1, 2, 5, and E. S. Miller from Sirach 38: 10 to end of the chapter.

On the 12th of July, in Milford township, Bucks county, Pa., of consumption Joseph Clemmer, aged 57 years and 10 months. Buried at the Swamp Schummer Mennonite burying ground. Funeral sermons by John Allenbach and Isaac Oberholtzer.

On the 26th of June, in Grundy Co., Ill., Noah Whitmer, aged 25 years, 2 months and 28 days. Funeral sermon by H. L. Shelly from Matt. 24: 44. His death was caused by drowning. He was formerly from Columbiana county, Ohio.

On the 24th of July, in Rockhill township, Bucks county, Pa., Christian Clemmer, aged 30 years and 11 months. He was buried on the 27th at Gehman's Meeting house, where funeral discourses were delivered by Henry Nice and Jos. Allenbach.

On the 20th of July, in Putnam county, Ohio, of inflammation of the brain, Clara H., daughter of William and Eve Dicus, aged 5 years, 2 months and 4 days. Funeral sermon by Geo. Breuneman.

On the 6th of July, near Trenton, Henry Co., Iowa, John Miller, aged 50 years, 1 month and 13 days. He was a member of the Omish Mennonite church, and died in the hope of future happiness. His wife died just 11 months previous. Funeral discourses were delivered by John V. Gauden and Joseph Schlager. They leave 9 children. We hope they rest where sickness and sorrow can never come.

Farewell, my children dear,  
I am not dead but sleeping here;  
Prepare for death, for die you must,  
And with me slumber in the dust.

On the 8th of July, in Waterloo city, Dekalb county, Ind., at the house of Bro. Jacob Brand, Widow Barbara Myers, aged 76 years, 11 months and 2 days. She was for many years a member of the Mennonite Church. She manifested an eager desire to leave this vain world and be at rest. She leaves six children to mourn their loss, but they need not mourn as those having no hope. Funeral address by D. Brenneman from 2 Tim. 4: 6-8.

On the 14th of June, in Plumsteadville, Bucks county, Pa., Esther, Widow of Rudolph Landis, deceased, aged 74 years, 4 months and 7 days. She was buried at Deep Run burying ground. Funeral sermons were preached by J. Allenbach and J. Gross.

On the 28th of May, in Plumstead township, Mary, wife of Jacob Shadinger, in the 63rd year of her age. She was buried at Deep Run burying ground. Funeral discourses were delivered by J. Allenbach and S. Godshalk.

On the 13th of July, in Mount Joy township, Lancaster county, Pa., Brother Joseph I. Riser, aged 22 years, 8 months and 18 days. He bore his illness with christian fortitude, and had a great desire to depart from this world of tears and sorrow.

On the 16th of July, near McVeytown, Mifflin county, Pa., Barbara Sherer, wife of James Sherer, aged 64 years, 5 months and 20 days. She was a member of the Omish Mennonite Church. She was buried on the 18th. Funeral discourse was delivered by David T. Zook from Philip. 1: 21.

On the 27th of July, in Branch county, Mich., of hooping cough, Sarah Ann, daughter of Hervey and Catharine Primmer (age not given). Buried on the 28th. Funeral discourses were delivered by Peter Long and C. D. Beery from James 4: 14.

### Obituary.

On the 19th of July, at her Father's residence, near Mt. Crawford, Rockingham county, Va., MARY KEAGY, departed this life, aged 25 years, 2 months, and 4 days. Seldom does it become our painful duty to record the death of one so universally beloved and esteemed, which she gained by her more than ordinary loving, mild, and gentle disposition, as well as by so honorably maintaining that holy religion which she professed, and became a bright ornament of the Church of Christ militant here on earth, as well (as we trust) in the Church triumphant in glory. Consumption seized her severely and most rapidly hastened her, as it were, to an untimely grave. Yes dear Mary's cup of suffering is filled, though bitter as it was she drank of it cheerfully to the very dregs, without a murmuring word, with serene ever smiling from her radiant countenance as filled with refulgent glory, with which her transported and enraptured soul seemed to be overflowing. Oh how solemnly did the thought pierce us when we first thought of parting with her, and oh! how keenly did we feel the tender emotions of twining tenderness around our hearts when the hour of separation arrived. But let us not weep for dear Mary, for the sunshine of hope is brightly beaming with rays of refulgent light and glory, while we have such excellent promises and consolations of meeting those dear ones again. "And blissful will be our union there where soul meets soul unembarrassed with these earthly fetters, and mingle with each other even as our tear-drops now often glide into each other. But there we shall never weep. No heart will be left unsatisfied, no spirit will mourn in jealousy, for that happy region is the abode of love, of love with all the elements of the disquietudes of mortality, for there it is an everlasting, pure enjoyment. It is a full diffusive tenderness which penetrating all hearts, unites the whole in one spirit of boundless love in the bosom of our God."

Sister there wait mild and lovely,  
Gentle as the summer's breeze,  
Pleasant as the air of evening,  
When it floats among the trees.

Yet again we hope to greet thee,  
When the day of life is fled;  
Then in heaven with joy to greet thee,  
Where no farewell tear is shed.

A FRIEND.

### Letters Received.

Abm C Hershey; Daniel B Hoover; C Jones; Mary Plechter; J Hahn; Franklia Landis; Abm Schaeck; J B Metzler; S Zimmerman.

## MONEY LETTERS.

A—Leah Angely \$1.  
 B—Chr Beck \$3; S Betzner \$1 10; A M Blosser \$1; Joseph Burkly 50 cts.  
 C—J B Cullar 20 cts.  
 D—J Diller, sen., 35 cts; E Detweiler 10 cts;  
 Barbara Diller \$1.  
 E—S Eshleman 25 cts; J Esherman \$9 45.  
 F—G M Foust \$1.  
 G—J N Gasho \$2; Abm Good \$2; A Greenewalt \$1.  
 H—M Herr \$2; J C Hunsicker \$1 25; A Hershey \$2 10; J Hostetter \$1.  
 K—J F Kuhn \$2; Jos Kurtz \$1; J C Kenagy \$1 10; M Kling \$1; H K Keller 10 cts; A H Kaufman 50 cts; Betsy Kindig \$2.  
 M—J Musser \$1; Isaac Moyer \$1; Elizabeth Musselman \$1 50; Isaac S Miller \$1; D Murrell jun., \$3 70; Angelina Meyer 10 cts; M Miller \$1.  
 N—E N Nisley \$1; J Naffziger \$1; J Neuschwanzer \$1.  
 P—C Pannabecker \$2.  
 R—J Reitzel \$1 50; J Rutt \$1 50; J L Resor \$1 25; H E Rexrode \$1; Geo Rupp \$1; L Richmond \$1 25.  
 S—C Schnavely \$1; M Schmeltzer 50 cts; A Schraed \$1 10; H Shank \$1; E M Saylor \$1; Joe Stuckey \$1 50; Christian Stauffer 35 cts; B D Shantz \$1; Hetty Shindler \$1 50; John Shenk \$8; S Stahly 50 cts; P E Stuckey \$1; Peter Stauffer \$2.  
 W—A Witmer \$2; A Witmer \$1 50.  
 Y—Leah Yoder \$2.

## TIME TABLE.

## Michigan Southern &amp; Northern Indiana Railroad.

Passenger trains leave Elkhart as follows:

GOING EAST.	
Night Express, (Mid. Line),	12, 45, A. M.
Mail, " " "	11, 55, " "
Accommodation, " " "	9, 40, " "
Mail, (Air Line),	11, 40, " "
New York Express, " " "	9, 30, P. M.

GOING WEST.	
Western Express, (old line)	2, 15, A. M.
Pacific Express, (Air Line)	4, 43, " "
Accommodation, (old line)	9, 40, A. M.
Mail (Air line) arrive,	4, 15, " "
Mail (old line)	4, 20, " "

Trains for Detroit connecting with the Great Western Railway leave Elkhart as follows:

Express,	12, 45, A. M.
Accommodation,	9, 40, A. M.
Express,	11, 55, A. M.

☞ All trains run on Chicago time which is 20 minutes slower than Toledo time.  
 ☞ Sleeping cars on all night trains.  
 ☞ Time and fare the same as by any other route.

C. F. Hatch, Gen. Supt.  
 C. GEBRUE, Agent at Elkhart.

## Books for sale at this office.

The following books are sent by mail, postage prepaid.

THE ENGLISH MENNONITE HYMN BOOK. A new edition of the English Mennonite Hymn Book has just left the press, and is now ready for delivery, at the following price:	
Single copies, by mail postage prepaid	\$6 00
Per dozen, " " " " " "	60 00
" " sent by express at purchasers' expense	5 00
Pocket edition, " " " " " "	75

THE GERMAN SPELLING BOOK, a work of 160 pages, adapted for schools, Sunday schools, and those who wish to study the German language without a teacher.  
 Price per copy, by mail, 25  
 Per dozen, by express at purchasers' expense \$2 50  
 For larger quantities special rates will be given on application.

GERMAN CATECHISM OF QUESTION BOOK. We have just republished a small German Catechism, which was originally published by the Mennonite church in Germany, and republished in 1824 by the brotherhood in Canada. This little book is especially adapted to the use of children in schools and Sabbath schools, and wherever our brethren maintain German Sunday schools, they should have of these books. We hope to be able also soon to publish one in English.

The little Catechism may be had at our office, at the following prices:  
 Single copies, per mail, postage prepaid, \$ 0 20  
 Per dozen, " " " " " " 1 90  
 " " hundred, by express, " " 12 40

ANGERSHME STUNDEN IN ZION. The little Book, "Angershme Stunden in Zion," written by Ulrich Steiner, a Mennonite minister in Switzerland, to the Sonnenberg church in Wayne county, Ohio, has been reprinted and may again be obtained at this office, at the following rates:  
 Per single copy, postage prepaid, \$ 0 10  
 " dozen, " " " " " " 1 00  
 " hundred, by express, at purchasers' expense, " " 7 50

This is a beautiful little work, in the German language, worthy of being read by all.

WE HAVE yet a small number of the Virginia edition of the Confession of Faith, translated by Joseph Funk and also published by him, which we will send, postage prepaid, to any address in the United States, for 75 cents.

A new Edition of *Christianity and War*, in the English and German languages has been issued. Send for a copy. Price, 10 cts.

Also a new Edition of *Pride and Humility*, Eng. and Ger. by J. M. Brenneman, has been issued. Price per single copy 10 cts, per dozen 75 cts.

*Evangelism*. An essay showing its inconsistency with Christianity. A pamphlet of 48 pages, 8vo. Price, 25 cts.

English Mennonite Hymn Book, Conversation on Saving Faith, (Confession of Faith,) English } \$ 60

English-German Testament, German Bibles, small size } \$ 75  
 German Testaments, small size } 1 00  
 English Testaments, small size } 1 50  
 large size } 40 50

Dynoud on War } 10  
 Should Christians Fight? } 10  
 Peace Manual } 65  
 Prince of the House of David, English, } 2 00  
 " " " German, } 1 75  
 Harmonia Sacra (Misic Book) } 1 40

English Hymn and Sabbath School Songster, } 35  
 American Tract Primer, Eng. or Ger. } 35  
 Sanders' Pictorial Primer (Eng. & Ger.) } 35  
 German Spelling Book } 30  
 Abn's German Grammar } 1 25  
 Mennonite Church Foundation (Ger.) } 2 00  
 Gemeinshaftliche Lieder-Sammlung (Mennonitisches Liederbuch) } 60

Unparteiische Lieder-Sammlung (amisches Liederbuch) } 60  
 Spiegel der Taufe (Ger.) } 25  
 Heinrich Funk's Erklärung } 1 50

Ernsthafte Christendlichkeit } 55  
 Johann Arndt's Complete works (Ger.) including Arndt's Wahres Christenthum, Paradies Gerleien, &c., by express } 3 50  
 Buck's Theological Dictionary " }  
 Bibles of different sizes and prices }  
 Cottage Bible, with notes, in two volumes, per volume } 4 00  
 English & German Dictionaries, 1, 50, 3, 7, and 12 dollars per volume.

English Dictionary, 75 cts, 1, 5, 6, and 12 dollars per volume.

Health, or how to live } 1 25  
 Brown's Pocket Concordance } 70  
 Mind and Words of Jesus, by express } 70  
 Morning and Night Watches } 70

Bound volumes of the Herald of Truth for 1864, 1865, and 1866, bound in one volume, English or German, } 4 50

For '67, or 68 bound in 1 volume, Eng. or Ger. 1 50  
 ☞ Any person desiring any books that we have not on hand, we will send for them and forward them at the publisher's prices.

## H. B. BRENNEMAN,

Formerly of Bremen, Ohio, would inform his old patrons and others, that he is now residing at Elkhart, Ind., and is prepared to fill all orders, at publishers' prices, for the following musical publications:

THE HARMONIA SACRA published by Jos Funk's sons,  
 Price per single copy, Postage prepaid \$ 1 40  
 " doz., Express charges at purchasers expense } 12 00  
 " " " " " " prepaid } 14 50

THE SONG CROWNED KING, published by A. S. Kieffer,  
 Price per single copy, postage prepaid, \$ 6 00  
 " doz. " " " " " " 6 00

THE CHRISTIAN HARP AND SABBATH SCHOOL SONGSTER published by A. S. Kieffer,  
 Price per single copy, postage prepaid, \$ 6 35  
 " doz. " " " " " " 3 00

Persons residing near Bremen Ohio, may obtain the above books of C. C. Beery, of that place.

I have also A. N. Johnson's publications, one of the best systems for learning to read music now published. One copy prepd. \$1.40, per doz. \$12.

Orders and letters will receive prompt attention.

H. B. Brenneman  
 Elkhart, Ind.

## Herald of Truth.

## A Religious Monthly Journal.

Devoted to the interests of the Mennonite Church the exposition of Gospel truth, and the promotion of practical piety among all classes, is published by

JOHN F. FUNK & Bro., Elkhart, Ind.,

in English and in German, at \$1.00 a year in either language, or \$1.50 for both the English and the German paper to the same person.

## PAYABLE IN ADVANCE.

Persons subscribing should be particular to state whether they wish the English or the German paper. Specimen copies sent free.

Address, HERALD OF TRUTH,  
 Elkhart, Ind.

## Herald of Truth.

## A RELIGIOUS MONTHLY JOURNAL.

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 6.—No. 9.

ELKHART, INDIANA, SEPTEMBER 1869.

Whole No. 69.

## "Fear Not; it is I."

'T was night on the sea  
 Of Galilee,  
 And the waves ran high; and far from shore,  
 Through the wind and dark,  
 Fast drove the bark,  
 And the fishermen's boats were troubled sore.

Lo, through the storm  
 They espied a form:  
 They shudder; it cometh nigh, more nigh;  
 Till a sweet, well-known,  
 Familiar tone,  
 Says gently, "Fear not; it is I!"

Lord God, when round  
 My soul profound  
 Shall roll the deep unfathomed sea;  
 When fading are  
 Earth's shores afar  
 O'er the ocean of eternity;

When I shudder to hear  
 The Judge come near,  
 And the awful judgment-seat espy—  
 Oh say to me,  
 As on Galilee,  
 Thou said'st of old, "Fear not, 't is I!"

Selected.

## The Day of Judgment.

That a just God will render to every man according to his character and works, is a dictate of reason. Conscience also intimates to every man, when he sins, that he deserves to be punished; and when we see or hear of great crimes committed by others, such as murders, perjuries, robbery, or treachery, we feel something within us demanding that such should receive condign punishment. But we see that the wicked are not always punished in this world according to their evil deeds; it seems reasonable, therefore, to expect that there will be a judgment after death.

We are not left, however, to the mere dictates of reason on this subject: God, in his word, has revealed in the clearest manner that there

will be a day of reckoning at the end of the world. This day is appointed, and will certainly come. It is not so certain that we shall ever see the sun rise again, as it is that we shall see the day of judgment. The Lord Jesus Christ is also appointed to act as Judge on that day: "because he hath appointed a day, in which he will judge the world in righteousness, by that man whom he hath ordained." Acts 17: 31. "For we must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. 5: 10.

When this awful day will arrive is a profound secret, not revealed to any creature in the universe. But we know that it will come suddenly and unexpectedly on those who shall then be on the earth. As it was in the days of Noah and of Lot, so will it be in the day of judgment. Men will be pursuing their common worldly business and amusements, without apprehension of danger, when the sound of the last trump shall be heard—for the trumpet shall sound—and the Son of man shall be seen coming in the clouds of heaven.

The race of man shall not cease from the earth until that day comes. There will then be a generation of living inhabitants, probably very numerous, in the world. These will never die as other men, but they will undergo a change equivalent to death and a resurrection; in a moment, in the twinkling of an eye, they shall be changed. But all

they that are in their graves shall hear the voice of God, and shall come forth, great and small. No sooner shall the trumpet sound, than the scattered dust of unnumbered millions shall resume its proper place in every man. No matter where it lies, or how widely it may have been scattered, one word of the Almighty God is sufficient to bring it to its place, and animate it with new life. The multitude which will then start up into life cannot be conceived, it will be so great. There will stand Adam and all his posterity; there will stand those who lived before the flood, and those who have lived since; there will be seen the ancient patriarchs, Noah, Abraham, Isaac, and Jacob, and the inspired prophets and apostles; there will appear kings, emperors, nobles, and their subjects; the learned philosopher and the ignorant multitude; ministers and their congregations, parents and their children, masters and their servants—all, all coming forward to the grand tribunal. Not one of our whole race will be absent from this great assembly. There, reader, shall you and I stand, trembling or rejoicing.

It is useless to inquire where room can be found for so great a multitude to stand, for this will be a day of miracles. All the wonders ever exhibited before will be nothing to the wonders of that day. Indeed, all that is natural will end on that day, and every thing will be miraculous. The sun will no longer rise and set, the moon no longer give her light, and the stars shall no longer appear in the firm-



ament. Heaven will appear to have come down to earth, for the King of kings and Lord of heaven will be visible to all, with all his own glory and that of his Father. And all the holy angels will appear in attendance, standing round his throne, ready to execute his orders, whether of justice or of mercy.

When all things are prepared—when the Judge has taken his seat on the tribunal, and all men are brought before him, the judicial process will begin; “*and the books will be opened.*” What books these are, except one, which is “the book of life,” we are not informed; but we may be sure that one is the book of God’s law, and another the record of human actions which is in the “book of” God’s “remembrance.” It is not necessary to think of more. These contain all that is necessary for conducting the trial of every man. The one contains the law, and the other the testimony. But every thing will be conducted with the most perfect equity. Every man will be judged for his own deeds, and according to that knowledge of the law which he had opportunity of acquiring. The omniscience of the Judge will enable him to estimate with perfect exactness all the circumstances of every action; every thing which aggravates guilt, and every thing which palliates it, will have due consideration. They who lived under the patriarchal dispensation, will be judged according to the light and advantages then enjoyed; they who lived under the Mosaic economy, will be judged by the law of Moses; and they who enjoyed the clear light of the gospel, will be dealt with in a manner accordant to their advantages; while they who enjoyed no external revelation, will be judged by that law written on the hearts of all men.

The things which shall be brought under the eye of the Judge, and exhibited to the view of the universe, are, all deeds done in the body—whatsoever a man hath done, whether good or bad. Every

secret thing, “For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.” Eccl. 12: 14. Every idle word. “I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment.” Matt. 12: 36. The thoughts of the heart shall also be made manifest. Every unholy desire; every proud, envious, or malicious thought; every secret purpose of iniquity; every unhallowed temper; every rebellious and discontented and ungrateful feeling towards God and his government, will be brought into judgment.

And the inquiry will extend not only to positive acts, but also to omissions of duty. Great as is the number of the acts of wickedness, the catalogue of omissions will be greater, and not less criminal. The first sin of this sort which will claim the attention of the Judge, will be the omission to entertain and cherish right sentiments towards God. No more heavy charge will be brought against any individual on that day, than that he neglected to love the Lord his God with all his heart, and soul, and mind, and strength. This is the total violation of the first and greatest command, and the fountain of all other iniquities. The neglect to believe on the Lord Jesus Christ when he was offered to us a complete Saviour in the gospel, will, to the unfruitful hearers of the word, be an accusation of the highest kind. The heinousness and enormity of unbelief which now affects the consciences of men so little, will on that day appear in a glaring light. It will not be strange if it should call forth reproaches upon the unhappy culprit, from devils who never had a Saviour provided, and from heathen who never had a Saviour offered to them. In that account which our Lord has given of the process of the judgment, in the twenty-fifth chapter of Matthew, the neglect of kindness to the saints, by visiting, comforting, and aiding them, is the

only thing mentioned. Whatever else, then, may be noticed, we are sure this will not be forgotten. The whole passage is so solemn and interesting, that it deserves our deepest attention: “When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was a hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee a hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily, I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. For I was a hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee a hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily, I say unto you, inasmuch as ye did it not to one of the least of

these, ye did it not to me. And these shall go away into everlasting punishment; but the righteous into life eternal.” Matt. 25: 31–46.

And let it be well considered, that most of the sins which are mentioned in the discourses of Christ as the ground of condemnation, are *sins of omission*. The slothful servant, who prepares not himself, is the wicked servant, who will be cast into outer darkness. The man who wrapped his talent in a napkin and buried it, is condemned out of his own mouth. For “to him that knoweth to do good,” of any kind, “and doeth it not, to him it is sin.” James 4: 17.

Many who prided themselves in their inoffensive lives and harmless behavior, will find, when the books are opened, a catalogue of omissions which will startle them with horror, and overwhelm them with confusion. And as actions externally good will then be examined by One who has a full view of the motives from which they proceeded, and the end which the agent had in view, is it not certain that many religious actions will then appear to have been mere hypocrisy? that many actions, apparently just and benevolent, were mere efforts of pride and selfishness? and that a life civil and blameless in the eyes of men, was a mere cloak which covered a heart full of unclean lusts? Our most intimate friends here will be astonished when they see our secret iniquities and wicked motives exposed to view. Crimes the most detestable will be found in the skirts of those who passed through life without suspicion. O how many secret murders, perjuries, thefts, blasphemies, and adulteries, will then be brought to light! How much injustice, fraud, cruelty, oppression, pride, malice, revenge! The cries of the injured, the widow, and the orphan, always enter into the ears of the Lord, and he now comes to avenge them. Cruel persecutors of God’s church and people, though clothed in purple, and almost adored when living in the

world, will now be brought to a severe account. The blood of the martyred saints from beneath the altar has been long crying out, “How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?” Rev. 6: 10. And now the day of retribution has arrived.

What will be the length of time occupied with the judgment we know not. It is called a *day*, but it will differ exceedingly from all other days; and in its duration, probably, as well as in other respects. Our wisdom is to attend to what is revealed, and to repress a vain curiosity in regard to other matters. We may rest assured that the whole process will be wisely conducted, and that complete justice will be done. *The Judge of all the earth will do right.* He will not condemn the innocent, nor clear the guilty. And his judgment will be most impartial. There will be no respecting of persons. The king and the beggar will stand upon equal ground, and will be judged by the same rule. Those who in this world were reviled and slandered, and had no opportunity of clearing up their character, will then be vindicated, and lies and reproaches will have effect no more.

(Conclusion will follow.)

#### JESUS CAME TO SAVE SINNERS.

While spending the summer in a mountain village far removed from the accustomed means of grace, it was refreshing sometimes to enter the humble church and listen to the ever new story of Christ’s love, uttered with simplicity and almost apostolic directness of purpose by the village pastor.

On one occasion his text was, “I came not to call the righteous, but sinners to repentance.” Luke 3: 32.

“Who are sinners?” asked the preacher. “I will answer this question in the words of inspiration.” He then proceeded to read portions of God’s word descriptive of the character and ways of sinners.

Many passages were read as the pastor turned the leaves of his Bible, as though searching for the whole truth. It was a sad, dark picture which the Spirit of God thus sketched of the character of “sinners.”

Suddenly he paused, saying, “Why should I pursue this search? You know what sinners are. Alas, they are too familiar to us all. We meet them everywhere. They are the children of this world. Their words and works are just what the Bible describes. They are ‘enemies of God,’ ‘enemies of the cross of Christ,’ ‘enemies of righteousness.’ Such are sinners, and yet such as these are the very ones for whom Christ died. These are they whom he came to save.”

We need to hear this blessed fact of Jesus’ love very, very often; and even then it is a truth our proud hearts are slow to receive, that over the worst and vilest of our fellow-creatures, those from whose conversation, society, and presence we shrink, Christ is yearning with more than a brother’s love. It fell upon the hearts of that little congregation, on that summer Sabbath-day, as an angel’s voice from heaven. So detailed and minute had been the exhibition, in the very words of inspiration, of the character of sinners, that a dark and heavy weight rested on every heart.

“Can such sinners find mercy?” must have been the unuttered thought of many a troubled soul. How sweet then the transition, how wonderful the words, “These sinners and such as these are the very ones for whom Christ died.” “He came not to call the righteous, but sinners to repentance.”

The memory of that hour spent in a village church is precious, because it served to make more living and more real the wonderful love of Jesus towards our sin-ridden race, and more plain to finite comprehension “the length and breadth, the height and depth of that love which passeth knowledge.”—*Messenger.*



For the Herald of Truth.

**The Unpardonable Sin.**

"Verily I say unto you: All sins shall be forgiven unto the sons of men, and blasphemies wherewithsoever they shall blaspheme: But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation." Mark 3: 28, 29.

No words can define the blasphemy to which our Saviour alludes in the text more plainly, than the short verse which follows: "Because they said, He hath an unclean spirit." If our blessed Redeemer had come into the world in great pomp, to rule as an earthly prince, and re-establish the Jewish monarchy which it appears was the general impression before his coming, he might have been cordially accepted by the haughty Jews. But his lowly appearance, his great humility and condescension was such a disappointment to the scribes and pharisees, and the eloquence with which he reproved their hypocrisy, and denounced their vain thoughts and doctrines so exasperated them, that they not only refused to become his disciples, but condemned his divine doctrines, and ascribed the miracles which attested to the truth of his mission, to the power of Satan, and blasphemed the Holy Spirit, which would have called them to repentance and life. They were therefore given up to a reprobate mind, and their defiled conscience led them to "believe lies." Their hostility grew greater and greater, until at last without finding any cause but their hatred, they conspired against him, and crucified him, thus in their hatred, fulfilling the last prophecies concerning his divine mission.

No sinner who repents and continues to be a faithful disciple of Christ, unto his end, has any reason to doubt that all his sins will be forgiven, but the nature of this great sin seems to be such, that the man who blasphemes against the Holy Ghost, the only guide by which he can be led to the fountain of life, will never more receive a call by him, and therefore he will never be led to repentance, without which his sins would not be forgiven, if he had not committed this great sin. How great is God's providence, how righteous his judgment, how unsearchable his ways!

But if the wicked Jews found no room for repentance after verbally blaspheming the Holy Ghost, is this the only way we can commit this great sin?

The blessed gift of salvation is offered unto us on the same terms on which it was offered unto them.

There is not a sinner under the sound of Christ's Gospel, who has come to sound maturity of mind, whose heart, however vile it may be, does not receive a call by the same Holy Spirit, which the wicked Jews blasphemed. But many there are, who, if they do not commit the unpardonable sin of blaspheming the Holy Ghost, refuse to entertain him, or accept his holy invitation, and yet hope to become disciples of Christ at some future time. "Yet a little sleep, a little fold-

ing of the hands to slumber, a little carnal pleasure from which I must abstain if I become a Christian." The sinner who thus trifles with the grace of God, the only source through which he can come to Christ, commits a dangerous sin, a sin which will ultimately lead him into ruin, unless that rejected Spirit will knock and keep knocking until it is the wisdom of the sinner to open unto him the portals of his wicked heart. Many thus trifle with the Holy Spirit, until like the blaspheming Jews, they are left by him, and will never more be called to repentance.

Again: if we have accepted the call of the Holy Spirit, and resolved to be disciples of Christ, we are not past the possibility of committing this great sin. "For it is impossible for those who were once enlightened and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." Heb. 6: 4-6.

These words have reference to persons who once professed the Christian religion, and they are in themselves a clear demonstration of the sin against the Holy Ghost. How many there are, who, after they have become members of a church, seem to become "lukewarm," and fail to bring forth the works of love to God and man, which constitute the duties of a Christian. Their motive seems not to be the hope of a reward, but the fear of punishment. Though their highest hopes be in Heaven, their highest affections seem to be on earth, and they seem to have "fallen from their first love."

Thus "seeking" to enter in at the straight gate, though they may not like the apostates to which Paul refers, entirely abandon the Christian faith, yet they recede from the true substance of religion, until at last they are left by the Spirit to fall into a slumber, from which they will fail to wake to repentance and life.

C. F. DEWILDER.

For the Herald of Truth.

**Do not be Discouraged.**

A little girl who has no father nor mother who cares for her, and who must live among strangers, and who has often suffered much hard usage, and has never seen nor heard much good, but rather the opposite, such as swearing, filthy talk, lying and angry words, and cruel conduct, was talking with another little girl not long ago about "doing good." And in speaking of *being good* she used these sad and discouraged words: "I'll never get to the good place any how." She is disheartened; her friends are rough and bad people who give her no good example nor help her in doing good. She seems to think: "I am a bad girl; God does not love me; my friends are hard to me, and do not give

me encouragement; how shall I, a poor, despised bad little girl, alone in the world, among strangers, try to serve God and get to heaven?" Truly hers is a hard lot and a sad case, but it is much worse with her because she has become discouraged and allows the sin of unbelief to whisper to her heart the dark, if not sinful words: "There's no use for me to try; I'll never get to the good place anyhow."

The above is not a made-up story, but a case; and as there may be boys and girls among the readers of the Herald who sometimes may feel faint-hearted and almost discouraged, we will consider the case of this girl a little more at length.

It is a great mistake for any one to become faint-hearted. God in his holy word assures us more than once that he does not desire that any one should be lost; on the contrary his love for mankind is so great that he sent his only Son, in whom he is well pleased into this world to teach us the way to heaven and to open the way for all who believe on him. If you search in the Scriptures you will find more than one place in which these things are recorded.

Let us look at the mistakes of the little girl mentioned above.

1. She thinks she is "a bad girl," which is very true, for she tells lies, and gets angry, and is not altogether honest. But if any one is wicked and knows it, it does not follow that he must remain so. He should repent, and ask God to give him a new heart and to help him to do better. Jesus says, Luke 15: 7, "Joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance."

2. She seems to think that God does not love her. She forgets that his eye watches her all the day and that it is he that gives her life and all the good she has. God loves us with an unspeaking tender love. "Like as a father pitieth his children, so the Lord pitieth them that fear him," says the Psalmist. "The Lord is merciful and gracious, slow to anger, and plenteous in mercy. He will not always chide, neither will he keep his anger forever. He hath not dealt with us after our sins; nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is his mercy towards them that fear him." Ps. 103. Jesus invites all who are heavy-laden to come unto him and promises to give them rest from the burden of their sins. "The sweetest peace and the purest joy that any one can have in this world he receives when he comes, sin-laden and almost life-weary, to his God and Savior and receives rest and peace, and forgiveness from all his sins. When he feels that God has forgiven him and that he has peace with his maker, he feels like a new being and wonders how he could have endured to live in the bondage of sin so long.

3. If any one feels like this little girl that his friends are hard to him, and wicked, and give him no encouragement to do well, then

For the Herald of Truth.

**Hope, hope on.**

Storms and shadows have dragged their heavy skirts over the hills and mountains of our lives; cares and sorrows lashed their burdens on our shoulders; friends have assailed us, but amid them all we have kept our Hope, and now the gloom is gone forever; our feet stand secure amid the sunshine from the Eden hills, and far out in the valley of the future we see that fadeless laurel tree, within whose shade the evening damps shall fade away softly and gently as the dream of heaven.

Hope on! This is the true philosophy; if life is chilled by passing woe, or dimmed with care, hope is the song-bird in the heart, breathing music to the soul.

SAMUEL STRATTON.

Elkhart Ind. Aug. 1869.

**The seven Rewards to the Overcomers.**

1. To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.—Rev. 2: 7.
  2. He that overcometh shall not be hurt of the second death.—Rev. 2: 11.
  3. To him that overcometh will I give to eat of hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.—Rev. 2: 17.
  4. He that overcometh and keepeth my words unto the end, to him will I give power over nations, even as I received of my Father. And I will give him the morning star.—Rev. 2: 26—28.
  5. He that overcometh, the same shall be clothed in white raiment; and I will not blot his name out of the book of life, but I will confess his name before my Father, and before his angels.—Rev. 3: 5.
  6. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down from heaven from my God; and I will write upon him my new name.—Rev. 3: 12.
  7. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and sit down with my Father in my throne.—Rev. 3: 21.
- Will you be an overcomer, young reader, and make these glorious rewards yours?

AN OLD WRITER speaks thus sweetly his experience to sorrowing souls who bend under the burden of great griefs: "In every affection I seem to hear my Father say, 'Take this medicine, my child, just suited to thy case, prepared by my own hand, and consumed of the richest drugs that heaven can afford.'"

JOHN D. HERSLEY.

For the Herald of Truth.

**Let us serve the Lord.**

Whom do we serve, dear friends? What are our thoughts and words? Oh, let us for one moment think, Dear friends, whom do we serve?

What are our thoughts at first When from our bed we rise? Through all day long, what do we seek, Dear friends, whom do we serve?

When we on Sabbath meet, Before the house of God, Is not our talk of worldly things? Oh, friends, whom do we serve?

Does not the scripture say, In chapter fourth of James, From whence come wars and fightings too? Come they not from your lusts?

Submit yourselves to God, Resist the devil too, That he may flee with all his snares, And no more come to you.

Draw nigh to God, dear friends, And he will draw nigh to you; Ye double-minded, cleanse your hearts, Let Jesus dwell therein.

Oh let us serve the Lord, And weep for our past sins; Let laughing turn'd to weeping be And joy to heaviness.

Of no one evil speak, For this God's law forbids; Judge not your brother, or your friend, For God is judge alone.

What is the life of man? 'Tis but a vapor that Soon vanisheth and fades,— Oh friends, come serve the Lord!

To him that knoweth to do The will of God by heart, And doth it not, to him 'tis sin— Then let us serve the Lord.

J. B. METZLER.

Mahoning County, Ohio.

For the Herald of Truth.

**Trust in the Lord.**

Ps. 71: 1.

My confidence in thee, Oh God, Shall not be shaken or dismayed, Though all the vials of thy wrath Be poured upon my rebellious head.

And though thine arm be uplifted be, Thy servant, Lord, to smite or kill, I'll bless the rod thou dealt on me, And bow submissive to thy will.

Lord, shouldst thou in thy Providence, Deprive me of all earthly bliss, Thy promises are ever sure, They bid me all my fears dismiss.

When clouds arise I will not fear, When tempests rage and storms are wild, Thou, God, my Father, Friend, art near, And thou dost own me for thy child.

MARY C. M. POWERS.

Elkhart, Ind., June 1869.





## Herald of Truth.

Elkhart, Ind., September 1869.

**Take Notice.**—Let each subscriber notice the little printed label on the wrapper of his paper, on which is printed his name and the time to which his paper is paid. These slips will enable each subscriber to tell at all times how his account stands and whether it is correct or not, as for instance we take the name of

John Brown e g aug. 70.

This shows that John Brown gets the English and German paper and has paid for it till August 1870. The lists for Pennsylvania and Canada are not yet arranged after this plan, but will be shortly.

**The German Martyr's Mirror.**

The work of reprinting this book is progressing rather slowly, but we hope to push it forward as rapidly as circumstances will allow and will give due notice through the Herald when we get ready to deliver them.

**Those of our Subscribers** who do not wish to take the Herald of Truth any longer, will please to inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention.

**Canada Currency.** Those of our friends who reside in Canada, and find it more convenient to send us Canada currency, either for books or for the paper, will be allowed a premium of 25 cts. on the dollar as long as gold remains at about its present rate.

**How to send Money.** If in sums of more than a dollar, it is best to obtain either a draft or a Post Office money order, or where these cannot be obtained, get the letter registered.

**The Mystic Tie or Freemasonry, a League with the Devil,** by Mrs. Lucia C. Cook Elkhart, Ind., is the title of a pamphlet of 48 octavo pages, of which the second edition has just been issued. Those who are inclined to believe that Freemasonry is a christian institution would no doubt read with astonishment the revelation of the secret practice of this mysterious institution. It is for sale at this office. Price 20 cts. per copy, or six copies for \$1.00, sent by mail postage prepaid.

**The Mennonite Almanac.**—We wish to inform the brotherhood and the readers of the Herald of Truth in general that we propose to issue an Almanac in both the English and German languages, for the year 1870. We propose to have it completed during the month of September. Those wishing to secure Almanacs arranged after the old way and filled with useful and interesting reading matter, will please send in their orders. The Almanac will be issued under the title of the *Mennonite Almanac*, and will be adapted to the use of our own brotherhood as well as for all others. The price will be 10 cts. a copy, or 70 cts. a dozen, sent by mail.

The Almanac, as stated above will be completed during the present month, and we are now ready to receive orders for the same. We hope the brotherhood will avail themselves of the opportunity to secure an almanac published by their own society.

**Conference in Virginia.**—The semi-annual Conference in Virginia will be held at Trissell's Church, near Bowman's Mill, Rockingham County, Virginia, on Friday and Saturday, the 24th and 25th of September. The brethren from other parts of the country are cordially invited to attend. It is to be hoped that at least some of our ministering brethren from abroad will visit us upon this important occasion.

Conferences well conducted may be of great benefit to the church of Christ, and I feel that all ministers should make it a point to attend, at least the conference in their own district, and it is not only encouraging, but it may also be beneficial to ministers themselves, as well as to others, when they visit one another out of love. Therefore I would tender a cordial invitation to all our ministers, as well as others of the brethren and sisters from abroad, who desire to do so, to visit us at the time of our conference and communion. Communion will be observed on Sunday the 26th at the same church.

Those who come by railroad, will stop at Broadway and inquire for the writer or for Samuel Shank. We live one mile from this place. Or if any one coming will write to me we will meet them at the station.

ABRAHAM SHANK.

Bowman's Mill, Rockingham Co., Va.

**Conference in Maryland.**—Conference for the State of Maryland and adjoining counties of Pennsylvania will be held

at Miller's Meeting-house, in Washington county, Maryland, on the second Friday in October, which will be on the 8th day of the month.

**Conference.**—The Annual Conference for the State of Indiana will be held as usual at the Yellow Creek Meeting-house, in Elkhart county, about ten miles south east of this place, on the second Friday in October, which will be on the 8th of the month.

We hereby extend a cordial invitation to all who desire to attend the same, especially do hope to see at least of our ministering brethren from all the different States, both east and west, and also from Canada, present with us on this occasion.

It is pleasant to meet with those who have common interest with us in the work of the Lord—it always gives us special pleasure to meet our brethren, whoever they may be, and from whatever place they may hail, and we hope that the Conference in Indiana this fall will be a meeting where the Spirit of God will bestow heavenly blessings upon all who meet there.

We hope and pray that it may be a meeting in which many shall participate, and where something may be accomplished that shall redound to the honor and glory of God and to the salvation of many precious souls.

Those who come from the east or north east, through Detroit, and those from the west will stop at Elkhart, where we shall be glad to entertain them and help them on the way to the place of meeting. Those coming from the east by way of Cleveland and Toledo, can stop at Goshen, where they will also find opportunities for conveyance to the brethren and the place of meeting.

Should any come on the Pittsburg & Fort Wayne Railroad, they will stop at Warsaw and there take the stage to Goshen.

**Ill Manners.**—The apostle tells us that "evil communications corrupt good manners." So that we see that the apostle also, in his days already observed the difference between good and evil manners.

Good manners are well-pleasing to all, and a man with good manners will always win the love and respect of others, while ill-mannered people are despised everywhere. And a person should, at all times, endeavor so to suit himself to those with whom he comes in contact as not to bear their contempt upon himself. It is no christian virtue for a person to make himself as disagreeable to everybody as he

can. On the contrary, he should try by respectful conduct, kind words and modest demeanor to win the affections and respect of all. The flowers invite our affections by their fair colors and their sweet scent; the birds entice us to admiration by their beautiful plumage and their sweet songs; love begets love, and a soft answer turneth away wrath; so also gentle and respectful manners will produce a friendly feeling in others towards us.

We do not by any means wish to be understood that pride, haughtiness of feeling, and the vain, silly style of the fop and the devotee of worldly fashion, which are produced oftentimes by egotism and a perverted self-esteem, are in any way necessary to good manners: all that we would plead for now is simply a plain common politeness, a due respect for the person, the privileges, the opinions, the property and generosity of those around us. Neither would we be understood to claim that fine dress, fair speech, costly equipage &c., are any part of good manners; so far from it, indeed, are they, that I am compelled to say that common decency (to say nothing of good manners) should forbid any one to appear in some of the fashionable modes of dress common in the present day. The gospel recommends a modest apparel, and exhorts us to love purity, honesty, temperance, virtue and sobriety.

Our good manners are shown by our conduct towards the aged. We should at all times respect age—we should treat the aged kindly; we should be ready to help them, to do favors for them, especially should we treat them all the more kindly when they are nearly related to us, as for instance parents or grand-parents. How often do we see children and grand-children behaving in the most unbecoming manner towards their aged relations. This betokens very ill manners. How many old people whose eyes are failing, would be made ever so happy by having some of their young friends come to them and read, perhaps a chapter from the Bible, or some other good book for them. Now I know there are some young people who would not do this, but when asked would make a saucy, disrespectful reply. But this is ill manners.

Again there are servants who are disobedient and unmannerly towards their masters and mistresses, and again masters and mistresses, who are unmannerly towards their servants; there are children who are disrespectful to their teachers, then there are those who practice ill manners towards everybody.

We might here give a few plain instances to show forth wherein consist good manners. When you speak to a person; always look him in the face. When any one speaks to you, give him your attention. The above two rules apply to ministers in the pulpit and to the audience in the church just as much as to anybody else. When any one asks you a question always give him a reply and a respectful one. When any one is speaking and you wish to say something, always wait until he is done. Do not use that which belongs to another without asking for it. Treat everybody with kindness and respect, though they be strangers. When some older persons are compelled to stand for want of a seat, arise and offer him yours. Do not get angry, do not scold, do not swear, do not lie, do not talk continually about yourself, your own virtues, abilities and person, do not slander your neighbor nor speak ill of him, but try to lead a good christian life, read the Bible with care, constantly, pray earnestly for grace to follow its precepts and it will teach you all that is needful to live acceptably and die happy.

## Correspondence.

## The Sunday School near Bluffton, Allen Co., Ohio.

We have our Sunday school every two weeks, on Sabbath morning before meeting commences. We have the school divided into classes and each class has its teacher. The school is opened with singing and prayer after which the children spell and read until it is nearly time to commence services. Then the children are asked some questions from the word of God. It seems as though the children feel a desire to learn and I hope by the help and the blessing of God we may be able to accomplish some good.

What can be better than that we seek to bring up our children in the nurture and admonition of the Lord, to teach them early the way of life. They are godgiven gifts to us and hence it becomes us to endeavor to bring them up in the fear of the Lord so that we may be able at last to bring them unto him again.

DAVID BESINGER.

Bluffton, Ohio.

Teacher! with sad and desponding heart,  
Striving the words of life to impart,  
Seeing no fruit of thy labors here,  
Yet sowing the seed with patient care;  
Withhold not thy hand in the work of love,  
A blessing shall soon descend from above.

## Children's Column.

## To the Young People.

Dear young friends, by the grace of God I will try to write to you through the columns of the Herald of Truth. If we are young and in the bloom of health we ought not to neglect the salvation of our souls, for we are never too young to die. We ought to seek our Savior while we are young. For the Savior said: "Those that seek me early shall find me."

Let us not be ashamed to work for Jesus, but let us go forth early and labor in his vineyard while it is called to-day, for the night cometh when no man can work. We ought to delight in the reading of his holy word, examine it carefully and try to obey its precepts.

He commanded us to love one another. He commanded us to love our enemies, to do good to those that hate us, and to pray for those who despitefully use us and persecute us. If we try to do good to all, they may in return try to love us and help us love them more. We should endeavor to live in peace with God and with our fellow-men, for without peace with God and with our fellow-men, we cannot hope to be saved.

There is a home, a sweet, blessed, peaceful home prepared for all the children of God, where, if we have been obedient to the will of God and have walked in his ways, we may dwell in endless peace, joy and delight. There will be there no sickness, pain or death. Will not that be a delightful home.

Let us therefore not be weary in well-doing; let us love the Lord, deny the world and our own selves, for we are told that if any man love the world, the love of the Father is not in him. Please, young friends, take your Testaments, turn to the first general epistle of John and read it carefully through. Do not be in a hurry to get over them, but read with care and reflect over it deeply and then try to obey the blessed precepts taught there.

If thus we do we will not regret it, but we will find a delight unto our souls. Therefore let us all try to live so that when death comes we may be prepared to meet our Lord and Savior Jesus Christ.

MARY PLECHER.

**BROTHER HENRY:** I am a little girl. I have commenced to read the Testament through. I have read a good many books, but have not found any as good as the Bible and Testament.

Now my dear little friends, I hope that all of you love the Bible and Testament best and let us all try and obey them so that we may all meet in that sweet and happy land.

"Christ's love is my perpetual feast,  
By day his counsel guides me right,  
And be his name forever blest,  
Who gives me sweet advice at night."

SUSAN M. BIXLER.



## Children's Questions.

Cannot some of our little friends send answers to the questions in the Children's column, in the August No. Be prompt in sending them in, for we always want them answered in the next number, and I feel sure there are plenty of the boys and girls who read the Herald who are able to answer these questions.

## Children's Task.

The two last verses of the 58th chapter of the prophecy of Isaiah, and the fourth commandment, Ex. 20. Read also the 37th Psalm.

## Thoughts for Children.

Without Jesus, the child who is heir to a kingdom is poor. Having Jesus, the child who is clothed in rags is unspeakably rich.

A child may go to heaven without a penny in his pocket, but not without love to Jesus in his heart.

Little trials, when improved, become great merces.

You should keep the world beneath your feet, but heaven in your eye.

You cannot love both God and sin. If you love sin you must hate God. If you love God, you must hate sin.

## Jesus Speaks.

Jesus speaks to children from heaven. He is always the same, and he loves children now as much as he did when he was on earth. Jesus speaks from heaven, not with a voice such as that which Paul heard, but with the still small voice of the Holy Spirit. He speaks not to our ear, but to our heart. He has power over our minds, so that he can lead us to remember heavenly things, and remind us of our duty and our salvation.

A boy only eight years old told me once, that one morning when he was entirely alone, and when no one had been saying anything to him about his soul, he felt that he must kneel down and pray. I suppose that was the voice of Jesus. When we have such feelings we ought to cherish them. When Jesus speaks to us it is that he may save us. If we disobey we shall perish. It is more dreadful to refuse to obey these heavenly calls of Jesus than it was for the Jews to refuse to obey him, when he was upon the earth. See what Paul says about it in Hebrews 12: 25. But if we obey the voice of Jesus, we shall find present peace and everlasting life.

I heard the voice of Jesus say  
"Come unto me and rest,  
Lay down, thou weary one, lay down  
Thy head upon my breast."

I came to Jesus as I was,  
Weary and worn and sad,  
I found in Him a resting place,  
And He has made me glad.

C. Owen Mag.

## Four Servants of Satan.

Satan has a great many servants, and they are very busy, doing all the harm they can: They do business in the city; they go into the country; they journey by land and by water; they enter our houses, and visit our schools.

I know them, and some of the mischief which they have done. I have found out their names, and I want to put you on your guard against them, for they are very sly. They will try to make you believe that they are your friends. They appear friendly, easy, good-natured, and not too much in a hurry. They seem to wait your own time, and entice you when you least expect it.

Do you ask for their names? Here they are:

"*There's no danger.*" That is the name of one.

"*Only this once.*" That is another.  
"*Everybody does so.*" is the third; and  
"*By-and-by.*" is the fourth.

If you are tempted into any place to drink strong drink, and "*There's no danger*" whispers in your ear, know that it is false: there is danger. You may be taking the first step towards a drunkard's grave.

If you are tempted to abuse the Sabbath by going upon a sail or a ride, and "*Only this once*," or "*Everybody does so*," whispers at your elbow, beware, or you will fall into sin. The great evil of *one sin*, is that you bring your heart and conscience into such a state that you will be likely to go on sinning; for there is not half so much to stop you as there was to prevent you from setting out at first. Do not listen to "*Only this once*" or "*Everybody does so*."

Are you thinking seriously about the welfare of your soul? and are you almost persuaded to choose Christ, and that better part which cannot be taken from you? That is a moment when "*By-and-by*" hovers near to persuade you to put away serious things. It succeeded with poor Felix when Paul preached to him, and the Roman ruler was almost persuaded to become a Christian. "*By-and-by*" whispered in his ear. He put off his soul's salvation to a more convenient season, and it probably never came.

"*By-and-by*" is a cheat as well as a liar. By putting you off he means to cheat your soul of heaven. God says, "Behold, now is the accepted time; behold, now is the day of salvation." He never asks you to postpone it. He makes no promises and no provisions for "*By-and-by*."

Be on your guard against these four servants of Satan, in little things as well as in great ones; for their only aim is to ruin you.

Children's Companion.

THERE are three things we should continually keep in view, namely, what we once were, what we now are, and what we shall be hereafter.

## Counsels to Children.

1. Rise in good time. It is a pitiful thing to see a child wasting his precious hours in bed.
2. Begin the day with prayer. Ask God to bless you, and guide you and protect you through the day. Prayer will sweeten every pleasure, and prepare you for every duty.
3. Ever remember that the eye of God is upon you.

## TARRY WITH ME.

"But they constrained him, saying, Abide with us; for it is toward evening, and the day is far spent." Luke 24: 29.

The disciples twain of old,

All their sorrows sadly told,

Walking by the way;

Unto Emmaus as they went,

Found thee, ere the day was spent,

Prayed thee with them stay.

Yes, constrained thee to abide

With them, for the eventide

Even then, was nigh.

"Stay thy weary feet, Oh, stay,

Go no further on thy way,"

Was their earnest cry.

So would I, O Saviour! plead—

Tarry with me in my need—

For the night is nigh!

Lowly though my dwelling be,

Come thou in and sup with me—

Saviour, pass not by!

Come, I pray thee, be my guest!

Let me lean upon thy breast,

Erring though I be;

If thou wilt but come and reign,

Thou canst cleanse from every stain,

And from sin set free.

Oh! I wander weary, worn,

And my feet are bleeding, torn,

With the rugged way;

Hear, O Saviour, hear my cry,

Tarry with me, pass not by,

Be my "staff and stay."

In my tent alone I weep—

None with me and vigils keep,

Friends have gone their way;

In my hour of sorest need,

Proved they but a broken reed—

Bide with me, I pray!

Clouds my sky have overcast—

Tarry till the storm be past,

And the shadows flee;

Till the gloomy night is gone,

And the promise of the dawn,

In the East I see.

Lo! the shadows deeper grow,

In the west the sun is low,

Pales the cheerful light;

Telling that life's little day,

Soon for me, will pass away,

Near at hand the night!

Loving Saviour! stay with me—

Bid death's shadowy terrors flee,

At the eventide;

While I slumber watch still keep,

Let me rise, at morn, from sleep,

With thee to abide!

Exchange.

## Excellency of the Bible.

That the Bible is the best book, might be proved sufficiently from its sanctifying and transforming influence upon the minds of all who read it with a proper spirit. But this is manifest more especially from the fact of its having God for its author: and that God is its author is evident, from its being the only book which teaches every thing that our Creator requires of us, either to know, or believe, or do, that we may escape his deserved displeasure, obtain his sovereign favor, and dwell for ever in the bliss of his immediate presence. 1. It opens to us the mystery of the creation. 2. The nature of God, of angels, and of men. 3. The immortality of the soul. 4. The end for which man was created. 5. The origin of evil, and the inseparable connection between sin and misery. 6. The vanity of the present world, and the glory reserved in a future state for the pious servants of God. In the Bible we are taught the purest morality, perfectly accordant with the dictates of sound reason, and confirmed by the witness of our conscience; which God has placed for himself in our breasts. In this volume we see described all the secret workings of the human mind, in a manner which demonstrates the inspirations of Him, who is the Searcher of hearts. It gives us a particular account of all the spiritual maladies of man, with their various symptoms, and the methods of their cure: From this source flow all the pure streams of spiritual and healing knowledge, to bless mankind with recovery from their fallen state, with salvation and immortality.

Although many hundreds of thousands of books have been written in different ages by wise and learned men, even the best of them will bear no comparison with the Bible, in respect either of religion, morality, or purity and sublimity of composition. Perhaps no man was ever better qualified to pronounce his judgment in this matter than the late Sir William Jones,\* who was one of the most learned men that ever lived. He says, "I have regularly and attentively read the Holy Scriptures, and am of the opinion that this volume, independent of its divine origin, contains more true sublimity, more exquisite beauty, purer morality, more important history, and finer strains both of poetry and eloquence, than could be collected within the same compass from all other books that were ever composed in any age or nation. The antiquity of these compositions no man doubts, and the unstrained application of them to events long subsequent to their publication, is a solid ground of belief that they were genuine predictions, and consequently inspired."

The commendation which Bishop Horne gives to the books of Psalms, is found to be true of the whole Bible, by the devout Christian, who alone is capable of perceiving

\* Chief Justice of the Supreme English Court in Calcutta, born 1748; died, much lamented, 1794.

its excellency. That pious divine says, "Indited under the influence of Him, to whom all hearts are known, and all secrets foreknown, they suit mankind in all situations, grateful as the manna which descended from above, and conformed itself to every palate. The fairest productions of human art, after a few perusals, like gathered flowers, wither in our hands, and lose their fragrance; but these unfading plants of paradise become, as we are accustomed to them, still more and more beautiful; their bloom appears to be daily heightened, fresh odours are emitted, and new sweets are extracted from them. He who hath once tasted their excellencies, will desire to taste them yet again; and he who tastes them oftenest, will relish them best."

TYNG.

## LAUGHING.

There are various kinds of laughing, as there are various kinds of talking. There is the vain laugh, the silly laugh, the foolish, nonsensical laugh, common to the world, to persons of weak minds, of corrupt, unsanctified hearts. In this kind of laughter, "the heart is sorrowful, and the end of that mirth is heaviness."—Prov. 14: 13.

Individuals given to light and frivolous reading are almost sure to be tainted with this foolish, nonsensical laughter; they laugh at mere trifles—at their own follies and mistakes, and the follies and mistakes of others. They often laugh without knowing what they are laughing at, or laugh because they see and hear others laugh.

It is fashionable to laugh, and to laugh at trifles, or things not worth laughing at. When a fashion is once introduced, no matter how absurd, foolish, ridiculous, or soul-destroying, it will be followed, more or less, by the world and the church. It is fashionable to read nonsensical things, talk nonsensical things, and laugh at nonsensical things? These fashions are followed by professors and non-professors. Fashion rules the world and curses the world. What wicked fashion will the devil introduce next? If ever the arch-deceiver is transformed into an angel of light, it is when professing Christians talk nonsense, and laugh at nonsense.

Trifle not; for from the fullness  
Of the heart the mouth doth speak,  
And from clear and rock-bound fountains  
Never will foul waters break.

Trifle not, for danger thickens  
Round our path on every hand;  
Rather let our footsteps quicken,  
While we cross enchanted land.

Trifle not while earth in sadness  
Warns us of the final hour;  
Nature, roped no more in gladness,  
Groans beneath the tempter's power.

Foolish talking and jesting, and foolish laughing, go hand in hand with foolish reaping, the light, insipid, ephemeral publications

of the day. This kind of laughing is grating to the ear, heart-sickening and corrupting.

Again, there is a sensual laugh of pride, of envy and outpourings of malevolence, hatred and every vile passion. There is a laugh, moreover, proceeding from the spirit of ambition, flattery, convenience, fear, wantonness, or cruelty. There are laughings of various hues, of different degrees of guilt, of first, second, and third rate malignity.

As the fountain, so the streams. There is a laugh of unbelief, also. Sarah, the wife of Abraham, good as she was, gave way to this unbelieving laughter, and was severely reprobated by the angel of the Lord. See Gen. 18: 12, 13. Again, there is a deceitful laugh, hypocritical, haughty, and disdainful. Some laugh when full of Satan as they can hold—while in "the gall of bitterness and the bonds of iniquity."

Again, there is a holy laugh, a laugh of repentance, faith, hope, joy—joy unspeakable and full of glory. This holy laughter, proceeding from a pure heart, a heart of joyfulness in God, is frequently alluded to in the Scriptures. Abraham laughed at the prospect of a son in his old age, fell on his face and laughed.—Gen. 17: 17. "When the Lord turned the captivity of Zion. . . then our mouth was filled with laughter, and our tongue with singing."—Ps. 126: 1, 2. "Blessed are ye that weep now, for ye shall laugh." Luke 6: 21.—*Er.*

For the Herald of Truth.

## NO NIGHT IN HEAVEN.

"And there shall be no night there."

No night shall be in heaven, no gathering gloom  
Shall o'er that glorious landscape ever come,  
No tears shall fall in sadness o'er those flowers  
That breathe their fragrance through celestial bowers.

No night shall be in heaven, forbid to sleep,  
These eyes no more their mournful vigils keep;  
Their fountains dried, their tears all wiped away,  
They gaze undazzled on eternal day.

No night shall be in heaven, no sorrow reign,  
No secret anguish, no corporeal pain,  
No shivering limbs, no burning fever there,  
No soul's eclipse, no winter of despair.

No night shall be in heaven, but endless noon;  
No fast declining sun, no waning moon;  
But there the laugh will yield perpetual light,  
Mid pastures green and winters ever bright.

No night shall be in heaven, no darkened room,  
No bed of death, nor silence of the tomb;  
But breezes ever fresh with love and truth  
Shall brace the frame with an immortal youth.

No night shall be in heaven, but night is here,  
The night of sorrow and the night of fear;  
I mourn the ills, that now my steps attend,  
And shrink from others that may yet impend.

No night shall be in heaven: Oh, had I faith  
To rest in what the faithful witness saith,  
That faith should make these hideous phantoms  
See

And leave no light hereafter on earth to me.

Selected by ELIZABETH DEDWELL.

### "Ye cannot serve God and Mammon."

Yet how many are trying to do it! Multitudes of men are just as intent on performing this divided service as if the lips of eternal truth had never declared the thing impossible. We may see daily illustrations of this in every walk of life.

Let us take our stand in the sanctuary, among the crowd of worshippers that come up here on the Sabbath. We will not inquire whether Mammon has any share in their devotions; whether the service of all this throng while here is single and undivided; or whether all sincerely join in honoring the one living and true God. Ostensibly they do.

"At once they sing, at once they pray, They hear of heaven and learn the way."

But the exercises being over, let us now follow a few of them as they retire where, without presuming to invade the prerogative, of Omnipotence, we know them by their fruits.

Here is one who seems to have dropped his cloak at the church door. On reaching home, the first object of his attention is the political newspaper. Its contents are devoured with an interest which the solemn services of the house of God failed to excite. Through the rest of the Sabbath, and throughout the week, we behold him the scheming politician, with gaze as unvarying as the needle to the pole, on the emoluments of office, and the honors which adorn the brow of the successful votary of ambition. Whom, now, say you that this man serves? Remember who has said, "the friendship of the world is enmity against God."

We follow another. He is a physician, and the duties of his profession often interfere with the regular attendance at the sanctuary. But he makes it a matter of conscience to be always at the communion table. No call, however urgent, is suffered to interfere with that; and no participant of the sacred ordinance appears more devout than he. But as we follow him from house to house in his daily round of professional visits, enjoying opportunities which few other disciples can enjoy, of ministering to the maladies of the soul while healing the diseases of the body, in vain do we look for a single trace of true discipleship; not a prayer is offered at the bedside of the sick and dying, not a word of instruction or consolation to the anxious or distressed, no caution to the hardened transgressor, soon to appear in the presence of his final Judge, not a word to the perishing sinner in his mortal struggle, of that blood which cleanses from all sin. Tell us, now, whose servant is he, God's or Mammon's?

Suppose we follow that farmer. In the house of God his attention to the word preached, and his conduct through all the services has been such only as becomes the devout worshipper. But see him through the week. From early morn till dewy eve, he is numbered with much serving. As if money were the one thing needful, he plies his work without cessation, except while asleep or at meals. A half hour spent in the morning or

in the evening, assembling the family to read a chapter of the Bible, and invoke the blessing of heaven on the household, would interfere with the pressing duties, would be taking up time which could be more profitably spent in the labors of the day or the repose of the night. And thus, through all the week, his time, his thoughts, and his cares are devoted to the world. But can a heart so entirely lent to Mammon for six days, be truly given to God on the seventh?

Oh, ye deluded worldlings, does not your own inward experience testify against you? Do not your own hearts respond to the words of the Great Teacher: "No man can serve two masters: for either he will hate the one and love the other, or else he will hold to the one and despise the other. Ye cannot serve God and Mammon."—*Ex.*

### Sweetness of Worship at Evening.

When the noise and turmoil of the day are over, it is sweet to commune with God; the cool and calm of eventide agree most delightfully with prayer and praise. The hours of the declining sun are so many quiet alleys in the garden of time, wherein man may find his Maker waiting to commune with him, even as of old the Lord God walked with Adam in Paradise in the cool of the day. It is meet that we should set apart a peaceful season ere the day has quite departed, a season of thanksgiving for grace abounding, of repentance for follies multiplied, of self-examination for evils insinuating. To leap from day to day like a mad hunter scouring the fields, is an omen of being delivered over to destruction; but the solemn pause, the deliberate consideration—these are means of grace, and ensigns of an indwelling life. The tide of ocean stays awhile at ebb, before it resolves to flood again; the moon sometimes lingers at the full; there are distinct bedges in nature set between the acres of time—even the strike of the bell is a little moment of warning; men should not remove landmarks, but beat the bounds frequently, and keep up with due interval and solemnity the remembrance of the passing away of days, and months, and years; each evening it were well to traverse the boundaries of the day, and take note of all it has brought, and all it has seen.

The drops of the night come from the same fount as the dew of the morning; he who met Abraham at break of day, communed with Isaac in the field at eventide. He who opens the doors of the day with his hands of mercy, draws around his people the curtains of the night, and by his shining presence makes the outgoings of the morning and of the evening to rejoice. A promise at dawn, and a sure word at sunset, crown the brow of day with light, and sandal its feet with love. To breakfast with Jesus, and sup with him also, is to enjoy the days of heaven upon earth. It is dangerous to fall asleep till the head is leaned on Jesus' bosom. When divine love puts its finger on the weary eyelids, it is brave sleep-

ing; but that the Lord's beloved may have such sleep given to him, it is needful that he should make a near approach to the throne, and unburden his soul before the great Preserver of men. To enter into the blaze of Jehovah's presence by the way of the atoning blood is the sure method to refine ourselves of earthly dross, and to renew the soul after exhausting service.

The reading of the word, and prayer, are as gates to admit us into the presence of the august Majesty, and he is most blessed who most frequently swings those gates upon their sapphire hinges. When the stars are revealed, and all the hosts of heaven walk in golden, then surely is the time when the solemn temple is lit up, and the worshiper is bidden to enter. If one hour can be endowed with a sacredness above its fellows, it must be the hour when the Lord loatheth the bands of Orion, and leadeth forth Arcturus and his sons; then voices from worlds afar call us to contemplation and adoration; and the stillness of the lower world prepares an oratory for the devout soul. He surely never prays at all who does not end the day as all men wish to end their lives—in prayer.

In many households the gathering of the family for evening prayer is more easy than the morning opportunity, and in all the tents of our Israel the evening sacrifice should be solemnly remembered. Ere we cower down beneath the wings of the eternal, let us entreat him to deliver us from the terror by night and give us safe dwelling in his secret place. It is blessed work to set the night wardens in their posts by supplication, and then commit ourselves, without fear, to the embrace of divine love.—*C. H. Spurgeon.*

### The Unslumbering One.

"He that keepeth thee will not slumber."

There is food for much comfortable thought in the sleeplessness of God. There is a sleepless enemy sowing his tares, but at whatever hour he makes his malignant visits, he finds a Friend on the watch as sleepless as he. There come times when we can not strive, can not watch and pray—when weariness of spirit, disease, or slumber, lay us down bound and helpless before our spiritual enemies. But there comes no such time to God. He knows our frame, and remembers that we are dust; and more sleepless than the sentinel that paces on the walls of the beleaguered city—more sleepless than the nurse who watches every change in the sufferer's face as the hours of night wear on—is He who keepeth Israel, and who doth neither slumber nor sleep. We need not pray, then, for an angelic watchman, nor dream of angelic faces round our bed, and angel wings fanning us, and keeping every distempered presence far away. Is it not better far to think of the All-seeing Eye, and the everlasting Arms, and for sleep as for death, to commit ourselves, body and spirit, unto the hand of God.

### The Beauty of Truth.

How often is a stigma cast upon Christianity because the veracity and moral integrity of its professors are so often called into question! Unfair indeed, you will say, to blame Christianity for its counterfeiters; as well may you cast away good bank notes because there are some counterfeiters on them. Yes, and not only unfair, but looked at thoughtfully after all, an unconscious compliment to Christianity; for the stigma implies that these men are not embodiments of the glorious creed they profess. We turn from the false copies to the fair and divine Original; how refreshing and stimulating to study his character who came to bear witness to the truth, and in whose mouth there was no guile! Beautiful words these—*NÔ GUILE*—nothing even susceptible of mistake or design to conceal. How clearly he declares, when speaking of the rest of heaven, "If it were not so, I would have told you"—implying that truth would have obliged him even to correct their anticipations, if false, as well as to unfold the revelation of eternal life. Think of him in the busy scenes of the market and the temple, sitting at the Pharisee's banquet, and eating at the publican's table, yet ever and always revealing hidden hypocrisy and interpreting the sincere sigh for forgiveness and peace. True in what he said; true in what he threatened; true in what he promised; true in what he corrected; true in what he revealed.

### The sudden Change.

Beloved reader, How many of us are prepared for the sudden change which we so often see coming over our fellow-beings? Are we ready to bid farewell to life and to the loved scenes of earth and be laid in that narrow house the tomb, and appear before the judge of the quick and the dead and give an account of our acts here below? This is a matter of great importance, because our lives are uncertain. We have no assurance that we shall live to see another day. Death often comes upon us unawares. To day we see a man in the full enjoyment of health and strength. He seems to be happy and looks as though he might enjoy life and health for many years, but perhaps in a moment, the messenger of death comes, and he is suddenly called from time into eternity. Now Christ admonishes us to watch and be ready against such a change, so that when we are called we may go without fear to meet our God.

Let us therefore so live that every day we shall have the assurance of acceptance with God. Every day we may fill our lamps anew with the oil of divine grace, that they may constantly be brightly burning and shedding heavenly light on all around. Be ye, therefore, also ready for in such an hour as ye think not the Son of man cometh.

B. E. E.

### THE TYPHOON.

A sea-captain relates that once upon his homeward voyage, off the Pacific coast, one of these terrific gales came suddenly upon his noble ship. So fiercely it swept over the ocean that no waves were raised, but the spray was lifted in the form of dense fog for a few feet above the surface. Nothing could be done for the vessel only to drop anchor, furl the sails, and wait with "bare poles" till the fury of the blast was spent. If the anchor held and the timbers did not part, all was well, though the bark trembled like an autumnal leaf in the wind.

And thus it is often with the human soul upon the sea of life. So suddenly comes the overwhelming storm, and dark the mist that wraps the scene, the only work to be done is taking in the sail and making firm the anchor. Then on the wildly-curtained sky faith fixes her eye, and whispers to the helpless mariner, "Wait, I say, upon the Lord."

What moments are such in the experience, when the spirit trembles in the hands of God, who has put out all light but himself, and shut it up to the anchor of hope, when the cable itself seems ready to snap in the fearful trial!

Full of such lessons, and followed with strange light and strength, are these typhoons that pass over the narrow seas of our heavenward sailing.—*Ex.*

### Ministers should be Serious.

If you desire to benefit your hearers, you must first of all possess their love and respect. No regard can have any true foundation which does not rest on this. They must feel that you are sincere in all your teachings. One little act of yours, where your conduct belies your instructions will outweigh more than the good example of many months. Even a little folly is a dangerous indulgence to him who "is in reputation for wisdom." Therefore be earnest and serious if you would impress the truth of God's word on the hearts of your hearers. There is only one way in which you obtain this spirit. It is faithfully meditating over their condition, every one of them, as lost sinners while out of Christ and in agonizing prayer to God to snatch them from the eternal burnings. Go to the house of God with the feelings uppermost in your heart, that you are laboring for the salvation of souls, trust in the strength of God for help, and you will be able to appreciate the seriousness and solemnity of the occasion and by the grace of God you may be the instrument in his hands to some good. There is a power in earnest feeling that will touch and move hearts of stone.

A SAFE PLACE.—As the lamb is safest that is closest to the shepherd, so the child is safest that is closest to the loving Savior.

### Development of the Moral Sense of Life.

We are prone to imagine that our temptations are peculiar; that other hearts are free from secret burdens that oppress our energies and cast a cloud upon our joy; that life has for others a freer movement and a less embarrassed way. But in no one has God made the human heart to carol its thoughtless song of joy; and the shadow of our moral being rests darkly on us all. We can not take the world as it comes, enjoying what it offers, and passing by its suffering and its burdens with our lightest touch; we get involved in the deep questions of conscience and duty, and the sense of responsibility stills the carol of the spirit, and suffers no man to repose without a trouble on the bosom of life.

Infinite are the ways in which the devices and aims of the moral nature break the instinctive happiness that lives for the day, and forgets the morrow; but effectually this awakening of the deeper and sadder life takes place in all; and struggle, fear, the feelings of an unfilled destiny, the restless wavings of uncertain hopes, are in the heart of every man who has risen but a step above the animal life. The more we know of what passes in the minds of others, the more our friends disclose to us our secret consciousness, the more do we learn that no man is peculiar in his moral experience—that beneath the smoothest surface of outward life lie deep cares of the heart—and that if we fall under our burdens, we fall beneath the temptations that are common to man, the existence of which others as little suspect as we do in them. We have but the trials that are incident to humanity; there is nothing peculiar in our case, and we must take up our burdens in faith of heart that, if we are in earnest and do not trifle with temptation, God will support us, as in the past fidelity of his providence, he has supported others as heavily laden as ourselves.—*J. H. Thome.*

### "Riches of the Bible."

Some writer gives the following analysis of the "Book of books," the Bible:

It is the book of Laws, to show the right and wrong. It is the book of Wisdom, that makes the foolish wise. It is the book of Truth, which detects all human errors. It is the book of Life, which shows how to avoid everlasting death. It contains the most authentic and entertaining history ever published. It is a perfect book of Divinity. It is a book of Biography. It is a book of Travels. It is a book of Voyages. It is the best covenant ever made—the best ever written. It is the young man's best companion. It is the school boy's best instructor. It is the learned man's masterpiece. It is the ignorant man's dictionary. It promises an eternal reward to the faithful and believing.



## Jesus given up by Pilate.

Math. 27; John 19.

Pilate was fully convinced of the innocence of Jesus; he was alarmed by the pretensions of Jesus to be the Son of God; he was urged by his wife, from a dream, to have nothing to do in condemning him. But he was overborne by the importunity of the people. To satisfy his scruples of conscience, he marks his sense of the innocence of Jesus by a most impressive ceremony. "When Pilate saw that he could prevail nothing, but rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it." No; no, Pilate. This will not do. All the water in the ocean will not wash you from the blood of the Son of God. You condemn the guiltless, knowing him to be guiltless. Had you been a private man, this impressive way of showing that you did not participate with the murderers of Jesus would have been very proper. But it is not valid for your excuse as a magistrate. You should have done your duty.

But if this did not excuse Pilate, it added greatly to the guilt of the Jews. Hence the solemn testimony of a heathen—a governor, that Jesus was innocent. This circumstance, then, affords the occasion of an aggravation of the guilt of the murderers of Jesus.

All men condemn Pilate, but there are but few, who would not have acted just as Pilate acted. Pilate tried every means which he could think of in order to save Jesus. The Jews at last employed an argument that he could not overcome. "And from thenceforth Pilate sought to release him; but the Jews cried out, saying, if thou let this man go, thou art not Caesar's friend; whosoever maketh himself a king, speaketh against Caesar." Jesus had fully declared that his kingdom was not of this world, and consequently, his claims could not interfere with the power and right of Caesar. Pilate understood this; but he was overawed by the consideration that the complaint might ruin him with his master. What might be the consequence if Pilate had refused to give up the man whom the whole nation of the Jews accused as a competitor for a throne that now belonged to Caesar! Here was the trial of the integrity of Pilate, and he fell by the temptation. Who, without the faith of Abraham, would have stood?

## The Voyage of Life.

Life bears us on like the stream of a mighty river. Our boat first glides down the mighty channel, through the playful murmurings of the little brook, and the windings of its grassy borders. The trees shed their blossoms over our young heads; the flowers seem to offer themselves to the young hands; we are happy in hope, and grasp eagerly at the

beauties around us; but the stream hurries on and still our hands are empty. Our course, in youth and manhood, is along a deeper and wider flood, among objects more striking and magnificent.—We are animated at the moving pictures and enjoyment and industry all around us; we are excited at some short-lived disappointment. The stream bears us on, and our joys and our griefs are alike behind us. We may be shipwrecked, but we cannot be delayed; whether rough or smooth the river hastens on till the roar of the ocean is in our ears, and the tossing of the waves is beneath our feet, and the floods are lifted up around us, and we take our leave of earth and its inhabitants.—Heber.

## The Railroad Switch.

Passing along the railways of city and country, it is a common thing to see the turn-outs from the main track, called "switches." How readily and gradually the massive car moves off in a different direction when the lever turns the path. It is thus with human destiny. All along the moral pathways of men, lie the diverging lines from the straight one of duty. Every day we see the richly freighted car of existence yielding to the pressure of temptation gently laid upon the will. With scarcely perceptible deviation from the lines of right and purity, the young and lovely go from it on every hand to return no more.

Young man and maiden, beware of that "little sin" that shining folly, that simple delay to repent and believe; for you will soon see and feel that the hand of the arch-fiend was on that lever which turned your course away from God and heaven, and unless you hasten back, you are lost for ever.—Selected.

## All Things Speak of Jesus.

Did you ever think how every part of your house can remind you of the great truths which Jesus Christ taught about himself? The cornerstone says, "Christ is the cornerstone;" the door, "I am the door;" the burning candle, "Christ is the light of the world;" You look out of the window, and the sight of the starry sky bids you turn your eyes to "the bright and morning Star." The rising sun speaks of the "Sun of righteousness, with healing in his wings." The loaf on your table whispers of "the bread of life." When you lie down, you think of Him who had not where to lay his head; and when you get up, you rejoice that he is the resurrection and the life.

True wealth consist in virtue, and not in the possession of great estates; and wisdom consists in understanding and not in years. The worst of men is he who has the most evility for others.

## Christ the Only Rest for the Soul.

The needle's point in the seaman's compass never stands still, but quivers and shakes till it come right against the North Pole. The wise men of the East never stood still, till they were right against the star which appeared unto them; and the star itself never stood still, till it came right against that other Star, which shone more brightly in the manner than the sun did in the firmament. And Noah's dove could find no rest for the sole of her foot all the while she was fluttering over the flood, till she returned to the ark with an olive branch in her mouth. So the heart of every true Christian, which is the turtle dove of Jesus Christ, can find no rest all the while she is hovering over the waters of this world, till it have the silver wings of a dove, and, with the olive branch of faith, fly to the true Noah, which signifieth Rest, till Christ put forth his hand out of the ark, and taking it in, receive it to himself.

## Tired of Life.

O, there are moments when I long to go,  
When this life's burdens seem too great to bear,  
My feet are weary of this hard, rough way,  
And disappointment meets me everywhere.

O, for that land where tears may never fall,  
Where earthly sorrows seem as dreams all past,  
Where grief and disappointment may not come,  
And weary hands and feet may rest at last!

But stop! What right have I to this sweet rest?  
May laborers ask their hire, they have  
Earned it.  
Or cry for rest when for themselves they've wrought,  
And earnest labor for the Master shunned!

What is it makes my feet so tired and sore?  
Is it from running swift to do his will,  
Or from a long, hard chase for glittering drops,  
That I my cherished treasure-cup may fill!

Hands weary! Is it from the tears they've wiped?  
Or pointing many to the living way?  
Or are they weary gathering flowers that fade,  
Or grasping joys and hopes that will not stay?

Whence does this grief and disappointment come?  
Is it that men will put my Lord to shame,  
Or has proud self been overthrown and balked  
In some dear plan for ease, or love or fame?

O, self has been my end, my aim, my goal!  
No wonder that I cry for rest and peace!  
But dare I hope the heavenly rest to gain,  
When wearied out in such a cause as this?

O, let me turn, and learn to prize my life,  
Because for Jesus I may spend it all;  
And count the longest, hardest life but short,  
And all my grief and sorrow light and small!

Then, when I've labored through the heat and  
And brought my sheaves in patience to his  
feet,  
Then may I lay my head upon his breast,  
And know the laborer's rest so full and sweet.

Selected by N. G. R.

## When all thy Graces are Weak.

When thou findest all thy graces very weak, and thou hast no strength to perform any spiritual duty, either prayer or fasting, or any other duty; then apply, "The Lord will give strength unto his people."

"He giveth power to the faint, and to them which have no might he increaseth strength; they shall mount up with wings as eagles; they shall run and not be weary, they shall walk and not faint."

When thou feelest thyself faint, stay thyself with this promise, "He gives strength to him that fainteth."

When thou feelest no power, apply, "To him that hath no strength, he increaseth power." If thou hast lost thy power, then stay thyself with this, "They shall renew their strength."

If thou art ready to give over through weariness, then gather strength from this, "They shall run and not be weary, and walk and not be faint."

And if thou findest not these promises performed unto thee, either thou endeavourest not to keep the conditions, or else thou art negligent in searching out the promises, or cold in suing for them. The Lord will be sought to for the performance.

"I am thy God, I will strengthen thee; yea, I will help thee, yea, I will uphold thee with the right hand of my righteousness. Trust thou in the Lord for ever, for in the Lord Jehovah is everlasting strength."

To know there is strength in the Lord, is no comfort, unless we know it shall be for us. Therefore since it is given for a comfort, it must include this promise. Thus the Lord's strength for evermore shall be employed for our good. Therefore when we want for either soul or body, we must fix our confidence in him who will not fail us if we seek unto him.

TRUE AND FALSE PRAYER.—Children shoot arrows on purpose to lose them, and never so much as look where they light. But men, when they shoot, aim at the mark, and go after the arrow to see how near it falls. So, wicked, carnal men, when they have said, not made their prayers to Almighty God, look not after them, and have no more regard of them. But God's children, when they upon the bended knees of their souls dart out their prayers, when they pour out their requests unto him, they look after them, eye them up into heaven, observe how God entertains them, and wait for a happy return at his good will and pleasure.

EVENING THOUGHTS.—We are all gleaners on the field of life. Each morn we go forth, knowing not what the day has in store for us, and return at night laden with golden wheat, or tares.

"Where have we gleaned to-day?" Have our steps led us where truth abounds, and is our measure richly stored with golden seeds

of wisdom? Have we garnered rich treasures of thought in the mind's store-house? Have we maintained a complete mastery over self? Have all our passions been subject to our wills? "He that ruleth his own spirit, is better than he that taketh a city."—Ec.

GRANDEUR OF THE BIBLE. If you have ever tried it you must have been struck with the few solid thoughts, the few suggestive ideas which survive the perusal of the most brilliant of human books. Few of them can stand three readings, and of the memorabilia which you had marked in your first reading, on reverting to them you find that many of them were not so striking, or weighty, or original as you thought. But the word of God is solid; it will stand a thousand readings and the man who has gone over it the most frequently and carefully is the surest of finding new wonders there.—Rev. J. Hamilton.

DR. JOHNSON said: "Accustom your children to a strict attention to truth, even in the most minute particulars. If a thing happen at one window, and they when relating it say that it happened at another, do not let it pass, but instantly check them; you do not know where deviation from truth will end. It is more from carelessness about truth than from intentional lying that there is so much falsehood in the world. All truth is of equal importance; but if little violations are allowed, every violation will, in time, be thought little."

## SOLEMN TRUTHS.

BY W. H. GREER.

What is Time? An ocean wide—  
A dark and stormy sea,  
That bears the world upon its tide,  
To vast eternity.

What is Man? A wandering mite  
Of animated clay,  
Whose home must be eternal night,  
Or everlasting day.

What is Life? A fleeting dream,  
That soon is past and gone—  
A rolling, dashing, rugged stream,  
That rushes on—right on.

What is Death? A monster pale,  
With grim and dismal face,  
That all mankind will soon inhale  
Within his cold embrace.

What is Hope? A cheering spark,  
At which we fondly stare;  
Without it all were lone and dark,  
And wrapped in deep despair.

What is Love? A holy balm,  
Designed to make us blest;  
A gentle, soft and soothing calm,  
That lulls the soul to rest.

What is Peace? The spring of life,  
That makes our journey even;  
It casteth out contention, strife,  
And points the soul to heaven.

What is Truth? An heir of light,  
A child of heaven alone;  
As God immutable and bright,  
And lasting as His throne.

What is Faith? The Christian's eye,  
By which he can behold  
A crown for him beyond the sky,  
And palms of glittering gold.

## Married.

On Sunday, the 29th of August, in Elkhart County, Ind., by Jacob Wisler, ISAAC HENSENBAKER and MARY GOON, both of the above mentioned county.

## Died.

On the 15th of August, in Rapho township, Lancaster county, Pa., MARY, wife of Frederick Christian NISSELY, aged 70 years, 7 months and 18 days. A multitude of friends and relatives followed her remains to their family graveyard and final resting place. Appropriate addresses were made from Ps. 37: 37, by the brethren Henry Shank, John Landis and Jacob N. Brubaker. She was a faithful member of the Mennonite church more than forty years. She was fully resigned to the will of the Lord, and waited patiently for the time of her departure. We hope she rests where sickness and sorrow can never come. Her disease was dropsy.

Farewell husband and children dear,  
I am not dead but sleeping here,  
Prepare for death, for die you must,  
And with me slumber in the dust.

On the 26th of August, in the town of Elkhart, Elkhart county, Indiana, SUSAN CRATER, daughter of Jacob and ——— Crater, aged 22 years, 3 months and 2 days. She was buried on the 27th, at Scheum's burying-ground, where a funeral discourse was delivered by Daniel Brenneman from James 4: 14.

Truly saith the apostle, your life is but a vapor which appeareth for a little while, and then vanisheth away. Susan was just in the bloom of early womanhood, full of health and vigor, yet alas! how soon she passed away. Her sickness lasted only about two days, during which she suffered much. Through such events, how forcibly we are reminded that we too must die. Young man, young woman, Oh! hasten to flee the wrath of this world and make your peace with God, for you are not secure a single moment, while you remain in an impotent condition. Therefore young friends, hasten to come to Jesus! Learn to love the blessed Savior who first loved us, and gave his life for us that we might live.

Lord, what a feeble piece,  
Is this our mortal frame!  
Our life! how poor a trifle 'tis,  
That scarce deserves the name.

Alas, the little clay  
That built our bodies first!  
And every month and every day  
'Tis mouldering back to dust.

Almighty God, reveal thy love,  
And not thy wrath alone;  
Oh let our sweet experience prove,  
The mercies of thy throne.



## MONEY LETTERS.

T—Geo. B Thomas \$1 50.  
W—Abm. Weaver \$1.

C. GREENE, Agent at Elkhart.

expense	-	-	-	-	-	5 00
Pocket edition,	-	-	-	-	-	75

Book and Job Printing, and Book Bindery, by J.

F. FUNK & Bro., Elkhart, Ind.

F. FUNK & Bro., Elkhart, Ind.

according to what he hath done ; and every one will be satisfied : for the lowest place in glory is a situation too dazzling for our present conceptions and the whole is a matter of pure grace. These works, considered in themselves, deserve no reward. But it is the will of God that every holy desire, every good word and work, in the members of Christ's body, should receive a mark of his favor, to the honor and glory of him who is their Head, and who died for their salvation.

The case of the righteous being disposed of, then will come the awful transaction of pronouncing sentence on the wicked. They will indeed, have anticipated the sentence. By this time they will be certain of their doom; but the scene itself will far exceed all apprehensions before entertained.—To behold the face of inflexible justice turned towards them—to hear the irreversible sentence of condemnation, and that too, from the mouth of the benevolent Son of God—to feel in the inmost soul the justice of the sentence—to be as certain of everlasting damnation as they are of existence—are things concerning which we can speak

Address, **HERALD OF TRUTH,  
Elkhart, Ind**

now, but of which we can form but very feeble conceptions, compared with the dreadful reality. In all his existence there will probably be no moment in which the sinner's anguish will be so poignant as in this when the Judge shall say: "DEPART, YE CURSED, INTO EVERLASTING FIRE, PREPARED FOR THE DEVIL AND HIS ANGELS." Matt. 25: 41. Every word in this tremendous denunciation will pierce through the soul with more insufferable pain than ten thousand daggers. It is reasonable to think that every person against whom it is pronounced, will endure as much misery at that moment as in the nature of things is possible. And if this were all, the prospect would be appalling; but to be doomed to endless misery in fire, with the devil and his angels!—who can bear the thought without horror and dismay? Yet, as sure as God is true, will this sentence be executed on every impenitent sinner. Men may reason and cavil now, but then every mouth shall be stopped. That the cry of despair and horror will be heard through the vast multitude, is certain—such a great and bitter cry as was never heard before. But it is all in vain; repentance comes too late. The day of grace is for ever past. The gospel dispensation is ended. This is the consummation of all things. No change in condition can ever be expected. They that are saved, have their salvation secured by the oath and promise of God; and they who are lost, have their damnation sealed for ever and ever by a judicial sentence which can never be revoked. And from this sentence there is no appeal. There is no higher tribunal to which the cause may be transferred. Neither can any resistance be made to the execution of the sentence. They who are now bold and daring in their blasphemies and rebellion, will then find that they are in the hands of a sin-avenging God. It will belong to the holy angels, who are mighty in power, to execute the sentence of the Judge. "So

shall it be," said our blessed Savior, "at the end of the world: the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth." Matt. 13: 49, 50. And it will be as impossible to escape as to resist. The rocks and mountains will not cover them. They cannot cease to exist. Go where they will, God is there to execute deserved wrath upon them. They will therefore be obliged "to go away into everlasting punishment." Matt. 25: 46.

The devil and his angels will also be judged on that day; but of the particular nature of the trial we are not informed. All that we know is, that "the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains unto darkness unto the judgment of the great day." Jude, ver. 6. They are now miserable, but their cup is not full; therefore they cried out when they saw Jesus, "Art thou come to torment us before the time?" Matt. 8: 28. At the breaking up of this great assembly, the present system of the world will be destroyed. For "the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." 2. Pet. 3: 7.

Reader, deeply fix in your mind the certainty and importance of the transactions of this last, great day. Meditate upon it as a reality in which you have a momentous interest. Let every other day, as it passes, put you in mind of this in which all others will end. Consider also that it draws near. Every moment bears us on towards the great tribunal. Mockers may say, Where is the promise of his coming? "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth

also, and the works therein, shall be burned up." 2. Pet. 3: 10.

O reader, whoever thou art, let me entreat you to inquire without delay, whether you are prepared for the scrutiny and judgment of this coming day. Have you made your peace with God? Have you repented of all your sins? Are you in union with Christ by faith? Have you any clear scriptural evidence that your sins are pardoned? What says conscience to these inquiries? Be assured, if your own heart condemns you, God, who is greater than your heart, and knoweth all things, will much more condemn you. But your situation is not like that of them whose day of grace is ended. You are yet in the place of reconciliation. You have yet a little time before you—God only knows how much. Now, then, hear the voice of warning—hear the voice of mercy. *Now strive to enter in at the strait gate.* Now forsake your sins and live. Accept the offered grace—"lay hold on eternal life."

Let no consideration induce you to delay your conversion. The importance of salvation—the uncertainty of life—the danger of provoking the Holy Spirit to abandon you—the example of thousands who have perished by procrastination—should urge you to lose no time, but to fall in with the gracious invitation of the gospel. But if you will refuse, then prepare to meet an angry God. Harden yourself against the terrors of the Almighty; summon all your fortitude to hear your dreadful doom from the Judge of quick and dead. But I forbear—there is no fortitude or patience in hell.

Reader, art thou advanced in years? Let thy gray hairs and pains and wrinkles admonish thee that thou art near to judgment; for what if death intervene, yet after death all preparation is impossible. Just as death finds you, so will judgment. "In the place where the tree falleth, there it shall be." Eccl. 11: 3. Consider also

that the number of your sins is in proportion to the number of your days. Long life will prove a dreadful curse to those who die in their sins.

But if thou art in youth, or in the vigor of manhood, remember that thy life is a vapor; that most men do not live out half their days, and that of those who shall appear before the judgment-seat, comparatively few will have finished their course of threescore years and ten. "Remember now thy Creator in the days of thy youth." Eccl. 12: 1. "Behold, the Judge standeth before the door." James 5: 9. Others have been suddenly taken away from your side. They also intended to make preparation hereafter; but while they were pleasing themselves with the prospect of many years, and were saying: "Soul, take thine ease, thou hast much goods laid up for many years," God said "Thou fool, this night thy soul shall be required of thee. Be ye therefore ready also, for at such an hour as ye think not, the Son of man cometh." "Behold, the axe is laid at the root of the tree," and now perhaps thou art spared, on account of the prayer of some kind intercessor, for one year. This, for aught thou knowest, may be thy last year. If so, it behooves you to make good use of your time and privileges. Let the idea of the judgment be ever before your mind. There you must appear—there you must stand and render up your account—there you must be filled with overwhelming shame and terror—there you must hear the awful final sentence, which will fix your doom irreversibly, unless by a speedy repentance, and by faith in Jesus Christ, you flee from the wrath to come.

May God, of his infinite mercy, cause the truths which you have read in this tract to sink deeply into your mind; and by the light of his Holy Spirit lead you to just views of your own condition, and to saving views of the Lord Jesus Christ, the only Redeemer of lost sinners. Amen.—*Alexander.*

### The Great Commandment.

PAUL says "Now" abides faith, hope, love, these three; but the greatest of these is love." Love is the most important, comprehensive and all-pervading principle in the Christian religion. It is, indeed, the essence of God himself. "God is love." Every act enjoined upon man must proceed from love. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself," says Jesus to the lawyer. Love to God and love to man include the whole. God's love to us is the basis of our love to God. "We love him because he first loved us." Our love to God is the basis of our duty to God. Our love to man is the basis of our duty to man. Love to God expressed in duty performed constitutes religion; love to man manifested in action constitutes morality. Neither love without action, nor action without the corresponding love can fill up the full measure of either religion or morality.

Our Lord in his memorable conversation with the Pharisees has unfolded to us the universality and the comprehensiveness of this principle in the government of God. "On these two commandments hang all the law and the prophets." There is nothing required of man in all the law or the prophets that does not emanate from love to God or love to man. Here are two commandments embodying the two chapters of human duty. It is worthy of special notice that there are two commandments, and these are different from each other, and one is greater than the other.

The Pharisees had inquired which was the greatest commandment? Jesus replied: "Thou shalt love the Lord thy God with all thy heart, soul and mind." "This is the first and great commandment." It was first in antiquity, first in importance. No other commandment was before it, no other was superior

to it. We must love God *supremely*; love with all our powers, love as much as possible. This did not Adam, this did not Eve, else they would never have eaten of the forbidden fruit. It was to test their love and fidelity to God that the Omnipotent One said: "But of the tree of the knowledge of good and evil, thou shalt not eat of it." Had their love for God been *supreme*, they would not have eaten of it, for the simple reason, and no other, that God had forbidden it.

The measure of love to our neighbor is love to ourselves. We are not commanded to love our neighbor more than ourselves, nor are we told *how much* to love ourselves. But we are commanded to let our love to our neighbor equal our love to ourselves. This is the "second commandment," second in antiquity, second in importance, inferior to the first in that this is measured by the love of self; while that is only limited by the extent of our powers.

But if love to God embraces our duties to God, and duty to God constitutes religion, I infer that religion is more important than morality, which embraces our duties to man. This will not undervalue morality, however excellent and high-toned it be, but rather elevates religion to its proper relative position. The tendency of the age is to elevate morality to a plane above that of religion. Many a sermon is pronounced by many of our popular divines and eminent orators exhibiting the second commandment, "love thy neighbor as thyself." "Love worketh no ill to his neighbor." "Do unto others as you would that others should do unto you." These precepts are exalted and enforced in their various relations in life as being the chief, it not the only principle in Christianity. Such, however, was not the lesson of the Great Teacher. With him there was another commandment which was first and superior. Important, then, as morality is, religion is still more important. Ex-



alt "love to man" as high as you please, but remember to exalt "love to God" still higher. We would not attach any less importance to morality, but rather increase the importance of religion. Indeed, the latter includes the former. We cannot esteem that man's religion of any value who fails to observe the precepts of morality. It is a mere pretension, vain mockery, palpable hypocrisy. The greater includes the less, and he that professes the greater is certainly expected to perform the less. On the other hand, he that only professes the less is to be commended when he performs it, although he would fall below the standard of the greater. But the greater not only *includes* the less, but it *enforces* it. Obedience to the laws of God implies at the same time obedience to the laws of man. In other words, we cannot fully discharge our duties to God without at the same time discharging the duties we owe to our fellow-man. Hence James says, "Pure and undefiled religion is to visit the fatherless and widows in their affliction." And Jesus says, "Inasmuch as you have done it unto one of the least of these of my brethren, you have done it unto me." In these expressions religion and morality are united; religion enforcing our moral duties.

Having determined, or rather having learned from Jesus Christ what God has determined, the relative importance of these two commandments, we determine the importance of particular acts by ascertaining to which of these principles they properly belong. If it be a *religious* act, it must be regarded of more importance than if it be a moral one; since religion is more important than morality, and is composed of certain acts performed out of love to God. By this rule let us proceed to measure the importance of two institutions of the New Testament—the institutions of Baptism and Lord's Supper. The first inquiry respecting them is, Do they fall under the

first commandment or the second? Are they acts of religion or morality? It will require but a moment's reflection to settle this point, if, indeed the universal decision be not given at once at the very propounding of the question.

Note, then, the following facts:

1. They are institutions appointed by Jesus Christ.

2. By observing them we do not confer any benefit upon any of our fellow-men.

3. No individual claims that these duties are obligatory upon him unless he believes in Jesus Christ.

4. They are duties devolving on those, and those only who acknowledge Jesus Christ and intend to obey and serve him.

These considerations justify us in saying that they are not performed as duties toward our fellow-men; they were not appointed for that purpose. Hence they are not moral duties, but religious. They are appointments of God through Jesus Christ, and are to be observed for the purpose for which they were commanded simply because God has commanded them for that purpose.

But if they are religious duties they belong to the first commandment and not the second. Hence the obligation to be baptized and to observe the Lord's Supper is considered by the Saviour superior to loving our neighbor as ourselves. Why should they not be so considered? Why shall we not so consider them? Although observing the Lord's Supper does not satisfy the hunger of the partaker, nor relieve the wants of the needy, yet it shows that we love God because we love to keep his commandments. Although baptism cannot cleanse the polluted flesh, nor literally "wash away sin" from the guilty conscience, nor confer any benefit upon our neighbor, yet it is no less important to observe it, because it is a command of God. The fact that it is a command of God, and that it is not designed in its own

nature to confer any moral benefit, rather than diminishes, really increases its importance. For we then obey it purely out of respect for the authority of God and not on account of any moral quality in itself.

I would not deny that there is a blessing bestowed when we obey God's commandments, and that it is proper for us to obey the command in order to obtain the blessing. Indeed, when God has connected the blessing with the commandment it cannot be rationally expected without obedience. Hence in obeying the command we are only making use of the means which God has appointed in order to obtain the blessing. So Christ has commanded us to be baptized, "He that believes and is baptized shall be saved." The commands here are the means through which we obtain salvation, the promised blessing. So Peter says: "Repent and be baptized every one of you, in the name of Jesus Christ for the remission of sins." And Ananias says: "Arise, and be baptized and wash away your sins." The blessing here is "remission of sins." It is connected with baptism. We must not forget, however, that it is God who bestows the blessing; but it being connected with the command to be baptized we cannot avoid the conclusion that it is bestowed at the time of our obedience.

These ordinances, then, being positive and specially constituted acts in the religion of our Lord, must rise in importance above the ordinary duties of mere moral life. I regret to notice a tendency on the part of some writers, who are really Bible men, to degrade these institutions even below the level of morality, making them unimportant, even "nonessential". — *Ch. Union.*

The *Christian Advocate* says that Rev. Mr. Richardson, of Washington, Ohio, is probably the oldest living American clergyman. Yet he appears by no means superannuated; for, although one hundred and six years of age, he walks five miles on Sundays and preaches a sermon.

### The Pennsylvania Germans.

[We find the following in an exchange.—Whether all the statements here made are correct we are unable to say. Perhaps some of our readers can inform us. We know however that the greater portion of it is correct.]

Many of the early settlers of Pennsylvania and Maryland were Germans, Hollanders, and Swiss, who were driven by religious intolerance in their own lands to seek new homes in Free America. William Penn, the Quaker founder of Pennsylvania, and George Calvert, the Catholic founder of Maryland, having secured guarantees of civil and religious liberty in the charters of their respective provinces, the shores of the Delaware and Chesapeake naturally offered an asylum to all who preferred tolerance to intolerance in matters of religion. During the closing year of the seventeenth century, and up to the commencement of the American Revolution in the succeeding century, many thousands of the people we have mentioned crossed the ocean and settled in Eastern Pennsylvania and Maryland. Some of them pushed into the Shenandoah Valley in Virginia. The Rheinisch provinces of Germany seem to have furnished a large proportion of the German settlers. Rheinisch Bavaria (Pfalz), Wurtemberg, and Baden sent large numbers of emigrants.—Switzerland sent many thousands. There never was a very large emigration of Hollanders to Pennsylvania, the pious of their vessels being generally directed to New York.

In a brief time the representatives of the three nationalities became so thoroughly intermingled, by reason of religious ties, intermarriages, similarity of customs and language, and general harmony of interests, that they formed one homogeneous class, by some called Pennsylvania Germans, and by others, Pennsylvania Dutch. The Swiss settlers ceased entirely to be called *Schweizers* or Swiss.

With the perfect union thus established, and familiar intercourse with the English-speaking settlers came a new colloquial and written language, also called Pennsylvania German, or Pennsylvania Dutch, which is still largely spoken, but not so much written, in some sections of Pennsylvania, Maryland and Virginia, and in some portions of the Western States, to which the descendants of the Pennsylvania Germans emigrated. As a language, it must in time yield at all points to the pure English and German tongues.—Few now speak it who do not also speak English. It is mainly a compound of the Bavarian and Swiss dialects of the German language, with many English and a few Dutch (Holland) words added. It is doubtful if a Pennsylvania German could make himself understood in any part of Holland, Germany or Switzerland to-day.

The religious belief of the early Pennsylvania Germans was that of the Mennonites and German Baptists or Tunkers. The Mennonites were the first to come. The first set-

tlement in this country was made at Germantown in 1683, the year after Penn commenced his settlement at Philadelphia. Those who settled at Germantown were Hollanders. The Mennonites who followed them came from Holland, Germany and Switzerland.—The first colony of the Brethren, or Tunkers also settled at Germantown and its vicinity in 1719—thirty-six years after the first Mennonite settlement.

They were Germans who had taken refuge from religious persecution in Holland.—Other Tunkers followed in 1729, and during succeeding years. America soon became the stronghold of the new religion. Although its adherents spread into various parts of Germany, Holland and Switzerland, our researches lead us to conclude that the most of them finally found their way to this country. The Mennonites, on the other hand, are still more numerous in Europe than in America, Holland being their stronghold. Here their founder, Menno Simon, was born in 1505. Jacob Amen, the leading spirit of the Amish branch of the Mennonite sect, was a native of Switzerland.

Strictly speaking, the Tunker and Mennonite faiths were almost identical at the time of which we are writing, differing only in minor particulars. Both sects recognized and still recognize the Dortrecht Confession of 1632 as their standard of theological belief. The points of difference relate chiefly to the Church government and other outward observances; but even in these there is great similarity of practice. The Mennonites were in existence long anterior to the Tunkers.—Menno Simon, their founder, was a contemporary of Luther in the sixteenth century, while the Tunkers did not have a denominational existence until the beginning of the eighteenth century, their first church having been organized in 1708, in Switzerland, in the province of Witgenstein. It is proper to add that both the Tunkers and Mennonites claimed to have received their religious faith in great part from the Waldenses and Albigenses, and through them from the Primitive Christians.

It may be of interest to the reader to learn that Witgenstein was formerly a small State of about twenty-five German square miles, governed by a count, and that half of it subsequently belonged to the Duchy of Nassau, and half to the Rheinisch Prussia. Now, since Nassau was absorbed by Prussia in 1866, it all belongs to the kingdom of Prussia.

Ninety-nine out of every hundred of the Mennonites and Tunkers are farmers. They mode of life is simple in the extreme. They dress plainly, live frugally, and practice a very strict code of morals. Their honesty, truthfulness and industry are proverbial.—They do not mingle much with the world, but are stayers at home, minding their own business, and minding it well. Poverty is almost unknown among them. They are slow to abandon the customs of their fathers, and do not readily adopt modern innovations of any kind. They were originally opposed to

the common-school system, but now almost unanimously favor it. They are opposed to war, and generally settle all disputes among themselves without going to law.

We have said that the Mennonites and Tunkers were the first of the German settlers of our State, and to this we now add that they constitute to-day a very large portion of our old Pennsylvania German population, especially in the rural districts. Lutherans, Moravians, and representatives of other religious denominations followed them from Germany, but did not precede them. Whole sections of our State are inhabited by them. They early spread into the fertile Cumberland Valley, and thence pushed into Bedford, Somerset, and Cambria counties. A few of them crossed the Chestnut Ridge and Laurel Hill into Westmoreland, Indiana, and other Western counties of the State. Their settlement in Cambria county was made during closing the year of the last century, in and around Johnstown, in what was then called the "Conemaugh country." The portion of Cambria county thus settled by them was embraced in Somerset county up to 1807. A very large majority of all the farmers in the neighborhood of Johnstown are to this day Mennonites and Tunkers, the latter largely predominating. A majority of the whole are believed to be of Swiss origin.—*Johnstown (Pa.) Tribune.*

### Bunyan's Advice.

1. Get in the way. John 14:6.
2. Then study it. Hagga 1:7.
3. Then strip and lay aside every thing that would hinder. Heb. 12:1.
4. Beware of bye-paths. Jer. 6:16.
5. Do not gaze and stare too much about thee, but be sure to ponder the path of thy feet. Prov. 4:25—27; Matt. 7:13, 14.
6. Do not stop for any that call after thee, whether it be the world, the flesh, or the devil,—for all these will hinder thy journey if possible. Eccl. 1:2; Prov. 1:10.
7. Be not daunted with any discouragements thou meetest it the way. Psalms 27:12; Psalms 9:23; Duet. 31:6.
8. Take heed of stumbling at the cross. Luke 9:23; Matt. 19:22—25.
9. Cry hard to God for an enlightened mind and a willing heart; and God give thee a prosperous journey. Psalms 23:3.

If, as the wise men of the world assure us, "knowledge is power," the Christian can assert with still greater truth, that "*holiness is power.*" But holiness wins its victories, not by the necessary aids of cunning devices and of artificial eloquence, but by its own intrinsic excellence. It is gentle in its language, and mild in its persecution; but the energy of the great God is heard with transcendent efficacy in its still small voice.



For the Herald of Truth.

### Separation from the World.

"Wherefore come ye out from among them and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2. Cor. 6: 17, 18.

Wherefore my brethren, having these promises, let us cleanse ourselves from all filthiness and walk in the commandments of our Lord who hath opened a way through which we can come to the Father. Therefore let us be faithful in seeking that narrow path, and walk thereon with great care, for if we are careless and wish to make the path a little wider we may have to hear the awful sentence. Depart from me, ye workers of iniquity. Therefore let us closely examine ourselves whether we do not make the path a little wider than Christ and his apostles made it. Let us consider the promise which the Lord hath given us, if we call unto him day and night. This is a glorious promise for the true disciple, but let us take into consideration whether we do pray unto him day and night. Is it not too much the case with some of the brethren, that when they are among the children of the world, they speak of worldly treasures and the vain works of the world, and dispute about vain and perishable things, in which the apostle admonished us to take no part. Now if we thus do, we should pray to him day and night that we might be enabled to draw nigh unto him, and become more conformed to his will. The promise is to them that call upon him day and night, and not to those who are slothful.

"Wherefore come ye out from among them." Have we greater privileges in this direction than they of old? and is there no need of being a separate people now? Yea indeed, my brethren, we must be a separate people, and the apostle says, "Like as Christ was raised from the dead, by the glory of the Father, even so also should we walk in newness of life." Thus it is that we must be changed and flee from the vain things of this world, wherewith we sin and disobey God.

I also believe that a christian should not marry an unconverted woman, because the unconverted are yet of the world and are not separated from it, while the christian is required to separate himself therefrom. I believe that thus we fall deeply into sin, for we can read in the time of the children of Israel, what became of them, when they took to themselves strange wives. God could not own them as his children, and wherefore should we have greater privileges? The apostle also directs us to marry only in the Lord, and if we take unto ourselves strange wives, how can we marry in the Lord? Is it not much more obeying the lust of the flesh? The Scripture tells us that lust is sin, and again, how can they who are born of the Spirit, of heavenly seed enjoy the companionship of those who are yet earthly. and

interested in the vain things of this world, from whence they have come out and find their pleasure no longer therein, and which they have renounced as sinful works of darkness. The apostle plainly tells us, "Be not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness? and what concord hath Christ with Belial? Or what part hath he that believeth with an infidel, and what agreement hath the temple of God with an idol?"

How then can we say that it is no sin to marry an unconverted woman? Some may say that if a christian husband take such a woman he may be the means of winning her to Christ, and quote the words of the apostle to prove their assertions, where he says, "If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away."—"For what knowest thou, O man, whether thou shalt save thy wife?" But we must remember that he says, *If any brother hath such a wife.* It makes a great difference whether he takes such a wife or whether he hath such a one already, for if he hath such a one he does not take her after he has been converted and denied the lust of the world, but if he take one after conversion, he again turns back to that which he hath renounced and denied, and therefore falls into sin. Hence the apostle commands to be separate from them. But if this sin is committed should not we sharply reprove and admonish one another, as the apostle saith (Rom. 6), What shall we say then? Shall we continue in sin? God forbid.

Therefore beloved brethren, let us be faithful in our pilgrimage and steadfast in the word, and let us not be weary in well doing and "lift up the hands which hang down, and the feeble knees, and make straight paths for your feet, lest that which is lame be turned out of the way, but let it rather be healed." Heb. 12: 12, 13.

Let us walk firmly upon that straight and narrow path and profess to believe the truth while with our works we deny it. Let us do as Paul says of himself that he walked strictly in the commandments of God, and that he kept under his body, and brought it into subjection, lest that by any means, when he had preached to others he himself should be a castaway. Let us follow the footsteps of our Lord, and his apostles and built upon the rock which is Christ Jesus, and lay up treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.

J. O. L.

For the Herald of Truth.

### Conversion.

Conversion is necessary to salvation, and is a direct command from our Savior (Matt. 3: 17), "From that time Jesus began to preach and to say, Repent, for the kingdom

of heaven is at hand." That it is necessary to salvation appears also from the words of the Savior in Matt. 18: 3, where he positively declares "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven." Again in the third chapter of John's gospel he says to Nicodemus, "Except a man be born again, he cannot see the kingdom of God."

Conversion literally means to turn or change from one state or condition to another. According to the bible meaning of the term it means that change of heart which causes a man to feel sorry for the sins he has committed against God and his fellow-beings, and to forsake those sins, cease to do evil, and live a righteous and holy life, according to the requirements of the Gospel. Unless a man passes through this change he has no promise of eternal life. As to the time of life in which this change should take place the Scriptures admonish that it should be done early. "I love them," said the Lord, that "love me, and those that seek me early shall find me." Though the aged are not denied the privilege. "Ho that cometh unto me I will in no wise cast out," and we are further assured that God will not let that any should perish but that all should come to repentance, be converted and live WHOSEVER WILL may come and draw of the living waters and be refreshed. It is never too late to come and receive the mercy of God, as long as the desire dwells in the soul to come. Even at the eleventh hour the aged sinner may yet come and be saved. The dying thief at the cross found favor and was accepted because he prayed for help. But we should not defer our conversion to God to a future time because life is so uncertain, and we may by this means be led to neglect it entirely, and the young have a special promise of favor with God if they will devote their younger years to God—"they that seek me early, shall find me."

Then beloved reader do not neglect your salvation while you are here below, while you are in the enjoyment of health and strength, while you are in your youthful years; for this is the time to serve the Lord, this is the time to make your calling and your election sure. Seek him then while you may find him, call upon him while he is near. Should you be old in years and have not yet found true peace by believing on the Lord Jesus Christ, then there is still time, though it may be brief, so you see you have need to make the more haste. \* \* \*

For the Herald of Truth.

### Encourage one another.

I think it would be profitable for us young christian professors to encourage each other in frequent edifying articles through the *Herald*. Its columns are full of interest to us young converts, who need so much the help and the prayers of one another, to obtain mercy and grace of God, and receive strength to be

faithful and hold out unto the end. And all we love and serve the Lord, and have put their hands to the plow, to you let me say, look not back, nor be weary in well doing; for there is a time to sow, and a time to reap, and what we here sow in tears, we there shall reap in joy: let us then when we are together, converse more about the spiritual things of heaven, than the worldly things of earth.

Let us not be weary in well doing; but let us watch and pray, and strive to follow the footsteps of Jesus along the narrow path that leads to the kingdom, the Lord has prepared for those who keep his commandments.

We who have given our hearts to God and are devoting ourselves to his service, let us not forget our duty to those around us: our light should shine; and to the faint and the weary we should ever lend a helping hand.

Those who are out of the ark of safety, who are on the broad road to ruin, I would say, heed the warning in time and turn from the way of sinners, and repent before it is forever too late. Truly the poet says—

"Sinners trifle, young and old,  
Until their dying day;  
Then, they would give a world of gold  
To have an hour to pray."

"Religion: 'tis a glorious treasure.  
The purchase of a Savior's blood;  
It fills the soul with consolation,  
It lifts the thoughts to things above;  
It calms our fears, it soothes our sorrows,  
It smooths our way o'er life's rough sea;  
'Tis mix'd with goodness and with patience  
This heavenly portion mine shall be."

Leicester, Pa.

M. BOSLER.

For the Herald of Truth.

### To the Young.

The Savior says, those that seek me early, shall find me. Let us therefore seek the Lord while we are young and not put it off until we are old, or till it is too late, when death shall overtake us in our sins and we must perish forever.

Therefore, beloved young friends, do not delay and waste the precious hours, but turn to God, seek eternal life, walk in the narrow way, and our heavenly Father will bless you and give you eternal life.

A YOUNG BROTHER.

### Shocking Accident.

From the *Backs County (Pa.) Intelligencer* of Sept. 14, we extract the following:

The most fearful mining disaster that has ever occurred in this country took place last week at the Avondale coal mine, near the village of Plymouth, twenty miles south of Scranton, Luzerne county. On Monday morning a fire broke out in the bottom of the shaft, and in a short time passed up the shaft and communicated to the breaker above.—The breaker, which was a very extensive wooden building, being situated immediately over the opening to the shaft, and the timber being very dry, and the whole structure of the

most combustible character, in a very short space of time it was completely enveloped in flames and destroyed. Over one hundred men and boys were in the mine at the time, and the shaft, which was the only means of escape, was half filled with the burning rubbish. All means of ventilation and communication with the mine being cut off, the fear that the men would perish from the foul air and smoke before assistance could reach them naturally produced the greatest alarm and excitement. Business in the neighboring towns was almost entirely suspended, free trains were run to the place, and the whole population turned out to render assistance. The rubbish was finally cleared from the shaft, but the air was so bad at the bottom that for a long time it was impossible for the men to descend. Two miners who were the first to go down were suffocated. An effort was then made to force pure air into the bottom of the shaft by means of an engine. The whole of Tuesday was consumed in the ineffectual efforts to reach the unfortunate men. Finally, on Wednesday morning, between two and three o'clock, long after almost all hopes for their safety was gone, an entrance to the mine was effected. A most appalling spectacle was presented to the explorers. There, in a heap, and in all sorts of positions in which their last agonies had placed them, lay the bodies of 108 men, dead, not a vestige of life being visible in the countenance or form of any of the unfortunate men who had met death so untimely and horribly. The wildest excitement prevailed at the entrance to the shaft, and the shrieks of the friends of the dead as the bodies were brought up were deafening. Nothing can approximate to a description of the scene. The pent-up grief of those who still hoped against fate went forth in wails of heart-breaking agony. The endearing and tender words of the mother or wife as she grasped the lifeless form of her son or husband, and tried to bring it again to life, refusing to believe it could be dead, and defending it against all attempts at removal, touched the stoutest hearts. Owing to the continued bad air in the mine the work of bringing up the dead bodies progressed slowly, and it was not until Thursday afternoon that the last were taken out. It was found that the miners, when they discovered what had happened, tried to build a partition across the mine in two places, by means of a car piled up with coal, clothing &c., so as to confine the smoke and gas and prevent its spreading. As their dinner kettles were found untouched, it is believed that they were suffocated very soon after the fire broke out. The mental and physical agonies they endured, or the length of time they suffered will never certainly be known. This terrible disaster might have been averted, had there been an additional opening for ventilation or escape. It is hoped that measures will be taken to prevent a repetition of this shocking sacrifice of human life in the future. All that now remains to be done in this case is to take care of the numerous families that this calamity has rendered destitute. Already a large sum

of money has been raised in the cities and elsewhere. The case is one that commends itself to the humane everywhere.

### Christian Life.

Did a holy life consist of one or two noble deeds—some signal specimens of doing, or enduring, or suffering—we might account for the failure; and reckon it small dishonor to turn back in such a conflict. But a holy life is made up of a multitude of small things. It is the little things of the hour, and not the great things of the age, that fill up a life like that of Paul and John, like that of Rutherford, or Brainerd, or Martyn. Little words, not eloquent speeches or sermons; little deeds, not miracles, nor one great heroic act or mighty martyrdom—make up the true christian life. The little constant sunshine, not the lightning; the waters of Siloah, "that go softly" in their meek mission of refreshment, not "the waters of the river, great and mighty," rushing down in torrent noise and force—are the true symbols of a holy life.

The avoidance of little evils, little sins, little inconsistencies, little weaknesses, little follies, little indiscretions and imprudencies, little foibles, little indulgences of self and of the flesh, little acts of indolence, or indecision, or slovenliness, or cowardice, little equivocations, or aberrations from high integrity, little touches of shabbiness and meanness, little bits of covetousness and peevishness, little exhibitions of worldliness and gaudy, little indifferences to the feeling or wishes of others, little outbreaks of temper, or crossness, or selfishness, or vanity; the avoidance of such little things as these goes far to make up at least the negative beauty of a holy life. And then attention to the little duties of the day and hour, in public transactions or private dealings, or family arrangements; to little words and tones; little benevolences, or forbearances, or tendernesses; little self-denials, and self-restraints, and self-forgetfulness; little plans of quiet kindness and thoughtful consideration for others; to punctuality, and method, and true aim in the ordering of each day—these are the active developments of a holy life, the rich and divine mosaics of which it is composed. What makes you green like this beautiful? Not the outstanding peak, or stately elm, but the bright sward which clothes its slopes, comprised of innumerable blades of slender grass. It is of small things that a great life is made up; and he who will acknowledge no life as great save that which is built up of great things, will find little in Bible characters to admire or copy.—*Bosmer.*

—We carry an atmosphere with us, and by it either raise or depress the religious temperature of the community; we are icebergs to chill, or central fires to warm.

—A man proves himself fit to go higher who shows that he is faithful where he is.

## Herald of Truth.

Elkhart, Indiana, October 1869.

We must necessarily be brief in our editorial remarks to our readers for the present month as we must needs go on a journey which will demand about a week of our time, and will make it necessary to fill our paper to a considerable extent with selected matter. We hope however, our friends will have patience with us, and we will try and give them more original again, hereafter.

We must also again remind our correspondents, that we do not wish them to forget that we need continually their help. The autumn of the year is coming on now, the weather is growing cooler, and the evenings are growing longer, which gives us an opportunity to read and write perhaps more than during the busy seasons of midsummer.

So then let all improve the talents we have, try to acquire more, and so endeavor to be faithful and help each other on our weary pilgrimage through this vale of tears below.

**The Mennonite Almanac.**—This almanac is now ready for delivery, and all orders for the same will be promptly filled. We were delayed some on account of not being able to get together some of the material which we needed to complete it, but all the orders now in and those which will be sent in here after will be promptly filled, and we hope the brotherhood will avail themselves of the opportunity to secure an almanac published by their society.

Price per single copy, post paid, 10 cts.  
Price per dozen, post paid, 70 cts.

**The Closing Year.** The sixth year of the existence of the Herald of Truth is drawing towards a close, and by the help and the blessing of God we shall continue to publish the paper on the same style, and on the same terms as heretofore. We only wish to remark this so that our friends may have ample time to send in their renewals for the paper for another year early, and also that they have an opportunity to send in new subscribers, and we would here say that all the new subscribers that are sent in by the first of November will receive the two last numbers of this year free. We hope all our friends will exert themselves to increase largely the subscription list of the Herald with the commencement of the next year.

## Our Journey.

The scenes of our earlier years seem to remain ever fresh in our minds. We may roam the wide world over, and new scenes and new associations may ever attract our attention and twine themselves like wreaths of roses into the affections of our hearts, yet we still love to return to the dear scenes of childhood's earlier days, and meet again the friends we knew in other years, and talk over the scenes of the bygone and the cherished hopes of the future, and thus strengthen the cords of love that unite friend to friend and cheer us on our earthly pilgrimage.

Wife and children had spent the summer with parents and kindred at home, and our absence from our early home now for more than a dozen years, broken only by a brief, occasional visit thither during that time, made us feel a desire again to behold the familiar faces, hear the well-known voices and converse with those whom above all earthly friends we should cherish and love most—father and mother.

Through the kindness of C. F. Hatch, the superintendent of the Lake Shore and Michigan Southern Railroad we were furnished with a free pass for ourself and family to Buffalo and return, for which we desire to express our most heartfelt gratitude. We enjoyed a very pleasant ride to Buffalo, where after some detention, we took the cars on the well known Erie Railroad for New York City. This is a very pleasant road to travel. The large and commodious coaches, the wide and comfortable seats, and the beautiful scenery along the route, all conduce to make it comfortable, convenient and pleasant for all, who may pass over it.

We reached Philadelphia on Saturday, at 12 o'clock, noon, and after a few hours sojourn there, stopping meanwhile, with a sister living there, we made our way thirty miles into the country and once more sat down under the paternal roof a little after dark the same evening.

We have journeyed far, we have seen and heard not a little, our experiences have been varied, pleasant and unpleasant portions have been allotted to us, we have been led in paths which we knew not, yet after all—this was home again.

The next day was the Sabbath and we attended meeting at Line Lexington where we met many warm hearted brethren and sisters and friends, many familiar faces. Here also we met Bro. Jos. Holdeman and wife from our

neighborhood and also the loved ones of our own household. Here various thoughts passed through our mind; here were many things to awaken feeling of gladness, and thankfulness to God, as well as feeling of sorrow and sadness. Here we were wont to come to worship in our boyhood's years, here we received many blessed impressions of the truth of God's word, here in later years we entered into a solemn covenant with God and sealed it in holy baptism; near by also sleep the beloved dead, both kindred and friends, here are a thousand recollections to lead us nearer to God, and fill our hearts with new resolutions and warmer devotion to him who is the Lord and a Judge of all the earth.

During the three succeeding days we visited among our friends and pleasantly the hours passed away, and the time set for our departure was at hand. Once more a warm grasp of the hand, once more in plaintive tones the sad farewells were spoken, and we were ready to assume again our accustomed place, and toil with renewed effort, wherever the Lord may call us.

Another brief sojourn in the City of Philadelphia with the kind greetings of friends, some of whom for many years we had not seen, and we retraced our way to Jersey City, opposite New York, and there on Friday morning, October 2nd, we took our places on the cars of the Erie Railroad, and passed rapidly on towards home.

But here we must not forget to acknowledge the kindness of Wm. H. Barr the general passenger Agent of this road, who also furnished us with a pass from New York to Cleveland for both ourself and family, for which we also felt very thankful.

We arrived home safely on Sunday morning October 3rd, and thanks be to God found all well.

Our visit, though made in the hurry of business, was a pleasant one, and we hope that it was not altogether in vain. True we were compelled to pass by many dear friends, brethren and sisters in the Lord whom we should liked to have visited, but time did not permit us to do so, and we hope at some other time to be able to visit many whom we could not on this occasion.

Let us all endeavor to walk faithfully in the ways of him who redeemed us and gave us the promise of eternal life.

**Take Notice.**—Let each subscriber notice the little printed label on the wrapper of his paper, on which is printed his name

and the time to which his paper is paid. These slips will enable each subscriber to tell at all times how his account stands and whether it is correct or not, as for instance we take the name of

John Brown, e. g. aug. 70.

This shows that John Brown gets the English and German paper and has paid for it till August 1870. The lists for Pennsylvania and Canada are not yet arranged after this plan, but will be shortly.

**Those of our Subscribers** who do not wish to take the Herald of Truth any longer, will please to inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention.

**Canada Currency.** Those of our friends who reside in Canada, and find it more convenient to send us Canada currency, either for books or for the paper, will be allowed a premium of 25 cts. on the dollar as long as gold remains at about its present rate.

**How to send Money.** If in sums of more than a dollar, it is best to obtain either a draft or a Post Office money order, or where these cannot be obtained, get the letter registered.

**The Mystic Tie or Freemasonry, a League with the Devil,** by Mrs. Lucia C. Cook Elkhart, Ind., is the title of a pamphlet of 48 octavo pages, of which the second edition has just been issued. Those who are inclined to believe that Freemasonry is a christian institution would no doubt read with astonishment the revelation of the secret practice of this mysterious institution. It is for sale at this office. Price 20 cts. per copy, or six copies for \$1.00, sent by mail postage prepaid.

GOD is not a God afar off. He is ever present, ever near. But how can he be near us, and not be known? How can he be present, and not be felt? It is because we have blocked up the door of our hearts with the rubbish of the world. It is because the visitant is more ready than the host. It is he, and he only, who is willing to clear the door of entrance, that will find the divine glory coming in.

O let it be your constant plan,  
To compass all the good you can;  
Still following Him, 'mid gain and loss,  
Who died for sinners on the cross;  
That by his love and pardoning grace,  
High heaven may be your dwelling-place.

## Children's Column.

### Kindness.

Oh what a pleasant word is kindness! What an unpleasant world this would be if there were no kind people in it! Kindness gains more friends than can be gained in any other way. By kindness the most vicious tempers can be subdued. Show kindness to a beast and he will love you and will do anything you bid him that is in his power to do, and yet how many there are who never show any kindness to their poor dumb brutes, but will, for every little cause, beat them most unmercifully.

Kindness is mightier than the sword; it has gained more friends than ever the sword has: True, the sword has conquered nations, but it has made few friends.

The most unruly and most unmanageable beasts have been conquered and tamed by kindness; the most wicked and most degraded people have been brought to reform and leave off their wicked acts by speaking kindly to them.

The Bible teaches us to "be kindly affectionate one to another," and yet how many there are, even of those who profess to be the followers of Jesus, who are always unkind to those around them, and are continually scolding their children and their hired hands, and abusing them in different ways just because they do not always put every thing in its place or do their work as they would like to have it done, and the Bible plainly says, "if any man have not the spirit of Christ he is none of his." We cannot read that Jesus was ever unkind to any one, but we read that he went about doing good. He always done good to every one that came to him, and healed all that were sick.

Dear children let us all try to be kind to every one around us, so that all will love us, and best of all, God will love us, Jesus too will love us and bless us.

Oh how it pains me to see little boys and girls get angry with one another, strike one another, call each other bad names, throw away each other's playthings and do a great many other unkind acts, those who do it always feel much worse afterwards than they would if they had been kind.

I hope all my little readers will try to be kind to every one around them; do not abuse your little brothers or sisters; be kind to your parents and obey them in all things, and God will love you and bless you.

"Be kind to thy father, for when thou wert young,  
Who loved thee so fondly as he?" [tongue,  
He caught the first accents that fell from thy  
And joined in thine innocent glee.

Be kind to thy father, for now he is old,  
His locks are intermingled with gray;  
His footsteps are feeble, once fearless and bold—  
Thy father is passing away.

"Be kind to your mother, for lo! in her brow  
May traces of sorrow be seen;

For well may'st thou cherish and comfort her now,  
For loving and kind hath she been.  
Be kind to thy mother, for then wilt she pray  
As long as God giveth her breath:  
In accents of kindness then, cheer her lone way,  
E'en to the dark valley of death.

Be kind to thy sister, not many may know  
The depth of true sisterly love—  
The wealth of the ocean lies beneath her  
The surface that sparkles above:  
Be kind to thy father, for now he is old;  
Be kind to thy mother so near;  
Be kind to thy brother nor show thy heart cold;  
Be kind to thy sister so dear."

BROTHER HENRY.

## The man who got out of prison by an angel's help.

Did you ever see a prison? It is a great building with doors and bars, and high walls around it. Did you ever hear of the man who was let out of prison by an angel? I will tell you about him. His name was Peter. He was one of Jesus' disciples. After the wicked men killed the Son of God, they wanted to kill his disciples, who went around telling people that he was the Savior of the world. King Herod caught Peter, and put him in prison; and the soldiers chained his hands and his feet, and they locked the prison door, and kept watch outside that nobody might get in or out.

Peter's friends felt very much troubled because he was in prison. But what could they do? There was only one thing they could do. They could pray God to save him. Did God hear and answer their prayers? Yes. God told one of his beautiful angels to go and let Peter out of prison. It was in the night, and he was asleep. The angel touched him on the side and lifted him up, and the chains fell off from his limbs.

He told Peter to put on his clothes, which he did. Then the angel led the way, and told Peter to follow. They went through the prison, passed the guard, and came to the great iron gate. The gate opened of itself, and they went through into the street. All the people were asleep, and did not know that a bright angel was walking their streets.

Pretty soon the angel left and went back to heaven, leaving Peter alone. He stood some time thinking what wonderful thing had happened to him. Was it a dream? No; because he had been in prison, and now was out—out in the street, free to go where he pleased; and an angel had brought him out. Do you not suppose he thanked God? But he was not going to stay in the street all night. He went to the house of a good woman he knew, and knocked at the door.

Were the folks abed and asleep? No; because this was the house where Peter's friends had met to pray for him. A little maid whose name was Rhoda, went to the door, but she was afraid to open it; so she stopped and asked who was there. When she heard the voice she knew it, and in her joy forgot to open the door, but ran in to tell how Peter stood before the gate.



But they did not believe her; but she said that it was even so. Peter kept on knocking; and when they had opened the door and saw him, they were astonished; and when he had come in he told them how God had brought him out of prison, and said, "go show these things to James and to the brethren," and he went into another place, so as to get away from the king.

How glad his friends must have been. God says, "Call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me." I am sure he did. What does *glorify* mean? It means to praise God. Peter did; and all his friends praised God for his goodness.

You will find this wonderful story in the twelfth chapter of Acts.—*Child's Paper.*

### Take hold of my Hand.

"Take hold of my hand," says the little one, when she reaches a slippery place, or when something frightens her. With the fingers clasped tightly around the parent's hand, she steps cheerfully and bravely along, clinging a little closer when the way is crowded or difficult, and happy in the beautiful strength of childish faith.

"Take hold of my hand," says the young convert, trembling with the eagerness of his love. Full well he knows that, if he rely on any strength of his own, he will stumble and fall; but, if the master reaches forth His hand, he may walk with unwearying foot, even on the crested wave. The waters of strife or sorrow shall not overwhelm him, if he but keep fast hold of the Saviour.

"Take hold of my hand," falters the mother, feeling that she is all too weak for the great responsibilities that throng in her path. Where shall she learn the greatness of the mission—the importance of the field that has been assigned to her? And learning it, how shall she fulfill it, if she have not the sustaining, constant presence of One who loves His people?

"Take hold of my hand," whispers the aged one, tottering on through the shadows and snows of many years. As the lights of earth grow dimmer in the distance, and the darkening eye looks forward to see if it can discern the first glimmer of the heavenly home, the weary pilgrim cries out, even as the child beside its mother, for the Saviour's hand.

O Jesus! Friend and elder Brother, when the night cometh, when the feet are weary, when the eyes are dim, "take hold of our hand!"

### The Endless Rest.

There are no weary heads or weary hearts on the other side of Jordan. The rest of heaven will be the sweeter for the toils of earth. The value of eternal rest will be enhanced by the troubles of time. Jesus now allows us to rest on his bosom. He will

soon bring us to rest in his father's house.—His rest will be glorious. A rest from sin; a rest from suffering; a rest from sorrow—the very rest that Jesus enjoys himself. We shall not only rest with him, we shall rest like him. How many of earth's weary ones are resting in his glorious presence now! It will be undisturbed rest. Here, the rest of the body is disturbed by dreams and sometimes by alarms, but there are no troublesome dreams or alarming occurrences there. A little while, and thou shalt enter into rest.—*Heavenly Tidings.*

### Children's Task.

Proverbs, Third chapter, 13th to end of 26th verse, and John 14th chapter 15th verse.

I have not written much for the children lately, as I have had so much work to do, but my friends were very kind in writing for them, so they are not neglected.

It is my intention to do the children all the good I can, and to provide such food for the "lambs" as will be good for them. I also earnestly beg of my friends who love the children, to send in their mites, if it is only a little, you know every thing, however large, is made up of little things.

BROTHER HENRY.

Answers to the questions in the August number.

1. Who built the ark?—*Ans.* Noah.
2. How long was it in building? *Ans.* Twenty years.
3. How many persons were saved in it? *Ans.* Eight.
4. Who were they? *Ans.* Noah and his wife, his three sons and their wives.
5. What is the man who built the ark called in the new Testament? *Ans.* Preacher of righteousness.
6. How long did the rain continue when the deluge came? *Ans.* Forty days and forty nights.
7. How long did those who were saved in the ark remain in it? *Ans.* One year.
8. What token did God give them after they had come out of the ark, that he would no more bring a deluge upon the earth? *Ans.* The rainbow.

E. R. MILLER.

Leicesterburg Pa.

Dear Brother Henry, I am only ten years old, but Jesus said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." I hope all the little readers will join in with me in this precious harvest.

"And if we thus earnestly seek him below, We shall see him and hear him above."

LUCINDA GOLDSMITH.

### Letters from the Children

A few letters from the children were overlooked last month. I must beg of my little friends to have patience with me, as I intend to give particular attention to all the letters from the little ones. It always cheers my heart to receive letters from those I love, especially the children, as they are Jesus' little lambs, and he loves them, and because he loves them, is why they are so very dear to me.

BROTHER HENRY

### Questions for little Children.

Little children do you pray?  
Call on God from day to day?  
Do you pray that God may keep,  
And protect you while you sleep?  
Do you in the morning pray,  
God to bless you through the day?  
Little children time should spare,  
Every day for humble prayer.

Little children, do you praise?  
And your little voices raise  
Unto Him in whom you live,  
And who all your blessings give?  
Do you praise him for your food?  
For your clothes and all that's good?  
For his sweet redeeming grace?  
For his love to all our race?

Little children, have you read  
How the blessed Saviour bled,  
That he might your souls restore  
Unto joys for evermore?  
How he did ascend on high?  
How he lives above the sky?  
How he waits your souls to bless,  
With the riches of his grace?

Little children, do you love  
Christ, who dwells in heaven above?  
Do you love his precious Book?  
Do you in it daily look?  
Do you love your parents dear?  
Teachers do you love to hear?  
Little children, you must love  
All below and all above.

Little children, you must die;  
To your only Refuge fly!  
If you wish to die in peace,  
Oh, then seek the Savior's grace!  
This will teach you how to die;  
This will raise to heaven on high;  
This will make you ever live;  
This will crown immortal give.

—*Little Sower.*

Those who come to Jesus and give their hearts to him and learn by experience how loving and how kind he is, and what a pleasant thing it is to walk in his ways, have but one thing to regret, which is, that they did not come to him sooner. B. H.

### On Dress.

"Is there any harm in the putting on, or the wearing of jewelry or costly array?"

As thousands in the Church of God, and many ministers and their families, are drifting away from the old landmarks on this subject, you will allow me to answer you some what at length. We present the following objections to this practice:

1st. It is positively and distinctly forbidden in the Scriptures.

"In like manner also, that women adorn themselves in modest apparel with shamefacedness and sobriety, not with broidered hair, or gold, or pearls, or costly array, but (which becometh women professing godliness,) with good words."

"Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, and of putting on of apparel." "Love not the world, neither the things that are in the world." "If any man love the world, the love of the Father is not in him. To all that is in the world the lust of the flesh and the lust of the eyes, and the pride of life, is not of the Father but is of the world."

"I beseech you therefore, brethren, by the mercies of God, that you present your bodies, a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."

Aim at obeying, and pleasing God, reader, and all your ornaments, if you have them, will drop off at once.

2d. It cannot be put on or worn in the name of the Lord Jesus, or to the glory of God.

The command of God is, "Whatsoever ye do in word, or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." Can any one put on jewelry in the name of the Lord Jesus, and give thanks to God for it? "Whatsoever ye do, do it heartily as to the Lord and not unto men."

3d. It is a violation of the Discipline of the Church.

"Ques. Should we insist on the rules concerning dress?"

"Ans. BY ALL MEANS. This is no time to encourage superfluity in dress. Therefore, let all our people be exhorted to conform to the spirit of the apostolic precept, NOT TO ADORN THEMSELVES WITH GOLD, AND PEARLS, AND COSTLY ARRAY.—1 Tim. 2:9."

One of the items of prohibition in the "Several Rules," is, "THE PUTTING ON OF GOLD AND COSTLY ARRAY."

4. It is a violation of baptismal and sacramental vows.

"Ques. Dost thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, so that thou wilt not follow or be led by them?"

"Ans. I RENOUNCE THEM ALL."

It violates the most solemn vows made at conversion, baptism, and at the table of the Lord.

5. It causes a professor of religion to falsify his profession.

Christian people profess that they are "not of the world," that they are "pilgrims and strangers;" that they "seek a city which hath no foundations;" that they are "crucified unto the world and the world unto them;" that they are "dead unto sin but alive unto God;" that they have no fellowship with the "unfruitful works of darkness;" and that they are not "conformed to this world, but are transformed by the renewing of" the mind. The wearing of gold, and "costly array," in effect contradicts all this.

6. It is both a sign, and a fruit of pride. A lady once asked a clergyman, "whether he considered such a practice an evidence of pride." He replied, with as much philosophy as point, "Sheep never appear in wolves' clothing and he that wears wolf's skin is a wolf."

7. It is a violation of the rule of Christian propriety.

There is not a physical law of our being, or of beauty, modesty, usefulness, or happiness, which demands it. It chills the sympathies, hardens the heart, degrades the mind, and is evidence either of a vitiated taste, a shallow mind, or a vain and corrupt heart.

8. It squanders the means which God has given for better purposes, and for which He will hold every one to the most strict accountability.

Men have nothing—*absolutely nothing*—in their own right. Every shilling which you save from the ornaments of gold, or pearls, or costly array, you may expend in clothing the naked, and relieving the poor, whom "ye have always with you." Therefore, every shilling which you needlessly spend in decoration, is in effect stolen from God and the poor.

9. It serves to gender pride, excite unhalloved passions, and love for the gilded gewgaws of a depraved world.

Dr. Adam Clarke says, "Were religion out of the question, common sense would say, Be decent, be moderate, be modest." It not only cultivates and develops the passions of display, but it excites envy, jealousy, evil speaking, covetousness, hypocrisy, hatred, and discontent. It increases fearfully the love of the world. Every action has a tendency to make you love the world more, or Christ better; and no action can increase your love for both. The wearing of gold either increases or lessens your piety. Which does it do?

10. It helps to establish a false and pernicious standard of taste. Christians have no right to conform to the irrational and sinful customs of a frantic world; they should be models of economy, neatness, and plainness.

11. It leads to extravagance, dishonesty, youthful dissipation, and domestic broils. "Thou shalt not follow the multitude to do

evil." This sin is a *distinguishing mark* of the multitude who through the way to hell.

12. It misspends time \* \* \* This practice prevents the judgment, creates habits of sinful indulgence, and eats out all the spiritual vitality in multitudes of professing Christians.

13. It furnishes the world with an argument against Christianity. The world know how Christians ought to live. They can see a sad inconsistency in Christians decorating themselves with the extravagant trappings of modern fashion. They know the exterior of many professing Christians brands their profession with hypocrisy. Christians should so dress as to show that their minds are occupied with nobler objects. Their external appearance should indicate gravity, simplicity, decency, modesty. They should dress neatly, plainly, and suitably to persons professing godliness. While we claim that jewelry and gaudy attire are inconsistent with the marks of genuine piety, we do not claim that plainness in dress and freedom from outward adornment constitute the Christian.

14. In conclusion, take the following remarks from Wesley's Sermon on Dress:

"I call heaven and earth to witness this day that it is not my fault. The trumpet has not 'given an uncertain sound,' for nearly fifty years last past. O God, Thou knowest that I have born a clear and faithful testimony. In print, in preaching, in meeting the societies, I have not shunned to declare the whole counsel of God. I am therefore clear of the blood of those who will not hear: it lies upon their own head. I conjure you all who have any regard for me, *shout me, before I go hence, that I have not labored even in this respect in vain for nearly HALF A CENTURY.*"

The Church is in great danger of drifting away from her primitive simplicity and spirituality, and ought not to receive any license for so doing from the lips or practice of her licensed ministry.—*Wood's Perfect Love.*

For the Herald of Truth.

### Evening Reflections.

Another day of toil and care is gone, and the evening has come with its still quietude. Let us think of what we have done! How we have spent the precious hours, the blessings and privileges, and mercies we have enjoyed, the sins we have committed, the temptations we have endured; how often we have failed; how many opportunities for doing good we have neglected; how many vain words we have spoken; how many times our thoughts have wandered on unlawful, unsanctified and unhallowed scenes. Let us pray earnestly that we may have grace to do better to-morrow. J. F. F.

— Were we as eloquent as angels, we should please some men, some women, and some children, much more by listening, than by talking.

— If a man is honest and truthful, there is no necessity for him to say much about it



## Past Feeling.

[The following account, which we find in an exchange, is one that should fill our minds with the most solemn feelings, and be a warning to all who trifle with the goodness and mercy of God, and who continually quench the strivings of the Spirit within them.]

Two thoughts, based on plain statements of the word of God, are full of comfort in reference to sinful and fallen man: There is no amount of guilt which the blood of Christ cannot wash away; and there is no state of darkness or hardness of heart beyond the converting power of the grace of God.—Salvation "to the uttermost" is open and free to the "chief" of sinners.—Yet, while this is true, and thousands who know it to be so are rejoicing in the fact, the painful contrast sometimes occurs of a soul grown utterly and finally indifferent to the mercy of God. Such a case is presented in the following narrative, which contains a solemn warning:—

"Please, sir, George Lewis is dangerously ill. His friends have sent to ask you to see him as soon as possible."

This was the first intimation I had received of the illness of one who but a few weeks before seemed to bid fair to live twenty years or more.

In a few minutes I stood near the dying man. His strong constitution and robust appearance had yielded marvellously soon to the ravages of disease. The shadow of his lately fine and manly form lay in a condition of infant helplessness upon his death-bed.

As long as I had known him, George Lewis was a comparatively regular attendant at the Lord's-day services, and sometimes was seen at our weekly meetings for prayer. There was no reason to think that his indifference to spiritual religion was greater than it is (alas, that it should be so!) in the case of most who are "hearers only" of the gospel. What he seemed to be, may be gathered from the following observations. His acquaintance with the Scriptures was much above the average. He always spoke with reverence of the truths of the gospel. He gave liberally towards the spread of religion at home and abroad. His disposition was reserved, and this natural reserve had possibly been increased because, as an unmarried man, he had spent much of his life in solitude. His temper was decidedly good, and impressed others in his favor. No friend or even acquaintance would have thought it a burden to render George Lewis considerable help, if he would but accept it.

These observations are necessary, that the reader may understand the man as he appears in the following conversation which I held with him.

"I am surprised," I observed, "to see you so ill. What ails you?"

"A fatal disease, sir."

"I hope not, as you say, fatal."

"There is no doubt about it, sir," he replied. "The doctor has only just left me. Before he did so, he frankly told me I must make what preparations were necessary, as I could not live more than forty-eight hours."

"What is your disease?"

"I don't know. Dr. B—— will not tell me what he thinks was the first cause of my illness; but mortification has now set in, and there is no remedy."

"My dear brother," I exclaimed, "this is very painful information. Are you prepared for the great change?"

"As much as I shall ever be," was his reply.

There was a cold calmness about him as he spoke, that appeared strange under the circumstances. With the knowledge that I possessed of his outward life, this tranquillity might mean total indifference, or it might indicate settled confidence in God. His words, taken alone, would perhaps justify an unfavorable inference; but his manner created a difficulty in determining the state of his heart. Charity inclined me to explain words and appearances favorably; and, calling up the fact of his natural reserve to sustain the conclusion, I ventured to hope that the poor sufferer had long been a secret disciple of the Savior. A minute longer, and I stood trembling to hear him speak.

"Safe, then, in Christ," I remarked.

"Christ? Christ is nothing to me."

"What preparation was it you referred to, then?"

"I said, sir, as prepared as I should ever be."

"What do you mean?"

"Why, that I am lost, and that without a hope."

This reply was given with great composure, very much in the manner of a person of great decision of character, when expressing an opinion which he wishes those interested to feel shall be final.

For an instant the thought occurred that his reason was unseated. What followed, however, abundantly proved, that he possessed, unimpaired, the use of his mental faculties.

I caught at the word "lost" which he had just used in respect of himself, and said, "The Son of man is come to seek and to save you, then, according to your own showing, if you will but turn to him for salvation. You know you are 'lost.' You also know that Christ came to rescue the 'lost.' Ask him to save you as a poor, helpless, and 'lost' sinner, and he will do so to the uttermost."

"I thank you, sir," he replied, "for the interest you take in me; but your words are useless. I am eternally lost. There is no such thing as salvation for me. There the matter must end."

There was not an emotion perceptible. All this was said with an apparently utter absence of feeling.

"Will you not," I continued, "pray for salvation, using as your plea God's mercy in Christ?"

"I have no wish to pray. I feel no concern at all about the matter. I know I must perish; but I feel no alarm, nor shall I here."

"Do you believe that there is such a being as God, and that he will shortly be your Judge?"

"Yes, I know there is a God; and I believe he is great, and good, and just, and that HE WILL PUNISH THE UNGOODY."

"Then, have you no fear?"

"None."

"Do you think of the fact that you must so quickly meet your Maker face to face?"

"I know this will be the case, but I cannot say I think much about it."

"Shall I pray for you? and will you try and lift up your heart to God with me?"

"Let me explain, sir. I did not send for you; the people down stairs did so without my wish. I entertain much respect towards you, and if I wished any one to do as you propose I should like no one better; but to pray for me is simply useless. If to pray will gratify you, do so: I am indifferent."

We talked for a time. His attention was directed to the fearfulness of his condition, the necessity of repentance, and the possibility of it even in the last hour; to the infinite compassion of God, and his readiness to pardon *whoever* may come to him through Jesus. After a while, conversation ceased, and he simply listened to what I said. There was more placidity in his face than I ever witnessed in any one after so much talk, even when the subject of conversation had been the most common-place.

When I paused, he talked for some minutes. The following are, as nearly as my memory retains them, his words:

"You are very kind, and I thank you for your good wishes and your endeavors in my behalf; but you must not conclude that I am at all altered by anything you have said. As I told you before, so I tell you again (for I wish to go out of the world honestly in this respect), I have no desire at all to converse on matters of religion. Do not suppose your talking further would offend me; it is not that. I am so totally indifferent in respect to personal religion, that to allow you to spend more of your valuable time would be inconsiderate in me. If, however, you can remain, and would like to hear my own account of myself, I will give it you."

I expressed my readiness to listen.

"My father and mother," he continued, "were, according to the best of my judgment, good people; by which I mean, people who feared and served God. They did much to bring me up religiously. The Scriptures I have known from my youth up. My parents were chiefly instrumental in making me, very early in life, intimately acquainted with the contents of the Bible. Their mode of bringing me up was not perfect; and, if my opinion were asked respecting where they chiefly erred in my training, I should certainly say that it was in paying too much respect to my boyish opinions, and

in treating me much like a man while I was yet a child. I attended the Sunday-school, and took considerable interest in it after I had reached manhood. The gospel was interesting to me, and I listened to it attentively and with feeling. I can remember some sermons under which I even wept; but it appears to me now very strange how so much feeling could ever have been excited by what, for many years, has not affected me in the least degree.

"I once thought a good deal about making a profession of religion; but that is now thirty years ago. The subject came and went for some time, but at last was banished altogether; and neither the purpose nor desire ever returned. Before this I was tempted to spend a Sunday 'out' with a pleasure-party, that act seems to have been the pivot on which my destiny turned. I was a ruined man. Conscience was not dead. Convictions goaded me severely for a time. I repeated the transgression. Again conscience smote me, but I now argued with it. You know how far a man has gone towards ruin when he can turn around and say to conscience, 'You are too hard; it is not so bad as you make it.' By-and-by I habitually absented myself from the house of God *once* a day. But this single Sabbath attendance did not long continue. For some years, except when a celebrated preacher came, I gave up attending a place of worship altogether."

"My life now became one of pleasure. I never descended to be one of the gross and vulgar herd. I cannot better describe to you my relation to ugly men than by saying, they looked up to me as their superior—a kind of arbiter or umpire among the avowed servants of sin. You are ready to say, 'You are now sorry for your sins.' I answer 'No; I have not a single feeling of regret, though my reason tells me I took the unwise course.'"

"In the course of time, something—I do not exactly know what, unless it was through being induced to attend a single meeting on what was called 'practice night'—led me again to attend a place of worship. I certainly was not any interest I felt in my personal salvation; for let me tell you, sir, for more than twenty years I have been PAST FEELING. I have read a good many books upon religious subjects, and debated about the doctrines of religion; but I do not remember that over that space of time I have ONCE FELT. I know that before this week is over I shall be gone. There is a God, and there is a day of retribution; and I shall perish. All this I believe; but I should not speak the truth if I said I either felt, or that I had a wish to feel. I repeat it, I AM PAST FEELING."

Reader, do you wonder at my trembling as he spoke? Again I brought before him those truths of the gospel which seemed most suitable to his case. Every thought likely to break through that awful indifference to his condition and prospect was—according to the best of my ability—pressed upon him. I knelt at his bed-side, and, as

I could command utterance, prayed for him.—All was unavailing. When I looked again at his face, there was the tranquillity of infancy. He interpreted my thoughts, and quietly remarked, "It is past: I remember when I could weep under the truth, but HERE I shall feel no more."

The next morning I called early.—The last enemy had laid his victim low sooner than was expected. Before me lay a breathless form, with scarcely a change in the features. There were no bands in his death. I could not help recalling his words, "HERE I shall feel no more," and then exclaiming, "But NOW—"

Reader! let me entreat you to attend to a few solemn thoughts, suggested by this narrative. Possibly you have been treating convictions of sin and occasional thoughts about living a religious life lightly; not exactly with indifference, but with much less seriousness than you should treat matters so unseparably weighty. In reviewing your life, you remember times when your heart was much more tender than it is now; when it cost you much more thinking and struggling with convictions before you committed sin than it does at present, and when doing wrong made you, upon reflection, miserable for a longer time and to a greater extent than after-thought does now.

"Still," you say, "I am not past feeling; nor can I believe that I shall ever arrive at that awful condition of heart." You may be right; for the mercy and forbearance of God are very great. But it must not be forgotten that many have said the same thing who have died in hardness and impenitence. Your duty—and your interest too—is, decision for God. Trifle no longer with time and opportunities. Hesitate no more between the world and Christ. Stifle no longer your convictions. Debate no more with conscience. At once go to Christ, and close with his offers of mercy. Repent, and believe in him. Do not talk of "to-morrow," for you may not count on it: you know not what a day may bring forth.

But perhaps the discovery of the state in which you have been living is alarming you. You tremble lest your trifling with mercy should be an unpardonable sin. Listen, then, to the blessed declaration, "The blood of Jesus Christ his Son cleanses from all sin."—1 John 1:7. The way to safety is simply and clearly stated: "Believe on the Lord Jesus Christ, and thou shalt be saved."—Acts 16:31. Full and free mercy is before you: "Whosoever will, let him take the water of life freely." Rev. 22:17. "The gift of God is eternal life." Rom. 6:23. "True," you say, "but my sin—my sin! I am afraid you say, 'but my sin—I want the heart to trust to expect pardon.' Then listen once more: 'A new heart,' says God, 'will I give you, and a new heart I will put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh.'" Ezek. 36:26. Does not this promise meet your case? Then take the words of a penitent David, and say, "soul.—Hebr.

"Create in me a clean heart, O God, and renew a right spirit within me." Psalm 51:10. May the Spirit of God enable you to look up, and believe in Christ to the salvation of your soul. They, with the joy of happy experience, shall you be able to commend these blessed words to many a trembling sinner: "Him that cometh to me I will in no wise cast out."—John 6:37.—*English Tract.*

## Be Still.

It is often easier to do than to suffer the will of God. There is a pleasurable excitement in the employment of one's active powers in the service of Christ, a satisfaction in the consciousness of doing good. A little grace, with favoring Providence, may make a Christian hero; while abounding grace alone will suffice to make a Christian martyr.

*Be still when persecuted or slandered.* If unjustly accused, you may regard every epithet of abuse as a badge of discipleship.—Your divine Master and apostles and his witnesses were marked in the same way. Then, too, every lie has the seeds of death within it. Let it alone, it will die of itself. Opposition may look very formidable; it may seem as "though the mountains were carried into the midst of the sea; the waters whereof roar, and be troubled; the mountains shake with the swelling thereof;" but the voice of wisdom cries, "Be still, and know that I am God."

*Be still when thwarted in your plans, and disappointed in your hopes.* You are not responsible for results. If you have sought trustworthy ends by lawful means, and have done your utmost to attain them, the issue is of Divine ordering, and should be no more the subject of murmuring or repining than the changes of the seasons or the rolling of the spheres. The purpose of God in your less or disappointment, may not be obvious.—You may have to content yourself with the thought, "These are but parts of his ways." But the fact that they are his ways, must hush the soul in quietude under the most trying and mysterious crosses of life. Faith will take Cowper's song:

"Behind a frowning Providence,  
He hides a smiling face."

*Be still under sore afflictions.* They are all deserved. They are all ordered of God.—They are embraced among the "all things" that shall work together for good to them who love God. Murmuring does not lessen, but rather increases the burden of griefs.—Submitted to—acquiesced in—sanctified—every sorrow may distil new joys; every affliction may work out "a far more exceeding and eternal weight of glory." Many a saint has never experienced the infinite preciousness of the Gospel, till the rod of God is upon him. It is when in the vale, with eyes uplifted and the mouth closed—"I was dumb"—that the stars of promise glisten in the spiritual vision, and the Sun of righteousness darts his rays of comfort and holy joy on the stricken soul.—Hebr.

### "Take My Yoke upon you, and Learn of Me."

MATT. 11: 29.

The desire for knowledge appears to be one of the fundamental principles of the human mind. This is observable from the many exertions that are made for its attainment. Men will risk their lives to obtain a knowledge of that which is yet undiscovered. Hence, they traverse the rugged mountains, descend into gloomy caves, and climb to the summit of volcanoes, all for the purpose of gaining knowledge.

The knowledge which we obtain from material objects, may be denominated worldly wisdom. But that which we wish to notice more especially is spiritual wisdom. This wisdom consists in knowledge and fear of God. The wisdom of the world is only calculated to bless and adorn our present existence, but the knowledge of God fits and adorns us for a future existence. This then is the knowledge we should most desire, yet when we compare the general exertions that are made for the former with the latter, it appears that men prefer worldly wisdom. The sciences are studied with unrelenting zeal; the biographies of our most noted men are daily read, and their actions and even gestures are imitated, while the Bible which contains the history of him who is worthy of all imitation, is neglected.

We are creatures of imitation, and it is natural for us to imitate those in whom we have confidence; hence, if we do not order our lives according to God's revealed will, does it not show a lack of faith? Does it not show that we are not willing to be taught of him? As long as we are unwilling to accept him as our teacher, and try to imitate him, we cannot be his disciples; for these only are his disciples who are preparing themselves for a future state, and thus we cannot do without learning of Jesus. Hence he says to those who would be his disciples, "Learn of me."

Jesus not only says "learn of me," but first says, "Take my yoke upon you." From this we infer, that there is a burden to bear, and this is the reason why so many are unwilling to learn of Jesus. It is true there is a burden to bear in obtaining worldly knowledge, but it is more in consonance with our high and exalted ideas. The knowledge of Jesus humiliates us.

In Matthew 5: 3, we read that Jesus "opened his mouth and taught." And what did he teach? "Blessed are the poor in spirit." This teaching was in direct opposition to the high-minded audience which he was then addressing, but Christ wanted to teach them that it is only the meek that can possess his Kingdom. When Christ said, "Except ye become as little children, ye cannot inherit the Kingdom," he did not mean that those whom he was addressing should shrink to the physical dimensions of little children, but that they should possess a mind similar to that of the child. From this, if we observe the state of mind that the child possesses, we may see the state of mind that we

should inherit, if we wish to be taught of Jesus and be the subjects of his Kingdom.

The relation existing between us and our heavenly Father is similar to that of the child and parent; and there is nothing which so endears a child to its parents as a disposition to take their advice and instruction. So it is with us in our relation to God. We cannot expect to be the objects of his love as long as we are unwilling to receive his instructions. Hence it is necessary that we have a teachable disposition; that our high and exalted minds be brought down, and "every thought to the obedience of Christ."

This appears to be the yoke that we must take upon us in order that we may learn of Jesus, and it is to be feared that it is bearing heavily on many of us. The high and uplifted mind of man appears even to have been a barrier in the way of the successful teaching of Jesus, and notwithstanding that a man was sent from God to prepare the minds of the people for its reception, all the mountains and hills appear to not have been brought down. The Pharisees were too high-minded to receive the teachings of Jesus, and it is to be feared that a little of that pharisaical spirit is still existing even among those who profess to accept the teachings of Jesus. We sometimes, perhaps, feel ashamed to practice what we have learned in the presence of the world, but remember, if we are ashamed of Jesus and his teaching he will also be ashamed of us. Let us then be ever ready to take this yoke upon us and learn; for as it is natural for us to seek after worldly wisdom, and prepare ourselves for a present existence, so natural it is for the true and devoted christian to seek after spiritual wisdom, and prepare for a future existence.

Reader, are you making every effort to obtain this wisdom? Do you make the Bible your chief text book? Do you make an application of its principles to the government of your lives? If so you will be prepared to enter that place where it is said, "eye hath not seen nor hath it ever entered into the heart of man the joys that are prepared for them that love him."—*Pam. Comp.*

### Foolish Talking and Jestings.

"Some men's sins are open beforehand, going before to judgment; and some men they follow after. Likewise, also, the good works of some are manifest beforehand; and they that are otherwise cannot be hid."—1 Tim. 5: 24, 25.

Foolish talking and jestings is a sin. Look at it.

1. Paul is writing to the Ephesians says,—"Be ye followers of God as dear children, and walk in love, as Christ also hath loved us;" but fornication, and all uncleanness or covetousness, let it not once be named among you, as becometh saints; neither foolishness, nor foolish talking nor jesting, which are not convenient; but rather let there be "giving of thanks." You perceive, reader, that "foolish talking and jesting" stand in the same

cluster with "filthiness," "fornication and all uncleanness," as if they belonged to the same family. Paul had seen them in close company. Heathenism shows them associated in fact, as the out-workings of a mind low, sensual, and alien to the life of God in the soul, they are but too much in sympathy with each other, and are altogether unbecomely to whatsoever things are pure and holy. The Scriptures hint to us more than once that our "speech be always with grace, seasoned with salt"—(i. e. wisdom); that it be sound speech that cannot be condemned, and that we "be without offence," "unblamable," "unreprovable." This use of the tongue is strictly forbidden (Eph. 5: 4); and in addition to this positive prohibition, the apostle says, "Let it not be given NAMED among you as becometh saints."

2. It grieves the Holy Spirit, as all sin does. Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." "Let it not be given NAMED among you as becometh saints."

3. It grieves God's people. How many, who look upon levity as a sin, are grieved in the house of God and out of it when ministers resort to punning and witty remarks, evidently to show off and excite laughter.

"He that negotiates between God and man, As God's ambassador, the grand concerns Of judgment and of mercy, should beware Of lightness in his speech. 'Tis pitiful To court a grin, when you should woo a soul: To break a jest, when pity should inspire Pathetic exhortation; and to address The skittish fancy with facetious tales, When sent with God's commission to the heart! So did not Paul."

4. The example is pernicious. Many precious souls have been led into this folly of saying witty things in imitation of their minister, or some influential church member. The influence of levity or foolish talking and jesting on the minds and hearts of young converts and inquirers after truth is a leprosy or gangrene to the soul!

5. Levity, or foolish talking and jesting, greatly retards usefulness—destroys our influence for good. How exceedingly incongruous to warn sinners to flee the wrath to come, while in their presence we indulge in levity or trifling conversation? We lose our hold on the sinner's conscience by this wicked indulgence. Sinners know that levity is inconsistent with the christian character. Who would be likely, on a sick or dying bed, to send for a punning minister to talk or pray with him? A joking minister will seldom have a person coming to him with tears to ask what they must do to be saved. To be successful in winning souls to Christ, our "speech must be always with gravity, seasoned with salt." "Be sober, be vigilant;" "Let your conversation be such as becometh the gospel of Christ."

6. This habit of levity, foolish talking and jesting, evidently manifests a want of deep, heart-felt, and consistent piety. Who ever knew a decidedly pious, sanctified christian indulge in light-mindedness; aim at witty sayings; say things in a trifling, funny, jesting way, to excite merriment or laughter? How was it with Stephen, Paul, and Barnabas? With such men as Baxter, Wesley, Fletcher, Payson, James B. Taylor? "By thy words shalt thou be justified, and by thy words thou shalt be condemned." If ever the arch deceiver is transformed into an angel of light, it is when persuading christians to talk nonsense.

### Died.

On the 23d of September, in Seneca county, Ohio, in the 50th year of his age, HENRY TROXEL. He leaves a wife and ten children to mourn his departure. Funeral sermon by—Druckemiller from Gen. 18: 25. "Shalt thou the judge of all the earth do right?" He was a member of the Mennonite church for thirty years. His disease was typhoid fever. He enjoyed good health until within twelve days before his death.

Says the learned, refined, and pure minded, godly Fletcher:—"Nothing is so contrary to godliness as levity. Seriousness consists in the matter of what is spoken, in the manner of speaking, in dignity of behavior, and in weighty, not trifling actions.

Jesting and railery, lightness of behavior, useless occupations, joy, without trembling and awe of God, an affectation of vivacity and sprightliness, are all contrary to the Spirit of God.

Levity is contrary to contrition and self-knowledge, to watching and prayer, frequently to charity and common sense. In short, it is destruction of all devotion in our hearts, and in those of others, by unfitting the company for receiving any good.

Seriousness is useful to prevent the foregoing evils, to keep grace, to recommend piety and a sense of God's presence, to leave room for the Spirit of God to work, and to check levity and sin in others.

And have we not motives sufficient to seriousness? Are we not walking over enchanted ground, in sight of the grave, and pursued every moment by the enemy of all righteousness?

All who walk with God are serious, taking their Lord for their example, and walking by scripture precepts and warnings.

But are we to renounce all mirth, and be dull and melancholy? Answer. Seriousness and solid happiness are inseparable.

Is there not time for all things? Answer. There is no time for sin and folly. "Every idle word that men shall speak, they shall give account thereof in the day of judgment." "If any man among you seemeth to be religious, and bridle not his tongue, but deceiveth his own heart, this man's religion is vain."—James 1: 26.

"Tis not for man to trifle; life is brief; And sin is here. Our age is but the falling of a leaf, A dropping tear.

We have no time to sport away the hours; All must be earnest in a world like ours."

D. F. NEWTON, *Author of Home Thrusts.*

—Patience is always crowned with success. This rule is without an exception. It may not be a splendid success, but patience never takes anything in hand that it does not succeed with in some form.

—The highest flames are the most treacherous; and so the most holy and eminent christians are more full of reverence, and fear, and humility.

On the 23d of September, in Seneca county, Ohio, in the 50th year of his age, HENRY TROXEL. He leaves a wife and ten children to mourn his departure. Funeral sermon by—Druckemiller from Gen. 18: 25. "Shalt thou the judge of all the earth do right?" He was a member of the Mennonite church for thirty years. His disease was typhoid fever. He enjoyed good health until within twelve days before his death.

Now let our sorrows cease to flow, God has revealed his arm, But let our hearts in every wo, Still say, they will be done.

On the 26th of August, in Eder county, Missouri, JOHN WAENGER, aged 49 years, 11 months and 22 days. He was born in Blochumherhof in Upper Alsace, France. He was buried on the 28th of August. Text from the 2nd chapter of Job.

On the 23d of July, in Markham, York county, Ont., ANNA, wife of John RISSER, aged 75 years, 2 months and 22 days. She was buried at Wideman's burying-ground where funeral discourses were delivered by the brethren J. Wideman, H. Berkey, from Rev. 14: 13, in the German language and by Bro. Holden, from Acts 9: 40, in English. This aged mother has been feeble for a number of years and life seemed a burden to her, but she bore her afflictions with patience until the end. She was a beloved sister in the Mennonite church and we have reason to hope that our loss is her eternal gain.

On the 17th of August, in Tecumseh, Ont., ANNA, daughter of David Roemer, aged 13 years, 11 months and 6 days. Her body was brought a distance of 40 miles and buried at Wideman's burying-ground, where funeral discourses were delivered from 1 Pet. 1: 24.

On the 16th of August, near Ligonier, Ind., of inflammation of the brain, MARY ALICE, daughter of Jonathan and L. E. Zeck, aged 1 year, 10 months and 15 days. Funeral discourses were delivered by I. Schmucker and—Crumb.

On the 29th of August, in Canada, HETTY, wife of Jacob H. Strohm of Elkhart, Ind., 58 years, 9 months and 27 days. She was on a visit to her mother, who resides in Canada and is 85 years old. She had left her home on the 17th and arrived safely on the 19th, having felt unwell already the day previous, and thus lingered, growing weaker until the end.

On the 14th of September, in Elkhart county, Ind., SUSANNA, daughter of John N. CHRISTOPHER, aged 1 year, 4 months and 10 days. Funeral discourse by Daniel Brenneman.

On the 5th of Sept., in Elkhart county, Ind., MARY ELIZABETH, daughter of Christopher and Magdalena Mann, aged 4 weeks. Funeral sermon preached from 1 Pet. 1: 24: 25.

On the 9th of Sept., in Elkhart county, Ind., JOHN HENRY LONG, aged 12 days. May God comfort the widowed mother who but a short time ago followed her husband to the grave.

On the 18th of Sept., in the same county, of typhoid fever SAMUEL MYERS, aged 41 years, 7 months and 25 days. Bro Myers suffered much during his illness, which he bore with patience, saying, that he had committed himself to the Lord, and as he should see proper to do with him, it would be right.

On the 26th of Sept., in the same place, of inflammation of the brain, LORENZO, son of Moses CULP, aged 1 year, 9 months and 12 days. Text Matt. 18: 3.

On the 29th of August, in Rockingham county, Virginia SARAH FRANCES, daughter of Samuel and Susanna BRUNK, aged 7 months and 21 days. Funeral discourses were delivered by Samuel

Coffman and Jacob Driver. She died of whooping-cough and bronchitis, of which she suffered 11 days, when God called her home.

"Leaves have their time to fall, And flowers to wither, and the north winds breath, And stars to set; but all! Thou hast all seasons for thine own, Death!"

On the 27th of July, in Rockingham county, Virginia, of scrofula and rheumatism, SIMON, son of widow Elizabeth COOP, consort of Henry COOP, deceased, aged 16 years, 6 months and 4 days. Funeral discourses were delivered by Samuel Coffman and Daniel Hartswo from 2 Sam. 20: 20-28. He bore his sufferings with christian patience and resignation. He murmured not. His vacant place will be filled no more, his smiling face and sweet countenance his friends will behold no more in this vale of tears, but mother, sisters and brothers dry your tears, weep not for him, for we trust he is in the arms of Jesus.

"Tis finished, the conflict is past, The months of affliction are o'er, The days and the nights of distress; We see him in anguish no more; He has gained a happy release."

On the 30th of September in Fairfield county, Ohio, after a lingering and very painful illness, RACHEL, wife of Michael MYERS and daughter of Philip Kratz, deceased, aged 61 years, 6 months, and 10 days.

### Letters Received.

Abm K Witmer; Samuel H Bally; A K Frick; Christian Schneck; Christian Herr; J R Reesor; Christian Wimmer; Mary Lehman; B Helmuth; Christian Stauffer; E Miller; Shem Zeok; S M Burkholder; P Musser; J D Hershey; P Hartman; Susanna Brunk; J Hildebrand; J E Hartman.

MONEY LETTERS.  
R.—Just Bally \$3 50; Jacob Brenneman 70 cts; Abm Blough \$1 50; C Baer \$1; J Blosser 10 cts; J Baumgartner \$2; S Buchwalter \$5; H H Bluch \$1 50; S Borchers \$1; J L Brubaker 35 cts; S R Bery 70 cts; J Berky \$1 50; Geo Bemederfer 1 50; M Brenneman \$1 Rebecca Byler 25 cts; C Burkholder \$1 70; S P Bowman \$1; Jacob Brenneman \$1 35; John Braebill \$7.  
C.—James Coyle 20 cts; Jacob Cober \$1 25; Joe Culp \$1.  
D.—F Dittenbach \$1 50; M Detwiler 20 cts; C F Detwiler \$1 25; B Diller \$3.  
E.—Jacob Eberly 30 cts; M Eby \$2 50; Chr Engel 25 cts; E Perry \$1; S Eby \$11; C Esch \$1.  
F.—Maria L Fory 10 cts.  
G.—J S Good \$1 25; D Goulie \$1 40; Fr Griesser \$2.

H.—Bey Hershey \$1 30; David Hershey \$3 15; Anna Hoesler \$1; U Hertzler \$1 60; S E Hertzler \$1 90; Mary Hartz 10 cts; J Hildebrand 20 cts; A Hershey Bro. \$1 70; J Y Hartzler \$2 10; Fanny Herr \$1 60; R Harnish \$1 50; B Helmuth \$5 00; Barbara Hess 20 cts; S J Hartzler 40 cts; K Hersch \$1 50; A C Hershey 20 cts, send your Post Office address. J W Horst \$3 20, send your Post Office address. D B Hoover \$3 97; J Hartman 50 cts.  
K.—Chr K Keller \$1 05; R Kengy \$1; John Koch \$2 50; J Kreider \$1; John Krey \$3; Elizabeth Kaufman 70 cts; J Krey 75 cts; J Kennel \$1 50; A H Kaufman \$1 in coin; J Krehl 20 cts; J Kreider \$2 10; J P King \$1 50. Matt. 18: 3.  
L.—Anna Lantz 10 cts; Martha Long \$2; R Lapp \$1 60; J H Landis 20 cts; C C Lehman 75 cts; Abm Lehman \$1 50; D Landis 25 cts; J C Lehman \$1 70; M Landis 10 cts.

M—P Moseman 85 cts; S Myers \$2; John Meyer \$2; S M Mylin 60 cts; Martha Martin 20 cts; A Moyer 70 cts; A Mast 25 cts; J B Metzler 10 cts; W G Moyer \$2.25; Mary Massey \$1; B Metzler \$1.25; Elisha Martin \$5.80; B A Mast \$5.

N—C Nafziger \$5; P Nusbaum \$1.70; A M Nice \$1.60; J Nafziger 30 cts.

O—J S R Overholt 20 cts.

R—R Ranek \$1.60; Moses E Reist 70 cts; J H Ramer \$2.30; B F Rapp \$1.55; J J Ramseyer \$2; Jacob E Ratt \$3.30; John Rupp \$1.60.

S—J Schmitt \$1; Abm Shank \$3; John Sommer \$2; J Schick \$1.20; Jos Stuckey \$2; Jos E Scheider \$2; John B Snyder \$5; John R Smith \$4; Andrew Sutter \$1; John Schwartz \$1.50; John Steinman \$4; J M Strickler \$10; John Shenk 20 cts; J Strickler 70 cts; B Schwiegart \$1.50; D Smoker \$1; J Smucker 10 cts; J Stoltzfus \$1; C Stoner \$1; John.

T—J F Troxel 25 cts; J H Schenk \$1; J K Tyson \$2.

W—C G Winey \$1; Jacob Wagner \$1; J G Winey 20 cts; A Wenger \$2; Geo Witmer \$1.85; Jos Wagner \$2.70.

Y—J C Yoder \$1; S Yoder \$1.50; R Yoder 70 cts.

Z—A Zurfluh \$1.10; S Zimmerman \$1.50; B F Zimmerman \$1.

From Amish, Iowa, \$1.50 for 6 Question Books &c.; please send your name.

## TIME TABLE.

### Michigan Southern & Northern Indiana Railroad.

Passenger trains leave Elkhart as follows:

#### GOING EAST.

Mail, (Main Line),	12.30, p. m.
Mail, (Air Line),	12.20, " "
Special New York Express, " "	3.05, " "
Atlantic Express, " "	9.45, " "
Night Express, (Main Line),	1.05 a. m.

#### GOING WEST.

Special Chicago Express (Air Line),	1.20 p. m.
Mail (Main Line),	4.20 " "
Mail (Air Line),	4.20 " "
Night Express, (Main Line),	2.35 a. m.
Pacific Express, (Air Line),	5.05 " "

Trains for Detroit connecting with the Great Western Railway leave Elkhart as follows:

Express,	12.30, p. m.
Night-Express,	1.05, p. m.

All trains run on Cleveland time which is 20 minutes faster than Chicago time.

Sleeping cars on all night trains.

Time and fare the same as by any other route.

C. F. HATCH, Gen. Supt.

C. GREENE, Agent at Elkhart.

## Books for sale at this office.

The following books are sent by mail, postage prepaid.

THE ENGLISH MENNONITE HYMN BOOK. A new edition of the English Mennonite Hymn Book has just left the press, and is now ready for delivery, at the following price:

Single copies, by mail postage prepaid	60
Per dozen, " " "	\$6 00
" " sent by express at purchasers' expense	5 00
Pocket edition, " " "	75

THE GERMAN SPELLING BOOK, a work of 160 pages, adapted for schools, Sunday schools, and those who wish to study the German language without a teacher.

Price per copy, by mail, - - - 25

Per dozen, by express at purchasers' expense - - - \$2 50

For larger quantities special rates will be given on application.

GERMAN CATECHISM OF QUESTION BOOK. We have just published a small German Catechism, which was originally published by the Mennonite church in Germany, and republished in 1824 by the brotherhood in Canada. This little book is especially adapted to the use of children in schools and Sabbath schools, and wherever our brethren maintain German Sunday schools, they should have of these books. We hope to be able also soon to publish one in English.

The little Catechism may be had at our office, at the following prices:

Single copies, per mail, postage prepaid,	\$ 0 20
Per dozen, " " "	1 90
" " hundred, by express, " " "	12 50

ANGEBEHRE STUNDEN IN ZION. The Little Book, "Angenehme Stunden in Zion," written by Ulrich Steiner, a Mennonite minister in Switzerland, to the Sonnenberg church in Wayne county, Ohio, has been reprinted and may again be obtained at this office, at the following rates:

Per single copy, postage prepaid,	\$ 0 10
" dozen, " " "	1 00
" " hundred, by express, at purchasers' expense, " " "	7 50

This is a beautiful little work in the German language, worthy of being read by all.

We have yet a small number of the Virginia edition of the Confession of Faith, translated by Joseph Funk and also published by him, which we will send, postage prepaid, to any address in the United States, for 75 cents.

A new Edition of *Christianity and War*, in the English and German languages has been issued. Send for a copy. Price, 10cts.

Also a new Edition of *Pride and Humility*, Eng. and Ger. by J. M. Brenneman, has been issued. Price per single copy 10cts, per dozen 75 cts.

*Freemasonry*. An essay showing its inconsistency with Christianity. A pamphlet of 48 pages, 8vo. Price, 25cts.

English Mennonite Hymn Book,	\$ .60
Conversation on Saving Faith,	.60
(Confession of Faith,) English }	.60
" " German }	.60

English-German Testaments	.75
German Bibles, small size	1.00
English Bibles " "	1.00
German Testaments, small size	.20
" " large size, with clasps	1.50

English Testaments, small size	.15 to .50
" " large size	.40 to .60

Dymond on War	.50
Should Christians Fight?	.10
Peace Manual	.05
Prince of the House of David, English,	2.00
" " German,	1.75
Harmonia Sacra (Music Book)	1.40
Christian Harp and	.35
Sabbath School Songster,	.35
American Tract Primer, Eng. or Ger.	.35
Sanders' Pictorial Primer (Eng. & Ger.)	.35
German Spelling Book	.30
Abn's German Grammar	1.25
Menno Simon's Foundation (Ger.)	2.00
Gemeinschaftliche Lieder-Sammlung	.60
(mennonitisches Liederbuch)	.60
Unparteiische Lieder-Sammlung	.60
(amisches Liederbuch)	.60
Spiegel der Taufe (Ger.)	.25
Heinrich Funk's Erklärung	1.50

Ernsthafte Christenpflicht

Johann Arnd's Complete works (Ger.) including Arnd's *Wahre Christenthum*, Paradies Gertlein, &c., by express

Buck's Theological Dictionary "Bibles of different sizes and prices

Cottage Bible, with notes, in two volumes, per volume

English & German Dictionaries, 1,50, 3, 7, and 12 dollars per volume.

English Dictionary, 75cts, 1, 5, 6, and 12 dollars per volume.

Health, or how to live

Brown's Pocket Concordance

Mind and Words of Jesus

Morning and Night Watches

Bound volumes of the Herald of Truth for 1864, 1865, and 1866, bound in one volume.

English or German, 4.50

For '67, or 68 bound in 1 volume, Eng. or Ger. 1.50

Any person desiring any books that we have not on hand, we will send for them and forward them at the publisher's prices.

## H. B. BRENNEMAN,

Formerly of Bremen, Ohio, would inform his old patrons and others, that he is now residing at Elkhart, Ind., and is prepared to fill all orders, at publishers prices, for the following musical publications:

THE HARMONIA SACRA published by Jos. Funk's sons,

Price per single copy, Postage prepaid \$ 1.40

" " doz., Express charges at purchasers expense 12.00

" " " " prepaid 14.50

THE SONG CROWNED KING, published by A. S. Kieffer.

Price per single copy, postage prepaid, \$0.60

" doz. 6.00

THE CHRISTIAN HARP AND SABBATH SCHOOL SONGSTER published by A S Kieffer.

Price per single copy, postage prepaid, \$0.35

" doz. 3.00

Persons residing near Bremen Ohio, may obtain the above books of C. C. Beery, of that place.

I have also A. N. Johnson's publications, one of the best systems for learning to read music now published. One copy prepd \$1.40, per doz \$12.

Orders and letters will receive prompt attention.

H. B. Brenneman

Elkhart, Ind.

## Herald of Truth.

### A Religious Monthly Journal.

Devoted to the interests of the Mennonite Church, the exposition of Gospel truth, and the promotion of practical piety among all classes, is published by

JOHN F. FUNK & Bro., Elkhart, Ind., in English and in German, at \$1.00 a year in either language, or \$1.50 for both the English and the German paper to the same person.

PAYABLE IN ADVANCE.

Persons subscribing should be particular to state whether they wish the English or the German paper. Specimen copies sent free.

Address, HERALD OF TRUTH,

Elkhart, Ind.



# Gerald of Truth.

A RELIGIOUS MONTHLY JOURNAL.

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 6.—No. 11.

ELKHART, INDIANA, NOVEMBER 1869.

Whole No. 71.

## Hide mildly the Erring.

Hide mildly the erring;  
Kind language eulcar  
Grief follows the sinful  
Add not to their tears.  
Avoid with reproaches  
Fresh pain to bestow;  
The heart which is stricken  
Needs never a blow.

Hide mildly the erring.  
Jeer not at their fall;  
If strength were but human,  
How weakly were all!  
What marvel that footsteps  
Should wander astray,  
When tempests so shadow  
Life's wearisome way.

Hide mildly the erring;  
Lament them with care  
Their natures are mortal,  
They need not despair;  
We all have some frailty,  
We all are unwise,  
And the grace which redeems us  
Must shine from the skies.

For the Herald of Truth.

## THE ROMANTIC PERIOD OF LIFE.

The opening and growing period of life, when the mind is yet undisciplined and the heart uncultivated, is a time in which one is exposed to many dangers. The tastes are yet undeveloped, the habits unformed, the religious opinions not settled, and the character in general is not moulded. Hope paints bright pictures and fancy build castles in the air. The heart has not yet learned the bitter lessons of disappointment and suspicion. People who are bad often seem innocent and good. The corruption, sin, and misery under which the whole world groans are concealed behind a gilded mask of innocence and happiness.

All who live to the age of maturity must inevitably, at some time, be exposed to the dangers of this

period as they pass through it and receive its needed discipline and its many valuable experiences and lessons; and happy are they if their youthful innocence, happiness, and sorrows are unmingled with the bitterness of folly and sin.

During this period the health is generally good, the spirits buoyant, and the passions strong, and there is a constant craving and clamoring for enjoyment—*present* enjoyment. So, the danger is that instead of wisely denying ourselves and taking up the cross of Jesus and following him up the narrow way to endless glory, we may be allured to seek the *present* enjoyment of swift-passing, unsatisfying, and sinful pleasures of the world which lead down to hell.—Let it not be supposed, however, that a christian can not be happy in this world. *A christian may be one of the happiest of men.* He has deep, rich, and sweet sources of enjoyment of which no one can deprive him. He may be happier than the man of the world because his sins are forgiven and he is a child of God, while the sinner is often troubled and full of fear, and anguish because of his wickedness. Though he live in obscurity, in a humble cottage, he is richer than the man of the world who lives in a palace, for the christian is an heir to the mansions in heaven. When the christian dies, he departs in peace and is carried safe home to heaven, when the man who has lived in sin dies all is terror and despair, and his poor soul must sink down to endless woe.

Happy and wise is the young man or the young woman who push-

es aside the *present* enjoyment for which the flesh clamors and which Satan and the world offer, and instead of waiting a little while, choose to serve Jesus till he gets an invitation to the marriage of the lamb in the glorious city of New Jerusalem, where he will be forever free from sin and sorrow and where he can realize that *Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.* (1 Cor. 2, 9.) Thus did Moses in his youth when he refused the then *present* enjoyment and honor of being called the son of Pharaoh's daughter, "choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: FOR HE HAD RESPECT UNTO THE RECOMPENSE OF THE REWARD." (Heb. 11, 24—26.) So thought he who wrote the epistle to the Hebrews when in speaking of these who here suffer with Christ, he said: "I RECKON, THAT THE SUFFERINGS OF THIS PRESENT TIME ARE NOT WORTHY TO BE COMPARED WITH THE GLORY WHICH SHALL BE REVEALED IN US. Can there be folly so great as that which leads one to pass by and reject a Savior's love and his offers of salvation and choose instead the pleasures of sin for a season and then be doomed to woe, without a ray of hope, for millions and millions of ages, without end?"

At the impressionable time of life which we are considering, the sinful pleasures of the world are peculiarly dazzling and tempting. The

floods of vicious literature which issue from the press in the form of trashy and sensational periodicals and books is a curse to the youth of our land. Such reading gives unhealthy views of life, fosters the love of excitement and self-indulgence, produces discontentment with the real duties and struggles of life, feeds the passions and unfits for a life of humble and earnest service in the vineyard of the Lord. "TOUCH NOT, TASTE NOT, HANDLE NOT." (Col. 2, 21.) A young man or woman who has been reared in a quiet christian home in the country hears of the splendors of the city, its gay society, its amusements—falsely so called—theatres, operas, and balls. He reads about its galleries of art, whose contents are largely the fruits of ancient heathen civilization and better adapted to appeal to "the lust of the flesh, the lust of the eyes, and the pride of life" than to benefit the character. He hears of its fashionable avenues, its luxurious parks, and its great public buildings. These things all appeal to the romantic elements of his nature and there is enkindled in him a desire to get away from the wholesome restraints of his quiet christian home. "Wait till I am twenty-one," he thinks. But when manhood comes and he goes out into the world he discovers hollowness where he thought all was solid and substantial, and rottenness where everything seemed free from any taint. He may soon learn a lesson that God would have him learn, namely, that there is no peace nor rest and happiness for the soul save only in God and heavenly things. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of flesh, the lust of the eyes, the pride of life is not of the Father, but of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever.

Do not say "There is no danger,"

for a man, wiser than you or I, was once ensnared and led to fall into great sins, and lusts, and griefs by some of the forbidden pleasures of the world. Have you read in the first book of Kings, the account of Solomon's wisdom, greatness and glory; and the part which follows concerning his fall into vanity, lust, and idolatry, and the troubles which consequently came upon him and his kingdom? If Solomon was not proof against such temptations then surely we ought to "watch and pray," lest we enter into temptations. In the second chapter of Ecclesiastes we have a picture of one—probably Solomon—who thought he would taste what pleasure there is in "the good things of life." He had at his command the means of giving a complete test to the question, whether the pleasures to be derived from an abundance of money, comforts, conveniences, and luxuries are substantial enough to give contentment and happiness. It is to be noticed that he did not propose to indulge in the low and gross lusts of the flesh, he intended to indulge in what the world would smoothly call the elevated and refined enjoyment of wealth, though the Savior would probably strip this self-indulgence of its disguise and call it indulgence in "the lust of the flesh, the lust of the eyes, the pride of life."

The instructive experience is thus revealed (Ecc. 2: 4-11): I made me great works, I builded me houses, I planted me vineyards, I made me gardens and orchards, and I planted trees in them of all kinds of fruit; I made me pools of water, to water therewith the wood that bringeth forth trees; I got me servants and maidens, and had servants born in my house; also I had great possessions of great and small cattle above all that were in Jerusalem before me; I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces; I got me men singers and women singers, and the delights of the sons of men, as musical in-

struments, and that of all sorts, so I was great, and increased more than all that were before me in Jerusalem: also my wisdom remained with me. And whatsoever my eyes desired I kept not from them, I withheld not my heart from any joy; for my heart rejoiced in all my labors, and this was my portion of all my labors. Then I looked on all the works that my hands had wrought, and on the labours that I had laboured to do: and, BEHOLD, ALL WAS VANITY AND VEXATION OF SPIRIT.

Thus it may be seen that many and peculiar dangers attend what—for want of a better name—may be called the Romantic Period of Life. It may also be noticed that there are the strongest and the happiest inducements to persuade one to turn away from the pleasures of sin and seek first the kingdom of God and his righteousness.

N. G. R.

#### GRIEVING THE SPIRIT OF GOD.

As, in the providence of God, I have been brought into contact with thousands of persons who have told me with much candor the history of their own minds; and conversed freely in reference to the all-important subject of their own salvation, I have thought it to be my duty to record some of the facts I have met, for the benefit and warning of others. That there is a turning-point in the history of every soul that lives under the light of the gospel, no one doubts who believes in the renewing and sanctifying agency of the Spirit; but too many take it for granted that this point is not reached till the close of life, and neglect or resist the strivings of the Spirit till he gives them up to hardness of heart and blindness of mind, perhaps many years before their earthly existence has terminated.

The first case I shall mention is that of a woman about thirty years of age, with whom I conversed in

the presence of her mother. I inquired if she was a member of any church. She answered, "No." I asked if she had not at some time felt concern for her salvation. "Yes," she said, "I think but few have been more anxious on the subject than I was once." I asked at what period of her life this occurred, when she gave me the following account of God's dealings with her. "When I was about fifteen years old, I felt that I was a great sinner in the sight of God. Often my distress was so great that I could not sleep; and for three years I seldom had peace a week at a time. I knew that the Holy Spirit was striving with me, and that I ought to yield my heart to his influence; but I thought it would cut off my pleasures in the midst of youth. I tried to banish the thoughts of eternity; but they would still return and interrupt my pleasure. I tried reading novels and romances; they gave me relief for a while, but my distress returned. At last I went to the ballroom, and I have never since had such feelings as before." "And have you no fears," said I, "that you have grieved away the Spirit of God for ever?" "Yes," she replied, "I have no doubt of that, and that I shall be lost." I proceeded to describe the state and misery of the lost, and appealed to her, by the prayers of her mother, and the tears which were then falling from her sunken eyes; by the danger of an eternal separation from pious friends; by the glories of heaven, and the agonies of the Son of God, now to make her peace with him and be saved. "All this," she calmly replied, "has been tried upon me before. Nothing that you or any other man can say on that subject, can move me now. My doom is fixed."

Another case was that of Mr. B., who was over seventy years old, and living an ungodly life. I approached him with kindness, and at length he conversed freely. I spoke of the goodness of God to him in his advanced years, and

asked if he hoped he had an interest in Christ. He replied, "No." I asked if he received the Bible as the word of God. He answered, "Yes." I said, "The Bible teaches that a man must be born again before he can enter the kingdom of God; do you think you have experienced that change?" "No," said he, "I never have." I saw that he was intelligent, and inquired if no "still small voice" had ever whispered to him, "Son, give me thy heart?" "Yes," said he, "often. I used to feel; but for many years I have not felt as I did when I was young. I then had some very serious times." I asked at what period he had felt most deeply the importance of religion. He replied, "When I was seventeen I began to feel deeply at times, and this continued for two or three years; but I determined to put it off till I should be settled in life. After I was married, I reflected that the time had come when I had promised to attend to religion; but I had bought this farm, and thought it would not suit me to become religious till it was paid for, as some time would have to be devoted to attend church, and also some expense. I then resolved to put it off ten years; but when the ten years came round, I thought no more about it. I often try to think, but I cannot keep my mind on the subject one moment." I urged him by all the terrors of dying an enemy of God, to set about the work of repentance. "It is too late," said he; "I believe my doom is sealed; and it is just that it should be so, for the Spirit strove long with me, but I refused." I then turned to his children, young men and young women who were around him, and entreated them not to put off the subject of religion, or grieve the Spirit of God, in their youthful days. The old man added "Mind that." If I had attended to it then, it would have been well with me to-day; but now it is too late."

On conversing with a man in middle life, he informed me that

his father was a devoted Christian, that he was faithfully instructed, and his mind was early impressed with the importance of religion. In his youth, there was a period of six months in which he was in distress, day and night; and a voice within seemed to be continually saying, "Forsake your sins and come unto me, and I will give you peace." "But," he added, "I did not wish to be a Christian then; I thought it would ruin my pleasures. I visited a part of the country where dancing and balls were frequent; in a little time my serious thoughts were gone and I have never had any since." I asked if he did not fear that God had given him up. "Yes," said he, "I am afraid he has. I go to church, and read the Bible, and try to feel, but I cannot." I strove to arouse his fears; but it was in vain. I afterwards learned that he was pursuing his worldly business on the Sabbath.

It is not for me to pronounce that God had said of all these persons, they are "joined to their idols, let them alone;" "Woe to them when I depart from them;" but the state of all such is unspeakably alarming. If such is your case; if you have wilfully dashed the cup of salvation from your lips, when God by his Spirit was wooing you to himself; if you have persisted in saying, "Go thy way for this time; let me alone that I may have the pleasures of this life," and have quenched the Spirit by resorting to amusements, the novel, the ballroom, or the theatre. God may have given you what you desired; but what have you now of all these pleasures? Can you look back upon them with an approving conscience? Will they bring you consolation in a dying hour? No. You have, even now in your own soul, if you would make the confession, the gnawings of the worm that never dies, the burning of the fire that is never quenched. You will have no excuse when you stand before the throne of the eternal Judge. He will say, "I called, but you refused;

I stretched out my hand to you, but you did not regard it."

But to the dying sinner with whom the Spirit of God is now striving, let me say, it is the most momentous period of your existence. It is perhaps the turning point between heaven and hell—the songs of angels, or the wailings of the finally lost. O seize the present moment, while the voice of the Spirit is whispering in your ear, "Now is the accepted time." Beware of stifling that voice. Multitudes have told me the dreadful tale, "I went to scenes of amusement, or turned to the exciting romance, and I have felt no anxiety since."

O awakened sinner, while the Spirit strives, it is the seed-time of eternal life, the embryo of a happy immortality. Sit not down to count the loss of sinful pleasures; receive the Saviour into your heart, and you will have pleasures lasting as eternity—pleasures that leave no sting behind—pleasure that will sustain the soul when on your dying pillow, when the last trumpet shall sound, and the congregated world stand before God.

### A Christian cannot Fight.

The Christian cannot fight consistently with the spirit which alone makes him a Christian. We have the direct precepts of the Gospel, which forbid the slightest feeling of ill-will towards our enemies, and command us even to love them—to feed, clothe and comfort them. But we have something more than precepts; we have in the constitution, in the anatomy, in the physiology of Christianity, an organic disability for wars and fightings in a disciple of the meek and lowly Jesus. The heart of the true Christian is grafted into the heart of Christ, from which it daily and hourly draws its spiritual life. And while this vital communication between him and his Master is sustained, he cannot hate

nor injure, nor scorn a fellow-being, even were there no special precepts forbidding such emotions and actions.

So a Christian, in the fullness of this divine communication, is disqualified for a soldier by every attribute of the with which it transfuses his soul. We have tested him before a court martial, and found that he would be hung upon the first tree as a traitor, if he should obey the commands, evince the spirit, and imitate the example of Christ towards his enemies on the eve of a battle. The recruiting sergeant has sent him home, as unfit for service. Shall the Christian church, the court of Christ on earth, reverse the decision of the court martial, and send the soldier of the cross back to the recruiting sergeant, with the admonition to that officer of the carnal weapon order, that he had mistaken his man; that the robe of Christ's righteousness, pure and white as it might seem, might be dyed to the reddest crimson in the hot rivulets of human blood on the battle field, and yet be in uniform with the robes of the blest in Heaven? Shall a bench of Bishops, a council of Gospel Ministers, or the Church itself, undertake to impeach the authority of the greatest generals of the world, who have testified to the inconsistency of all war with Christianity? Who, on the Continent of Europe, ever tried the metal of more soldiers than Bonaparte, or better knew the qualities most requisite in a warrior than he, when he summed up his experience in the declaration, "the worse the man the better the soldier?" Who, of all the English list of military heroes, is better authority than he whose monument towers highest among its fellows in the metropolis of the world? And the Duke of Wellington said, "No person with nice scruples about religion, has any business in the army." Another, with his laurels blushing on his brow with the fresh crimson of the battle-field, has declared at the festal board to fellow

officers, "the soldier's trade is a damnable profession."

Now, shall Christians endeavor to raise such a profession to the reputation of a Christian occupation? There is no vacancy in any army upon earth for a man who can love his enemies, and bless and pray for those who despitely use him. There is no army before which he would not be hung as a traitor, if he exercised the highest prerogatives, and obeyed the sublimest precepts of Christianity, and forgave, and blessed, and fed the very persons whom his Divine Master commanded him to forgive, bless and feed.—*Peace advocate.*

For the Herald of Truth.

### "It is the Lord."

When we are sharply tried by afflictions, we are too apt to view our sorrows as though they were on but one side, and we consider them weighty only in our own behalf; but we find in all cases that this will not hold good. Let us then, who may be in affliction, be admonished by an ever present Comforter, and let us look, as it were on the other side of our, so imagined, weighty burdens. The first we learn will be, "It is the Lord;" this alone does not suffice us, but let us apply to the holy Scriptures, which were written to the intent of comforting the distressed, and to enlighten the benighted souls. Take for an example patient Job. He in his great affliction, saw it necessary to call upon God to show him the cause of his distress. He saith, (Job 10: 1, 2.) "My soul is weary of my life. \* \* \* I will say unto God, do not condemn me. Shew me wherefore thou contendest with me." The Lord's mercy for us is too great to let any sorrow come upon us that is not intended for our good, and in the days of health and prosperity we are apt to forget that there is a God to worship, to praise, and to serve; and if it were not for his mercy we would never return to his service, but continue in the way of sinners unto destruction. Job's fear of being condemned of God, were truly greater than all his afflictions, and to avoid this condemnation, we must learn, by prayer, the cause of God's contention with us, "and remove it by repentance, that we may be pardoned by grace." We can also take great comfort and reproof from the third chapter of 1st Samuel, where we learn how Samuel, when he was yet a little child, tried to comfort Eli after bringing him the sad tidings from the Lord, saying unto him, "It is the Lord, let him do what seemeth him good." I have also mentioned that we consider our afflictions weighty only in our own



behalf. I believe that when grief comes upon us, the cause of it has grieved the Lord, before it effected us, and I believe that by our many faults, we grieve our kind heavenly Father more, and also grieve the holy angels, who are watching over us. Sometimes affliction is caused by death taking from us a near and dear friend. The mourner sometimes says, "My comfort is all gone." If then the Lord were not a Lord of mercy, longsuffering and kindness, and would take us by our word and say, If then my word and my promises are not a comfort for you, I will take them away also. Where then would our fainting souls be! Sorrow is often suffered to prey upon our natural health; this I believe is wrong. Two extremes should be avoided; the one is, to make light of affliction, as though it were foolish to regard it, for if one blow does not effect, the Lord may strike again. The other is, to give ourselves over to grief, as though there was no help or comforter, and fall into despair instead of trying to learn the intent of God in chastening us. "My son despise not the chastening of the Lord, nor faint when thou art rebuked of him." Heb. 12: 5. Let us then seek the comforter while he may be found, and not suffer ourselves to be overcome with grief, but be ever ready to say and also to feel, "Not as I will, but as thou wilt," and our sorrows will soon take an end, for we will have to learn that it was the Lord, if we do not now seek to learn that it is the Lord, and a Lord of mercy which will take no end. Let us learn to know the Lord.

SUSAN RESSLER.

#### For the Herald of Truth. To the Young.

Is it not good to bear the yoke in the days of our youth? Truly it is, for God's word teaches us to remember our Creator in the days of our youth, while the evil days come not, nor the years draw nigh when we shall say, I have no pleasure in them. Young people often think that the yoke of Christ is a heavy yoke, but this is an error. It may appear hard when we look upon it in a natural sense, but we must become spiritually minded, and pray to God for grace to bear it, and it will be an easy yoke and a light burden, as Christ says, "My yoke is easy, and my burden is light." He also says, "Come unto me, all ye that labor and are heavy laden and I will give you rest; take my yoke upon you and learn of me, for I am meek and lowly in heart, and you shall find rest unto your souls." If we come to him in meekness and humility even as the Savior, then we shall find rest, and the yoke will be easy, and the burden light. It is sin that makes the yoke hard and the burden so heavy. We must be willing to take up the cross and follow him daily in spirit and in truth. But the young are so apt to seek pleasure in sin, but they never find real, lasting pleasure there, for the pleasures of sin are but for a sea-

son. Would we not better with Moses choose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season? Earthly things will pass away, and we have no abiding city here. It is appointed unto men once to die, but after this the judgement; therefore let us hear the conclusion of the whole matter, fear God and keep his commandments, for this is the whole duty of man; for God shall bring every word into judgement, with every secret thing, whether it be good or whether it be evil.

Remember therefore O youth, that you cannot escape the judgements of God, for every knee shall bow, and every tongue shall confess that he is the Lord God. But you cannot choose whether you will enjoy the pleasures of sin for a season or to suffer affliction with the people of God. Let us therefore choose with Mary that better portion which shall never be taken from us. What a blessed promise, *It shall never be taken from us*, while if we choose the pleasures of sin we have no promise, but must depart from him because he never knew us. Would not this be a horrible sentence? Rejoice O young man in thy youth and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes, but know thou that for all these things God will bring thee into judgement. Therefore remove sorrow from thy heart and put away evil from thy flesh, for childhood and youth are vanity.

WM. MOYER.

#### For the Herald of Truth. The Work Undone.

Dear Friends:—The one great thing most needful to future happiness is "Working out the salvation of the Soul." So long as this work remains neglected and undone, there is no promise of eternal life; and how dreadful is the condemnation in the hour of death, to those who have neglected this work.

You who are living in sin, and work in the service of Satan, have you ever thought that the "Wages of sin is death?" and if thus you end your days, your portion will be the second death—eternal pain and sorrow? All who read this I would kindly admonish to turn from their sins before it is too late; yes turn now, for if you are a moment too late all will be lost; and how sad, how very sad to think that any should perish. Consider now the opportunity you have, and be convinced that your present unconverted state and condition is a dangerous one, and should induce you to repent and seek salvation now, for, "He that seeketh me early shall find me."

Do not put off your conversion to a future day, the longer you wait the more numerous your sins and the harder to break off from them; diligently search the gospel and you will find a guide to lead you in the way to eternal life.

You need not despair, or feel discouraged, if you have faith in the Lord Jesus and have

repented of your sins, for though "they be red as blood they shall become white as snow, and if they are as scarlet they shall be as wool."

Paul says, "Where sin abounded, grace did much more abound," and the following lines of that beautiful hymn, are also full of promise and consolation:

"The dying thief rejoiced to see  
That fountain in his day;  
And there may I, as vile as he,  
Wash all my sins away."

Our sins shall be washed away if we have been faithful in working out our souls salvation; we shall then sin no more, but lead a righteous life and shall receive the crown reserved for us in heaven, that fadeeth not away. There, where joy is not mingled with sorrow, we shall praise God and be happy forever.

O that we might all be inclined to do the things, that will prepare us for a purer and a better life, and fit us for eternal happiness with the blest in heaven.

JOHN D. HERSHEY.

For the Herald of Truth.

#### The love of God to a fallen World.

The love of God is beyond our feeble comprehension. He sent his son into the world, not to condemn the world, but that sinners might believe, come to him, be saved and have eternal life.

Those who trust in him have peace of mind, for those who come to him with penitence and humility of heart he will in no wise cast out. "Repent," says he, and "come unto me and I will give you rest." Except we repent of our transgressions and be born again we cannot enter into the kingdom of heaven. What is it to be born again? It is through faith on the Lord Jesus Christ, true sorrow for our sins and obedience to his will, to receive from him, and through the power of his spirit, a renewed mind and a new heart which will hate sin and love righteousness. We cannot obtain this by our own wisdom or strength; we must receive it through the power of the spirit of God. We must become willing and obedient and then through divine grace we shall be blessed, and be enabled to walk in ways of righteousness and truth. Let us, beloved reader, seek after this and pray earnestly and without ceasing that God will direct us and lead us in this way of life and truth. Let us not delay, for our lives are uncertain and our days are passing swiftly by—we are but pilgrims and strangers, and soon the messenger of death will call for us. Be ye therefore also ready, for in such an hour as ye think not the Son of man cometh.

M. F.

DO LITTLE THINGS as if they were great, because of the majesty of the Lord Jesus Christ, who dwells in thee; and do great things as if they were little and easy, because of His omnipotence.—*Pascal*.

### From Virginia.

Dear Bro. Funk. I am a friend and lover of our monthly visitor. It is nourishing and refreshing to hungry hearts. I esteem it as bread when I am hungry, or water when I am thirsty. When I receive it and look over its pages, I scarcely know where to begin to read, but after glancing over its contents, I commence at the beginning and read it all carefully through, and I must say that I never enjoy my leisure hours better than while engaged in perusing the writings of the brethren and sisters contained in its columns, and Oh! how earnest are their invitations to poor and needy sinners to come to repentance and live, and I sincerely believe that it is the means of awakening many drowsy souls, and leading them from nature's darkness to the true and marvelous light of the gospel, and to search the Scriptures and see what their duty is.

I fear many of us not read our Bibles as much as we ought, especially the younger brethren and sisters; I fear many of us do not improve our Sabbaths as much as we ought. These long winter evenings too should be improved to the good of our souls. These are often spent in idleness and folly and in foolish conversation, which would be much better employed in the study of the word of God.

Peter says, "The eyes of the Lord are over the righteous and his ears are open to their prayers, but the face of the Lord is against them that do evil." The Lord will protect and watch over his children and give them strength and bless them, and none shall be able to harm them. Let us therefore put our trust in him, and endeavor to walk faithfully all our days, and then also shall we have the promise of the crown of righteousness, which the Lord the righteous Judge shall give us at that day, and not to us only but unto all them also that love his appearing.

For the Herald of Truth.

### Farewell.

Dear young friends, brothers and sisters in the West, the grace of God be with you. This is a lonely evening; I have just finished several letters from dear young sisters in the West, which I received this evening. They were all written on Sabbath evening, the 9th of September, and mentioned the dear Sabbath-school which you are permitted to attend. Dear young sisters, the wish which you so often express is no less my wish, I should be just as glad to see you. I often feel lonely, especially in Sabbath hours, since I am so far away from you again. We have an interesting singing-class here which meets every Sabbath, but I do not take as much delight in singing as I do in reading the beautiful history of our dear Redeemer; but do not understand me to murmur because I

am separated so far from you and nearly all the members of the Sabbath-school; I still hold fast to the hope of promise, "The Lord will provide." He will supply every need, and he has also permitted me to enjoy the companionship of a dear young sister and brother at home, who set a good example for me and often make long and lonely hours appear short and sweet.

"How sweet to my soul is the communion of saints." I am not left alone, I have a dear friend who is ever with me, and I hope I shall never withdraw from him—he is a true friend and a helper in every time of need—he will bring us together again, if not hear on earth, then in heaven.

For the present we are separated, yet only for a little while, yet we may meet at the Father's throne, in our thoughts, and words and actions. Let us pray for each other and try to remain steadfast and faithful unto the end, hoping for the promised rest in heaven, where trials and temptations, sorrows and distress are at an end, and holy bliss and delight reign evermore.

Farewell, little children, I shall remember you still—remember me too, and do not forget what the Bible says is right for little children to do, and have this truth firmly settled in your minds; cherish the truth and obey it in your hearts, as the good Spirit may lead you, and soon I shall meet my dear little friends in heaven too. Oh! we shall like to be with Jesus there, better even than we should have been when he was here on earth.

I must now bid you all farewell, brothers, sisters, fathers, mothers, children, young and old, farewell for a short time. My heartfelt thanks to you all for the great kindness bestowed upon me while with you; may God amply reward and bless you in all your labors in his vineyard and finally receive us all with the saints in glory.

Here our meeting, saints and others,  
Loving sisters, kindest brothers,  
Is but meeting soon to part,  
Which tends to try the hardest heart.  
And thus prepare us for a land,  
Where Christians give no parting hand.

Sandusburgh, Pa. SUSAN RESSLER.

For the Herald of Truth.

### Arise, O Sleeper!

What meanest thou O sleeper? arise  
and call upon thy God, Jonah 1: 6.

We read in the book of Jonah that God commanded him to cry against Nineveh. The wickedness of that great city had come up before the Lord. Instead of going to Nineveh he went in a ship that would take him to Tarshish, from the presence of the Lord. Here we may observe what it is to flee from the sight of God. He was sound asleep in the sides of the ship, while there was a mighty tempest in the sea on account of his disobedience. So the ship-master came to him and said: What meanest thou. O sleeper, arise

and call upon thy God, if so be that God will think upon us that we perish not. Do we not often imitate Jonah in trying to flee from the presence of God, which thing we do, when we follow our own mind and will, not fearing him who cares and provides so well for us. He provides for our life and safety as well as he did for Jonah.

Sleeping, not in a ship, but in the pleasures and vanities of this world, in the presence of the Lord, who threatens us with his fearful judgments as the sea did the ship in which Jonah was. Then come those that preach the Gospel and say: What meanest thou, O sleeper? arise and call upon thy God, if so be that God will think upon us that we perish not.

A. M. KAUFFMAN

Manor, Pa.

### Work for Children.

One of the greatest defects in the education of the children, is in neglecting to accustom them to work. It is an evil peculiar to large towns and cities. A certain amount of work is necessary to the proper education of children; their future independence and comfort depend on their being accustomed to provide for the thousand constantly recurring wants that nature entails on them. Even if this necessity did not exist, moderate employment of some time would preserve them from bad habits; promote health and enable them to bear the confinement of the school-room; and teach them more than anything else appropriate views respecting their future welfare. It is too often the case that children, after spending six hours of the day in school, are permitted to spend the rest of the day as they please. They do not consider that their success in after life depends upon the improvement of their youthful hours. They grow up in the world without a knowledge of its toils and cares. They cannot appreciate the favors bestowed on them by their parents, as they do not know the toils they cost. Their bodies and minds are enervated, and they are constantly exposed to whatever vicious association are within their reach. The daughter probably becomes that pitiable object, a fashionable girl. The son, if he surmounts the consequences of his parents' neglect, does it probably after his plans and station for life are fixed, when a knowledge of some of its important objects come too late. No man or woman is thoroughly educated if not required to labor. Whatever accomplishments they possess, whatever their mental training in the voyage of life, they require some particular knowledge and experience derived from accustoming themselves to useful labor of some sort.—*New York Sun.*

I come to the Rock that is higher than I,  
To be washed—to be cleansed from my sins;  
I know thou wilt keep me, for Jesus has died:  
And me to thyself thou wilt bring.

### Paul Abased.

How varied the conditions of human life! What numerous changes even the same individual undergoes! The man who is born with a princely fortune dies a pauper, while he who was cradled in poverty struggles up to opulence and splendor. There is danger in both these conditions—danger in penury, danger in wealth. There is much wisdom as religion in the prayer, "Give me neither poverty nor riches." There is perhaps as much, if not more, danger in the transition state as in the conditions themselves. The man who can go up from poverty to wealth, or go down from wealth to poverty, without losing grace, has not much to fear, whatever state he may be in. Paul knew "how to be abased." What is it to be abased? and what does he mean by knowing *how* to be so?

We must be careful not to attach the idea of disgrace to this abasement. Paul did not mean to say this of himself. From the time he had been brought under the elevating influence of the cross he had never been guilty of a low, disreputable act. He had, it is true, espoused a very unpopular cause. He had allied himself with a despised and persecuted people, who were treated as the "filth and offscouring of the earth." But that cause required him to stoop to nothing dishonorable. That people were guilty of no offense against God or man. The mean trickery, the more flagrant villainy, the occasional immoralities of church members have no countenance from our holy Christianity. Paul had been publicly whipped, and that was deemed reproachful. He had been bound and imprisoned, and that was looked upon as a stigma. But the disgrace here belonged not to the innocent sufferer, but to his cruel, unprincipled tormentors. Paul took the place of a servant in the church, but he did it that he might the better serve his Master and his fellow-men. He visited, like his Lord, the abodes of penury and wretchedness; but he was after their souls. Would to God, the church had more such Christian philanthropists, who would not consider it degrading to enter the homes of the lowly in search for these priceless jewels of immortality. When this man of God speaks of his abasement, he has reference to his poverty, his persecutions, his sufferings. I can not do better than give you Paul's own record of these sufferings: "In labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods; once was I stoned; thrice I suffered shipwreck; a night and a day have I been in the deep; in journeying often, in perils of waters, in perils of robbers, in perils by my own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in cold and nakedness." 2. Cor. 11: 23—27. Such was Paul's abasement. Such he endured without faltering or wavering, "seeing Him who is invisible."

He was not only *willing* to suffer the loss of all things for Christ's sake, but had actually suffered that loss.

We may not always be able to avoid suffering, affliction and poverty, but we may avoid bringing a reproach upon ourselves and Christianity, by improper tempers and conduct in them. What, then, is it to "*know how* to be abased?"

It does not forbid the desire to better our condition, if we can. When Paul was hungry he longed for food; when naked, he would be clothed; when in prison, he desired release. How thankful he is to his Christian brethren for their generous supply of his wants. If the Christian is sick, there is no harm in desiring to be well; if he is destitute there is no harm in desiring a supply. Nor does religion forbid the use of the proper means to improve our condition. It incalculates industry as plainly as it does prayer. It instructs us not only to provide for ourselves and households, but also to work that we "may have to give to him that is needy." Christianity does not forbid us the enjoyment of the plenty that a kind Providence may pour into our lap. We are not to indulge in gluttony, or excess of any kind. We are to be "temperate in all things." We are to "let our moderation be known to all men." But we are not bound to be recluses, denying ourselves the harmless blessings of life.

One of the great lessons that Christianity teaches is the moderating of our desires to suit our means, rather than the increasing of our means to suit our desires. This is one of the lessons that Christians in the lower walks of life much need to learn. There are but few so much reduced as not to have enough to make them comfortable, if they could not be satisfied with what they need.

"In this art of living lies,  
To want no more than my suffice,  
And make that little do."

We are also, by our religion, taught not to be envious or jealous of the more prosperous in life. David's "foot had well nigh slipped when he saw the prosperity of the wicked." We should cherish, toward those above, nothing but feelings of goodwill, and sincere wishes for their welfare. We should be sorry for their misfortunes, though they bring them down to a level with ourselves.

We must have contentment in our lot. "I have learned, in whatsoever state I am, to be content." A contentment that allows of no murmuring or complaining, that allows not even a feeling of dissatisfaction at the dealings of Providence toward us; and, after we have used all lawful endeavors to better our condition without success, to still believe that where God puts us is the very best place for us. No doubt we will see this all more clearly in the end. These afflictions, if we demean ourselves properly in them, will work out for us an eternal weight of glory.

"Thus life's tempestuous storms the more  
Should fix our hearts in heaven."

To know how to be abased is also to know how to use what little we have. If it is but

our talent, we must use it, not bury it. If it is but two mites, they must be employed to a good purpose. We are not to infer that because we have but little, we are not accountable for the right use of that little. All this, I know, may be hard to do; but it can be done, and will be found much the easiest, in the end. Let us learn, like Paul, to "cast our care upon the Lord," and we will feel like him, that "through Christ strengthening us we can do all things."—*Telegraph.*

### Evidences of Conversion.

The only satisfactory evidence which one can have that he has passed from death unto life, is a change in the whole tone of feeling and manner of life! A young Scotchman, more than a century ago, gave this answer to one who asked him if he was a Christian, which we think affords abundant evidence that he had experienced the great change.

"It is now about two years since I was awakened out of the sleep of sin, and I trust also out of a state of death. In looking back over these two years, I cannot but observe a great change. Formerly I was indifferent about ordinances, now I would not think of being away from them, except in cases of necessity; and I have great delight in hearing the gospel, and in taking part in the other services of the sanctuary. I come to hear, expecting Christ to speak through his servants to his people and in particular to myself. I look for this in the way of conviction, of comfort and of reasonable instruction as regards duty. And the Lord has thus graciously dealt with me from time to time.

"Formerly I had no love for secret prayer; now I know not how I could live without it, even for one day. I take delight in it as a duty, as profitable also to my soul; and my gracious Lord has given me to experience many answers of prayer, and among these very precious spiritual blessings. Formerly I did not know what heart corruptions were, now I feel them! very sensibly, and I am often sent to Christ, beseeching him to help me overcome them, that I may be wholly and unreservedly his.

"Formerly I understood not what it was to have recourse to Christ for any thing, now he is mine and I am his, and through him I can do all things. I pretend to be assured absolutely as to the issue, but I am willing to wait in hope of the Lord Jesus unto eternal life. To him, therefore, be all the glory and honor now and forever."

If we would be safe and happy, act while tempted according to the resolutions you made when blessed.

Men who are exceedingly blind to their own faults, are often exceedingly quicksighted to the faults of others.

Experience alone can unravel the mystery of religion: all is dark without experience.

## Herald of Truth.

Elkhart, Ind., November 1889.

**Visiting the Churches, and Reports of Journeys.** We have had but few articles during the last several months for our column of correspondence. Whether the brethren have become less diligent in visiting the churches abroad, or whether they have only neglected to report the same we know not, but we hope all who have matters of interest to write concerning the work and progress of the church, will not forget that the readers of the *Herald of Truth* are always anxious to read news from the churches abroad.

**The Translation of Menno Simon's Work.** We propose, during the present winter to have the translation of the complete works of Menno Simon from the Holland into the English, finished. Our translator has done nothing at the work during the summer as he was engaged in other work; then if a sufficient number of subscribers for the work can be obtained it will be published. The subscription list is as yet rather small and we have not urged the matter for the reason that we were unable to give the price of the work. As soon however as possible we will give all the necessary particulars.

It has also been requested by some that the same be published in the German language, which we also propose to do as soon as circumstances will allow us to do so.

**Bro. Jonathan Krichbaum,** who left Elkhart county a short time ago, and moved with his family to Cedar county, Missouri, settled about one and a half miles north east of Virgil city, on the Sedalia and Neeshio stage line, where there is a good country, and land still cheap. He is well pleased with his new home and would be glad to have his friends visit him. Those wishing to visit him will go by railroad to Sedalia, and from there by stage to Virgil city. Virgil city, Missouri, is his P. O. address.

**Writing Poetry.** We hope our friends and correspondents will bear in mind that we do not need quite so much poetry and more prose. For some time past we have received quite a large number of poetical articles, many of which we were compelled to consign

to the waste basket, some on account of the indistinctness of the hand-writing, others for the reason that there was no meaning or idea contained in the composition of the article, and others again because the poetry was too poor. There are a good many points to be observed in writing poetry, and unless poetry is well written, it had better not be written at all, and for the editor to take a piece of badly written poetry and try to revise and arrange it is like trying to repair a house built on the sand. The more one works at it the worse it becomes.

Good poetry should be written upon some particular subject, and that subject should be kept in view throughout the entire piece. Every verse should have a special bearing upon the subject and be in harmony with it. Again, perfect measure and accent should be observed throughout the entire piece. What is meant by measure and accent, is not necessary for us to explain, as it is not supposed that any one would try to write poetry unless they understand these points.

A person should always learn to compose prose well before he undertakes to write poetry. A great deal of the poetry written and published at the present day is really not worth the time and trouble it takes to put it into type. We hope therefore our friends will observe to send us good poetry, well written, and correctly written, otherwise we may be compelled to throw it aside.

**The Mennonite Almanac,** is now completed and ready for delivery, and quite a large number have already been sent abroad, and as we have issued only a small edition of the Almanac (as this is the first year of its publication), it may be well for those who wish to obtain a copy of it to send in their orders early. Price, by mail, 10 cents per copy, 70 cents per dozen, or when sent by express at purchaser's expense \$5.00 per 100 copies.

**Thanksgiving Day.** President Grant has issued a proclamation designating Thursday the 18th of November as a day of thanksgiving and prayer. The governor of this state has also appointed the same day. May it be observed every where as a day sincerely devoted to God, and in praise and prayer to him who is the Giver of every good and perfect gift.

**Write for the Herald.** Friends and readers, we must appeal to you again for

more original matter for our paper. We must confess that we have not enough and not as good reading matter for our paper as we ought to have in order to make our paper interesting to all our readers. Among the multitude of our readers there should be sufficient talent, by proper application, to fill at least two papers such as the *Herald* each month with the very best matter, and we get not enough to fill one. Brethren and sisters, these things ought not so to be. Let us labor more earnestly, we need your help.

### The Herald of Truth for 1870.

Dear friends and readers of the *Herald of Truth*, we have already announced in our last number that by the help of God, the *Herald of Truth* will continue, during the coming year, to make its monthly visits to all who desire to have it, and we hope it may not only continue to visit all of its old friends, but also gain many new ones. As stated in our last number, we will continue to publish it in the same form and for the same price as heretofore, only we will try to make it, if possible each month more interesting.

But the work is of great magnitude, requires close attention and the most unrelenting perseverance; yet our faith falters not; with a willing heart we shall continue to sow the seeds of truth and spread the gospel news abroad, feeling assured that he who has promised never to leave nor forsake us, will also be with us as long as we are faithful, and bless us in days to come as in days gone by. But we also need the help of all our friends. We need them to help circulate the paper and speak a good word for it among those who do not patronize it; we need their help in writing articles and thus supply the paper with interesting reading matter; we need our friends to stand by us and sometimes speak words of encouragement, for even editors (though it ought not so to be), sometimes grow weary and become disheartened.

The publication of a religious paper is a work of great importance to all who are connected with the church and feel, in any way, an interest in the cause of Christ and the prosperity of the Church. It is a duty of the Church to spread the gospel, to maintain a lively interest in matters of religion among all her membership, to cultivate a pure religion, and to make known her doctrines and principles, and there is no better auxiliary to be brought to the aid of the Church in the performance of these duties in the present

age than the circulation of books and papers, advocating our faith and our principles. As a matter of course we do not presume that a religious journal will supply the place of a regular ministry, or that it should in any way cause any of the ministrations of the Church to be relaxed or dispensed with, on the contrary it should only stimulate both ministers and members to work more zealously in the vineyard of the Lord; and if it is rightly appreciated, it will do much to unite the Church to a greater extent than at present; to acquaint members of the same Church in one part of the country with those of another, and as we become more acquainted, our love and our affections for each other will grow, and the bond of union will become stronger, and the Church as a body engaged in the cause of Christ, will become more efficient in doing good, in gathering souls into the Redeemers kingdom, and in extending his domains. Who can calculate the amount of good which thus may be done.

Now then let us all try to extend the circulation of the paper. There are still hundreds of families who do not take their own church paper, many of whom are very zealous in reading political and other papers, and who would derive much good from such a paper as the *Herald*, even the little children would read it with delight, and be blessed in reading it. Now then, how many of our readers can send in with the beginning of the New Year the names of one, two, three, or more new subscribers? In this way the circulation of the paper might be so increased that its opportunities for doing good would be doubled and trebled. We hope all our friends will make an effort in this direction. All those who send us ten new subscriber's names with ten dollars, will be entitled to one copy free, or if they wish it they can take one dollar's worth of any books that we have. If more than ten names are sent we will allow ten cents on every dollar, for which either the paper or books will be given.

**In Mount Joy Township,** Lancaster county, Pa., the Brethren (Tunker) church have recently dedicated a new meeting-house, 40 by 70 feet. This house is especially designed for holding love-feasts, having a basement which contains tables and cooking apparatus for the preparation of the feasts, and also an upper story fitted up with chambers for the use of old people who come from a distance.

### Terrible Steamboat Disaster.

On the 27th of October the Steamer "Stone-wall," on her way from St. Louis to New Orleans, with 190 passengers, a large number of whom were women and children, a crew of 60 men and a heavy cargo of freight, when about 125 miles below St. Louis, on the Mississippi River, was destroyed by fire, and of 252 souls on board only 32 persons were rescued. It is said by one of the passengers who was rescued, that the fire was caused by some of the passengers, who were engaged in playing cards, by the light of a tallow-candle, which came in contact with a bale of hay. This is indeed one of the most heartrending accidents that has occurred for some time.

**Those of our Subscribers** who do not wish to take the *Herald of Truth* any longer, will please to inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention.

**Canada Currency.** Those of our friends who reside in Canada, and find it more convenient to send us Canada currency, either for books or for the paper, will be allowed a premium of 20 cts. on the dollar as long as gold remains at about its present rate.

**How to send Money.** If in sums of more than a dollar, it is best to obtain either a draft or a Post Office money order, or where these cannot be obtained, get the letter registered.

## Correspondence.

### From Iowa.

I left home on the 4th of October, and at noon on the 5th I arrived safely at Elkhart, Ind. and spent the time among the friends, brethren and sisters until the 16th, when I left Elkhart, and the same evening arrived at Bro. Bailey's, in Woodford County, Illinois. On the 18th I went to Bro. Hirsteins and on the 19th left for Peoria, arriving at home on the same night and found all well as usual. My sincere thanks to all the brethren and sisters for the kindness and love manifested towards me.

SAMUEL ESHLEMAN.

Botavia, Iowa.

## Questions & Answers.

1. "For this cause ought the woman to have power on her head, because of the angels." 1. Cor. 11: 10. What does the word power signify?

According to my humble opinion this power means nothing more nor less than a covering of the head, therefore we believe that if a woman "prayeth or prophesieth" with her head uncovered, she transgresseth the admonition of the Apostle, and consequently the word of God, if at all we believe that the Apostle spake through the inspiration of the Spirit of God.

2. ROMANS, 8: 3. What is meant when we read, "God sending his Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh?"

The Apostle here commences by telling what the law could not do, in that it was weak through the flesh. In the German translation it reads, "*das that Gott*," i. e., that hath God done. Man must be justified before God, and this the law could not do, because it was broken, or transgressed, and as a law demanded the penalty from the transgressor, (the soul that sinneth, it shall die,) but as a law that God had given, it must stand in its rigidity. But as God so loved the world, he in his wisdom, from eternity has found other means to redeem the world from this penalty of the law. He sent his Son, in the likeness of sinful flesh, and for sin, condemned sin in the flesh, or as the apostle says in another place, "For he (God) made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him;" that is; God sending his Son into the world as a sin offering for us in this that Jesus offered himself as a ransom, so that the sin or penalty of the broken law could no more condemn men, because Christ paid the penalty of the broken transgressed law. As we read that God was in Christ, reconciling the world unto himself, not imparting their trespasses unto them, because Christ had become a Mediator, and suffered the penalty of the broken law and at the same time became the fulfillment of the same. And without controversy. Great is the mystery of Godliness; God was manifest in the flesh, &c.

3. If any man or woman that believeth, have widows, let them relieve them, and let not the Church be charged; that it may relieve them that are widows indeed. Who are the widows referred to above, and who is it that has them?

They are, no doubt, near relations, as a mother, a sister; also a daughter may be such a widow. If then such a widow cannot properly maintain and supply herself, such near relations, if they possess the means, shall see that they are maintained and let not the church become burdened with them. It is however, not the meaning of the Apostle that such widows should not also do their utmost towards their own support. He says to the



Thessalonians, "For ever when we were with you, this we commanded you, that if any would not work, neither should they eat." But with all this the church is not exempt, for in the exercise of a pure and undefiled religion it is also required to visit the widow and the orphans in their afflictions. Jas. 1: 27, and this must be done not only with good counsel, but we must also administer to their necessities.

It may not be out of place here to say something in regard to the duty of maintaining parents. It is a very common thing that parents, when they can no longer labor for their own support, must be taken care of by their children, but it is indeed sad to think how ill such parents are sometimes taken care of; it is ever a disgrace before the world and a great sin before God. To honor father and mother is the first commandment with promise, and this also applies to their case.—Hence ye who have parents to care for, remember how much labor and care you have caused them, and how many sleepless nights they have spent on your account, and try to do them all the good in your power, and it may be, you shall once hear the blessed voice of your righteous judge, saying, "this ye have done unto me."

4. Where do we find the expression *Yearning soul in the New Testament?*

I cannot tell where we find this expression, but one thing we know, which we learn from the word of God, that is, that we all have a never-dying soul. Let us therefore exert ourselves to the utmost extent that we work out our salvation, and thus, that when we once depart from this world, we may lead this soul into that rest which remaineth for the people of God.

5. Whence did the woman obtain the precious ointment wherewith she anointed the Savior, before he was crucified?

This is not told us in the Scriptures, neither is it particularly necessary to know, but it is necessary to know whether we have been anointed with that oil of gladness with which the Savior was anointed above his fellows. Heb. 1: 9.

6. "But God shall wound the head of his enemies, and the hairy scalp of such a one as goeth on still in his trespasses." Ps., 68: 21.

According to my view of the matter, we may understand by the above a confirmation of the preceding, namely, how God will deal with those who will continue in their sins, as David also says in his 58th Psalm, where he speaks of the ungodly, "Break their teeth, O God, in their mouth, break out the great teeth of the young lions, O Lord." Or as the prophet Malachi, also declares that a day shall come which shall leave the wicked "neither root nor branch."

7. "For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee?"

The Apostle here means to set forth the supremacy and majesty of the Son of God, and how he is the brightness of his glory, and the express image of the Father, and

how that the Father through him created all things, and how much he regards him above the angels, and how he gave into his hands the great work of salvation, which no angel was sufficient to accomplish. To this purpose the Apostle uses freely the prophecies of David who so faithfully prophesied of Christ when he says, "For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee." In this he only desires to say, that to none of the angels did he at any time say these words, for the reason that they were only created beings, and thus ministering spirits. This however is from eternity and a mystery which we here can never fully understand, but there is given to us all that is needful to our salvation and if we make proper use of that which is revealed to us, and God see proper, he will from time to time reveal unto us more, so that we may comprehend the length and the breadth, the height and the depth of the Love of God.—Let us however be careful that we seek not too much after that which is knowledge only, for knowledge puffeth up, but charity edifieth.

8. LUKE, 2: 35. "Yea a sword shall pierce through thy own soul also, that the thoughts of many hearts shall be revealed: Quest." What is this sword, and how does it pierce through the soul, and reveal the thoughts of many hearts?

No doubt, as Mary was present at the crucifixion of Christ, and saw all the cruel abuse were cast upon him whom she looked upon as her only son and whom she fondly loved, and heard the nails driven through his flesh, a sword pierced her soul and entered her heart, which no pen can describe; and as Jesus died amidst these signs and wonders evidently the thoughts of many hearts were revealed, as they believed on him and said with the centurion, as recorded by Matthew. "Truly this was the Son of God." Also on the day of Pentecost were the thoughts of many hearts revealed, as they cried out, "Men and brethren, what shall we do to be saved?"

## Children's Column.

### Wisdom.

King Solomon was the wisest man that ever lived. He knew more than any other man. When he became king he asked God to give him wisdom that he might know how to rule his people, and because he asked for wisdom only it pleased God, and he gave him such wisdom as never any man had before him nor ever shall have after him. Perhaps some of you may ask, what is wisdom? It is to know a great many things. Wisdom is sometimes called knowledge. If a man has great knowledge and knows a great deal, we say he is a wise man, he has a great deal of wisdom. There is another thing that is called wisdom: King Solomon says, "The fear

of the Lord is the beginning of wisdom." If the fear of the Lord is the beginning of wisdom, then keeping his commandments is wisdom, for as soon as any one begins to fear God, he begins to obey him and keep his commandments. Solomon tells us a great deal about wisdom, but he always means obedience to God, that is, obeying him in all he tells us. Now hear what Solomon says: "Happy is the man that findeth wisdom, and the man that getteth understanding." She is more precious than rubies, and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand; and in her left hand riches and honor. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her: and happy is every one that retaineth (keepeth) her."

All that Solomon here says about wisdom is true, for God had given it to him to know. If then it is such a precious thing to obey God, if it is better than all things else, if the ways of wisdom are so very pleasant, let us all try to walk in them.

Dear children, there is no other way in this world so pleasant as the way of wisdom: we cannot be so happy any other way as in obeying God, it is true wisdom. Solomon says, "Wisdom is the principal thing." It is the only thing that will make us happy in this world, and happy after we die and leave this world.

How many of my dear little readers, little boys and girls, are ready to say, I will get wisdom, I will learn to obey God because he is so good and kind to me, he blesses me every day, and watches over me day and night. Oh how glad I would be if I could hear each of you say, I will, I will. The way to get wisdom, is to ask God for it. When Solomon asked him for wisdom to rule the people, he gave it to him, and he is just as willing now to give this heavenly wisdom to those that ask him as he was to give Solomon the wisdom he asked for.

Children, I want you to go in this pleasant way, I want you to do the things that will please God. May God help us all to do his will and to go in the way of wisdom.

Let me hear from you my little friends. Tell me that you will try to get wisdom and to walk in its pleasant ways. Write little letters to me.

Oh happy is the man who hears  
Religion's warning voice,  
And who celestial wisdom makes  
His early, only choice.

For she has treasures greater far,  
Than east or west unfold,  
More precious are her bright rewards,  
Than gems, or stores of gold.

And as her holy laws rise,  
So her rewards increase,  
Her ways are ways of pleasantness,  
And all her paths are peace.

BROTHER HENRY.

For the Herald of Truth.

### A True Story.

There was once a little boy about ten years old who used to go out with his father's hired man in the fields and woods to help him work; this hired man used to tell this little boy a great many things; once he told him that there is a great God who made the earth, the sun, the moon and the stars; that he made us and all things that are in the earth, and that he sent rain on the earth to make the trees, the grass, the wheat, the corn and all other vegetables grow, so that we could have plenty to eat. He also said that God kept us alive, that we could not live if he did not keep us, and that he always saw us and knew all we did, knew even what we were thinking about and that we could never go out of his sight, that if we were wicked and disobeyed him, he would punish us in another world after we die; but if we obeyed him and did all he tells us in the Bible, he would take us after we die, up to heaven where he is; there, he said, we should be like the angels and be very happy always, and that we should never be sick nor have any pain and never die any more.

After that this little boy thought about these things a great deal; sometimes he would sit all alone out in the fields and look up towards the sky and wonder how far it is up to where God and the beautiful angels are, he often wished he was up there with them. Sometimes he would pray and ask God to make him like an angel; he was always after that afraid to do any thing that he thought was wicked, because he knew that God saw him and knew what he did; although like many other little boys, he sometimes did little things that were wrong, but he always thought of God whenever he did any thing that he thought was not right; he never took the name of God in vain, and never swore nor used bad words like some wicked boys do.

This little boy grew up to be a man, but he often thinks of what his father's hired man told him when he was a little boy, and will never forget it. He believes that God put it into the mind of this man to tell him these things. The little boy's name was

HENRY.

### Little Things.

Little things are not to be trifled with because they are little. It is their very littleness that enables them to find their way into places from which great things may be utterly shut out. A little grain of sand, so little that you can scarcely feel it if you were to take it between two of your fingers,—if it were allowed to drop into the machinery of a watch, would put a stop to its movements, and to its usefulness, just as effectually as if the mainspring were to be snapt asunder, or the watch broken to pieces. A small speck of dust, so small that it would require a microscope to see it, if it were to get into one of your eyes, would not only be the instrument

of occasioning the most excruciating pain, but it might involve you in total darkness and prevent you from seeing a whole world of light. A little grain of poison, so little that it cannot be weighed in the scales, may be the instrument not only of destroying the most nutritious food, but of taking away the lives of a whole family. A little spark of fire, which the smallest match may kindle, and which the foot of a little child may put out, if left altogether to itself, may burst forth into a flame which no fire-engine may be able to extinguish, and which may spread ruin and desolation over a whole town.—*Child's World.*

### A Boy's Religion.

"My son," said the Rev. Leigh Richmond, "Remember you must die, and you may die soon, very soon. If you are to die a boy, you must look for a boy's religion, a boy's knowledge, a boy's faith, a boy's Savior, a boy's salvation; or else a boy's ignorance, a boy's obstinacy, a boy's unbelief, a boy's idolatry, a boy's destruction. Remember all this, and beware of sin; dread the sinfulness of an unchanged heart; pray for a new one; pray for grace and pardon, and a soul conformed to the image of Christ Jesus."

### Letters from the Children.

Brother Henry, I love to read the *Herald of Truth*, for I love to hear the word of God, and to obey it, for God has said, "Those that seek me early shall find me." We must not be ashamed to do good, or we shall never find that sweet happy home where pain and sorrow are known no more; nothing but pleasure is there. Now dear young friends, we should all try to find that place of happiness. Let us try to help Brother Henry to keep up the *Children's Column*.

How sweet the name of Jesus sounds  
In a believer's ear:  
It soothes his sorrows, heals his wounds  
And drives away his fear."

SUSAN M. BIXLER.

To read the word of God is more useful than any other reading. We should all be obedient, for we know not when we must die. Therefore we should be prepared to meet death at any time. The *Herald* is very interesting to read; I study the tasks and read four chapters in the Bible every sabbath.

Two more little friends, Abner and Emma Hershey, have joined in with us in reading the Testament through.

ABM. C. HERSHEY.

### I was Glad.

"I was glad when they said unto me,  
let us go into the house of the Lord."  
Ps. 122: 1.

Dear children, can you adopt the words of

the Psalmist David and say, you are glad when you are permitted to go unto the house of the Lord? Yes, I have no doubt but that you are very glad, and I hope you sit quite still and listen attentively to what the preacher says and try to remember some of the sermon and especially the text. What a blessed privilege it is to have a place of worship to go to, where we can hear about Jesus, who died to save us from eternal death. Oh, come to Jesus, dear children, and love him now, and do not put it off until you are older.

MARY C. M. PONTIUS

**Children's Task.**—Matthew 6th chapter, 9th to end of 13th verse, and 51st Psalm, 10th verse.

For the Herald of Truth.

### 1 Peter 5.

In Peter first and chapter five,  
We find these words recorded thus,  
"Ye elders, feed the flock of God,  
Take ye the oversight thereof.

Not by constraint but willingly;  
Neither for filthy lucre's sake,  
But with a ready mind do watch  
O'er the flock of God, constantly.

Be not Lord's of God's heritage,  
But be ye slaves to the flock,  
That when the Chief of shepherd comes  
You may a crown of glory have.

Likewise ye young submit yourselves  
Unto the elders of the church;  
Yea, all of you must subject be,  
One to another lovingly.

Be clothed with all humility,  
For God resists the proud, says he,  
But to the humble, grace he'll give—  
Oh! let us then more humble be!

Humble yourselves, ye frail, therefore  
Under the mighty hand of God,  
And he will exalt you in due time,  
And drive away your sorrows all.

Cast all your cares upon the Lord,  
For he will always care for you;  
Be sober and be vigilant—  
Be on your guard till life shall end."

The devil as a roaring lion  
Seeks whom of you he may devour,  
Whom do resist steadfast in faith,  
And with righteousness be clothed.

But to the God of grace and love,  
Who after many sufferings here,  
Has called us to eternal joy,  
Sing we glory, praise,—amen

J. B. METZLER

Springfield, Ohio.

## He Pitched His Tent Toward Sodom.

The key-words in the short sketch of Lot's life contained in the Bible, are in this language: "And he pitched his tent toward Sodom." By the act thus briefly narrated was his destiny and that of his family determined.

Lot is recognized in the Scriptures as a righteous man. He no doubt possessed those qualities, some, perhaps, in an eminent sense, which entitled him to this character. But he had withal an eye towards gain, and when in conference with his uncle as to the direction each would take, the well-watered plain of Jordan, with its abundant pasturage and capacity for maintaining large flocks, presented to him a strong attraction. He did not take into account the two wicked cities which lay there, and the peril of rearing a family amid surroundings of such a character. He even made one of those cities the place of his residence, and so prepared the way for those misfortunes which rendered his latter life one of the most wretched that can be conceived of.

In due time the cup of iniquity of those cities was full, and the storm of divine wrath was waiting to be poured out. The wealth he had gotten was now in a moment to be despoiled. His house and his flocks were to share an instant common ruin. Led by divine warning he hastened to escape, but his wife, enervated and corrupted by the atmosphere of Sodom, either faithless in the divine commandment, or lamenting the destruction of her luxurious home, disobeyed, and remained a statue upon the fire-scorched plain. His daughters, tainted with the foulness of Sodom, enacted a crime among the most debasing mentioned in any of the Old Testament records. And thus Lot, now old and approaching the grave, passed the remnant of a life whose morning was so auspicious, in poverty, wretchedness and gloomy reflection.

The words which are the key-note in Lot's life are the key-note in many another man's life. Since the days of Lot thousands have pitched their tents toward Sodom, and disaster in some form or another has overtaken them. The very motive which prompted Lot—that of getting gain—has been the moving power with many. And while they have been successful in attaining the object of their strife, they have also acquired the plague-spot of moral disease for themselves or their families.

Whenever a man, in order to increase his facilities for business or enlarged gains, removes to any locality where the morality and purity of his children will be endangered, or where the means for their spiritual instruction and bringing up in the church of Christ are wanting, he may rest assured that he is pitching his tent toward Sodom. The thing he seeks may be gained, his business may increase or his farming operations may be more prosperous, and his wealth become abundant, but if the atmosphere around him be tainted with the fumes of the pit, or if opportunities for religious culture for himself and his

children be lacking, his riches will prove to him and his family a snare and a curse. Various other applications might be made, for in numberless ways men are pitching their tents toward Sodom every day.

This act of Lot was the beginning of his career of misfortune. And whenever any man begins a course of wrong-doing, whatever it may be, he pitches his tent toward Sodom. When a young man takes his first step in a course of vice, when he first places an intoxicating cup to his lips, when he pronounces the first profane oath, when he first seeks to avoid the restraints of virtue, and to enjoy, as he imagines, a broader liberty, he pitches his tent toward Sodom. Whenever any one, whatever may have been his reputation for uprightness of life, begins in any respect to relax his grasp upon the principles which have governed him, and to deviate even a little toward the wrong, he pitches his tent toward the city where destruction awaits him. The bartering of virtue by public men, his deviations from strict integrity by business men, declension from the stern purity of the gospel by clergymen and Christians, all those methods by which men, for whatever cause, depart from a strict adhesion to the right and lean toward the wrong, are so many steps in the direction of Sodom.

Looking toward Sodom brings ruin to thousands. The prospect may be fair and enticing. There may be the promise of riches and increase of pleasant things. The charming plain, the ample waters, the commodious cities, give assurance of abundance of delights. But many, very many, besotted and enervated by the baleful influences of the city, never leave it again, while the few who escape the tempest of destruction come out lightning-seared, often to pass the remainder of their lives under darkness and clouds.—*Ex.*

## THE BIBLE TRIUMPHANT.

G9. *The infant Christ was taken into Egypt.* "When he arose he took the young child and his mother by night and departed into Egypt, and was there until the death of Herod. . . . But when Herod was dead . . . he took the young child and his mother and came . . . and dwelt in a city called Nazareth."—Matt. 1: 14, 15, 19, 23.

*"The infant Christ was not taken into Egypt.* And when the days of her purification, according to the law of Moses, were accomplished, they brought him to Jerusalem, to present him to the Lord. . . . And when they had performed all things, according to the law of the Lord, they returned . . . to their own city, Nazareth."—Luke 2: 21, 29.

The skeptic's only difficulty on this point appears to be that he has got his chronology badly mixed. Luke writes on this subject of an event which took place a year previous to that recorded by Matthew. He says, "And when the days of her purification were accomplished (i. e. thirty-three days, according to the law of Moses,) they brought him [the

child] to Jerusalem to present him to the Lord, [please read the beautiful law recorded in Ex: 13: 2, Ex. 22: 29,] and to offer a sacrifice according to that which is said in the law of the Lord—a pair of turtle doves or two young pigeons. And when they had performed all things according to the law of the Lord, they returned into Galilee—to their own city, Nazareth."

And according to the best chronology it was a year after this event that Joseph being warned of God in a dream, took the young child and his mother by night and fled into Egypt, where they remained until the death of Herod.

Before leaving this subject we ought to remark, for the information (?) of the infidel, that the events recorded in the Bible are not always arranged in the precise order in which they occurred. It is by no means necessary, in order for the Bible to be true, that all the events recorded by Matthew must chronologically precede those recorded by Mark and Luke. We see, therefore, in conclusion, that after the days of her (Mary's) purification, they returned to their own city Nazareth, and dwelt there a year, after which the infant Christ was taken into Egypt. Any ordinary mind can see the harmony between Matthew and Luke on this subject.

70. *Christ was tempted in the wilderness.*

"And immediately [after Christ's baptism] the spirit driveth him into the wilderness.—And he was there in the wilderness forty days tempted of Satan."—Mark 1: 12, 13.

*Christ was not tempted in the wilderness.*

"And the third day [after Christ's baptism] there was a marriage in Cana of Galilee. . . . Both Jesus was called and his disciples to the marriage."—John 2: 1, 2.

This contradiction (?) was manufactured by the three words, after Christ's baptism, which had been inserted by the infidel in the last text. This statement inclosed in brackets is simply false. And had the skeptic read the previous chapter with any attention, he might have known it to be such, for it gives no account whatever of Christ's baptism.

The subjects of the chapter are, 1. The position and office of Christ, and, 2. The testimony of John that he was the Christ; and this he proves by a statement of what occurred four years previous, when he baptised the Messiah in the Jordan. And the next day after this, it appears he was with the same persons (or other unbelievers) again, for seeing Jesus coming unto him he said, "Behold the Lamb of God which taketh away the sin of the world," and adds, "This is he of whom I said, (at the time of the baptism, see Matt. 3: 11,) 'After me cometh a man which is preferred before me.' He then continues his testimony with the words, "And I knew him not, but he that sent me to baptize with water, the same said unto me, 'Upon whom thou shalt see the Spirit descending and remaining upon him, the same is he which baptizeth with the Holy Ghost.' And I saw and bear record that this is the Son of God."

In John 2: 1, we find the skeptic's quotation, "And on the third day there was a mar-

riage in Cana of Galilee," etc. The third day after What? Not the third day after Christ's baptism as the infidel states, for that took place four years previous (as is easily seen by noticing the chronology at the head of the chapters) but the third day after the events recorded in the foregoing chapter, that is, after John thus testifies to others that Jesus was the Christ, and proves his testimony by a statement of what he himself witnessed.

This proposition exhibits a dishonesty so bold and shameless that none but an infidel would have the assurance to hold it up before a civilized world.

MRS. H. V. REED.

### "I Love Christ More Than This."

It was said in ancient times that "there were more gods in Egypt than men." Alas it is too true now among the ranks of the unconverted. How many idols the unrenowned heart is continually setting up in the place of God. As one has truly written, "it may be well said of every one converted, 'He hath taken them from among the heathen.'"  
But when the Spirit of God has entered into the soul, the old apartment with its dusty idols and unnumbered shrines must all be swept and garnished, its old rubbish cleared away, and the old altar of the living God set up.

A poor Karen woman had been converted, and was asked by the missionary, who knew her weak point, if she felt that she could give up her ornaments for Christ. The glittering beads were all like sparkling diamonds in her eyes, and had been for years her especial pride. The question was unexpected, and she was yet in the infancy of her religious life. She looked at them long and thoughtfully, while the missionary proceeded to explain the teachings of the Bible with regard to such "outward adornings." At last she took off the sparkling, bright-hued necklace, and with a modest, decisive air said,

"I love Christ more than this."

Can we with the same devoted spirit write these words on all our most cherished possessions? If not, they are as truly idols as the gods of wood and clay which this poor woman had cast aside. Alas, it is a fearful thought, that many who bear the Christian name, are seeking to travel Zionward so heavily laden with these household gods, that they can never gain entrance at the gate of heaven.

When a martyr was asked if he did not love his wife and children, he answered, "if all the world were gold, and at my disposal, I would give it all for the joy of living with them, even in a prison; yet in comparison with Christ I love them not."

Ah, it is this spirit of love which makes the face of death like that of a friend which takes away all its sting.

"Now God be with you, my dear children," said the dying Robert Bruce. "I have

breakfasted with you, and shall sup with my Lord Jesus Christ this night."

"If this is the dark valley," said a sainted missionary, "it has not a dark spot in it. It is all light—light!" Though she left those dearest of all on earth to tread the lonely path of life without her, Jesus could give her grace for even this. Oh, we must be able to lay our hand upon even the sunny-haired "Benjamin" of our flock and say "I love Christ more than this," or we can never thus welcome the king of terrors.—*Exchange*.

### Ye are the Light of the World.

Who? It is the individual humble professor of faith in the Lord Jesus Christ. Our Savior said, "Blessed are the poor in spirit," the mourners in Zion, "the meek," those who "hunger and thirst after righteousness," "the pure in heart." "Ye are the salt of the earth," "Ye are the light of the world."

The world judges of religion by the conduct of individual Christians. Each professor is a light; either a beacon covering sunken rocks on which he has made shipwreck of faith, or a star of the bright constellation which clusters around and points to the polar Star, the Lord Jesus Christ. The pulpit must preach and publish the truth, and the press diffuse it, but believers are to live down the opposition, and effect the conversation of those around them, by so shining that men may see their good works, and thus be led to "glorify their Father which is in heaven."

"In other words," says Brown, "while it is Christianity which is to carry all before it, it is not the Christianity of books, nor even of mere preaching, much less of an empty profession, but the Christianity of *life*. It is humility, not as preached but as practiced.—It is contrition, not as depicted, not as inculcated, but as exemplified. It is weakness manifested. It is spiritual aspiration, not as enjoined, but as beheld in men on whose whole carriage may be seen written, *Eccelsior*. It is mercy embodied. It is heart-purity in flesh and blood. It is peace incarnate. This many-sided manifestation of a divine life in men mixing with their fellows of like passions, is the divinely ordained specific for arresting the progress of human corruption, diffusing health and sweetness through it, and irradiating it with the fructifying and gladdening beams of heavenly light."

\* Thus may we unfold and embody religion in living form—thus make it touch life in all its departments. Thus shall Christ, with his ennobling principles, be manifested in the shop, the manufactory, the busy mart of trade, as well as in the pulpit, the sick-room, or on a death-bed. Let our religion be with us wherever we go, whatever we do.

G. S. M.

We can do a good deal for our friends, but there are some things we cannot do. We cannot repent for them or die for them.

### What are we coming To?

Every one who keeps his eyes open to the signs of the times, must be impressed with the fearful tendencies to demoralization that are everywhere manifested. There seems to be a general relaxation of wholesome restraints, a deterioration of manly character, a disposition on all sides to run into almost every form of excess. In the pursuit of wealth, of fashion, of pleasure, of amusement, everywhere except in a strict adherence to the old time-honored principles of Christian virtue and morality, the intemperate spirit of the age is only too clearly seen. The simple integrity, the straightforward, sober industry in one's occupation, the patient waiting for success, and the calm content with the more moderate enjoyments of life that once characterized our people, seem to have been lost with a generation or two gone by, and in their stead there have come into play a system of sharp practice, a style of fiftal and galvanic energy, a feverish eagerness for the sudden acquisition of wealth and distinction in society, and a restless and insatiable craving for new and more costly pleasures, which are as detrimental to long life, true happiness and real dignity, as they are to the preservation of "a conscience void of offence toward God and toward men."—*Chr. Intelligencer*.

### Heaven.

"I hope I shall go to heaven when I die," is a common expression. Reader on what foundation does your hope rest? What reason have you to expect that you shall go to heaven when you die? Heaven is a prepared place for a prepared people." Though it is the abode of perfect and everlasting happiness, yet none reach that pure and blissful place but those who have "washed their robes and made them white in the blood of the Lamb." By nature and practice we are all sinful and defiled; therefore we must be pardoned and cleansed from our sins, before we can enter into the presence of the "holy, holy, holy Lord God Almighty." Those whose hearts are unchanged would not be happy, even were it possible for them to enter heaven; for all the inhabitants and all the employments of that place are holy and spiritual. Unless your hearts are changed by the grace of Christ here, they cannot be fitted for the presence of Christ hereafter. "Except a man be born again, he cannot see the kingdom of God." John 3:3. Therefore seek now the pardon of your sins through the blood of Christ, and the cleansing of your hearts by the Holy Spirit; for "the time is at hand," when He who is now proclaimed as the Savior of sinners shall pass his sentence: "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still." "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. 22:11, 12.



(FOR THE HERALD OF TRUTH.)

# "LAZARUS, COME FORTH."

Softly the zephyrs whispered 'mong the trees  
Surrounding the neat, but humble cottage  
Of the three loved disciples of our Lord,  
Who dwelt in Bethany, Mary, Martha  
And Lazarus. Sweet names were they to Him  
Whom they devoutly served, and whom they looked  
Upon, as Israel's only Saviour.  
Father and mother, honored and revered  
Had both grown tired of earth, and, full of trust  
In Him that was to come, had lain them down  
To sleep that quiet sleep that wakens not,  
Till Time's strong form shall bow with age, totter,  
And fall with fearful crash, to rise no more  
Forever. And, when thus left so lonely,  
To battle with the stern realities,  
That make this life a fearful dread to to men,  
They followed in the footsteps of the loved  
Who left them in the care of Him, who is  
The orphan's Friend and Father. Time flies on  
And angels sing the song of "Peace on earth,  
Good will to man, a Saviour's boon." With haste  
The glorious tidings spread afar and  
Cheered the hearts of those who long had hoped and  
Looked for their Redeemer. And now the star  
That guided where the infant Jesus lay,  
Seemed to them a kindly beacon light, whose  
Radiance lit the path they tread, e'en to  
The gates of Heaven.

The Saviour's mission  
Is fast fulfilling, His Father's work has  
Occupied his time thus far, and still He  
Looks around for more to do.

Sadness broods  
O'er the orphan's cottage home; silently  
Those loving sisters pass around, with tears  
Of sorrow falling one by one, from eyes  
That long have watched beside a sick one's bed.  
Their dearest earthly friend, their brother, whom  
They love with sisters' purest love is sick,  
And faithfully those tireless ones have tried  
To stop the course of dread disease, but all  
In vain; Love's strongest efforts fail. And now  
Their thoughts go toward the Saviour: "we will  
Send for Him," they say, "that Lazarus may  
Live." This message reached the ears of Jesus;  
"Lord, he whom thou dost love is sick"; hearing,  
He replies, "not unto death this sickness,  
But that I might be glorified thereby."  
Two suns arose and set, and then the blest  
Redeemer turned His face toward the place  
Where lived His three disciples. As He neared  
The little town, what holy memories  
Thrilled His loving heart; memories of him  
Who, when He had did tread that road was full

Of life and vigor, but who now was dead  
To earthly eyes, and lying in the tomb.  
Then with a sweet and trusting smile methinks  
I hear Him say with eyes turned heavenward,  
"But for thy glory, Father, he hath died."  
Behold a female form approach, with sad  
And mournful face; 'tis Martha; she has come  
To meet her Lord and tell Him all her grief:  
With weeping eyes and burdened heart she cries:  
"Hast Thou been here, my brother had not died?"  
He gazed upon her with a look of love,  
And then replied: "thy brother, Martha, shall  
Arise;" she thought she knew his meaning, and  
Answered thus: "I know he'll rise upon that  
Resurrection morn, when all the dead shall  
Rise." Then Jesus with a tone of kindly  
Feeling to Martha's words replied: "daughter,  
The resurrection and the life am I;  
Those who believe in me though dead shall live  
Again, and those who live and do believe  
Shall NEVER die; dost thou believe?" She saith  
To Him, "yea Lord, Thou art the Son of God."

She went her way and called to Mary, saying:  
"The Master cometh and has called for thee."  
Quickly that young disciple rose and came  
Where Jesus sat. Falling before his feet,  
With sweet assurance beaming from her face,  
"Dear Lord," said she, "hast thou been hear, our loved  
Our only brother had not died." Jesus  
Perceived her faith and said, "where have ye laid  
Our dead?" Rising, she started toward the  
Tomb and said, "Lord, come and see." Now many  
Jews had followed her, and as they all walked  
Slowly toward the grave, tears of sorrow  
Fell from many eyes. The Saviour saw their  
Grief, and, as His great and loving heart could  
Feel the depth of human woe, His soul was  
Moved, and teardrops coursed their silent way from  
Eyes of heavenly light. The Jews beheld  
The Son of God in tears, and said, "behold  
How He did love him." Coming to the grave,  
At His command, the stone is rolled away,  
And lifting up His eyes, the Saviour prays  
Unto His Father, and then, with deep and  
Fervent voice he cries, "Lazarus, come forth."

The miracle was wrought! At sound of that  
Almighty voice the dead arose, and stood  
Before the wondering crowd, who now were  
Ready to declare, that He who thus could  
Speak the dead to life, must be the Christ, the  
Son of God.

B. A. B.

Elbert, Indiana

## BEWARE.

The man Lohr who has recently been in the West deceiving the people by misrepresentations, representing himself as a brother &c., has recently made his appearance in Holmes county, Ohio, representing himself as a brother in the church and doing business for us, collecting money &c.

Now we would say to the brethren everywhere, if a stranger comes to you representing himself as doing business for us, do not believe him; we have no agents out, and should we send one, we would furnish him with such proofs that the brethren everywhere would be able to tell whether he was properly authorized or not.

JOHN F. MERRICK & BRO.

Don't teach the Bible, but let the Bible teach you.

None ever gained esteem by tattling and gossiping.

## Married.

On the 21st of October, in Elkhart county, Ind., the residence of the bride's father, by Jacob Wisler, CHRISTIAN WEYER and FANNY WENGLER, both of the above mentioned place.

"Lord, hearken to our fervent pray'r,  
And bless the newly married pair,  
That they may live as truly one;  
And when their work on earth is done,  
Rise, hand in hand, to heaven, and share  
The joys of love forever there."

On the 11th of November, in Elkhart county, Ind., in the house of the bride's father, by Amos Bigler, JOHN WHISLER and CHRISTIAN WEAVER, both of the above mentioned place.

"Upon this bridal pair look down,  
O Lord, and with thy favor crown  
The union of the nuptial band,  
Who gave each other heart and hand,  
That they may live in peace and love,  
And praise thee in that world above."

## Died.

On the 9th of October, in Union County, Pa., Bro. Stephen Kurtz, aged about 60 years. He was buried on the 11th. A funeral discourse was delivered from John 11:25. Brother Kurtz was a member of the Omaha Mennonite church.

On the 23rd of September, in Woodford county, Illinois, *Suanna Souder*, daughter of Henry and Catharine Souder, aged 2 months and 9 days. Funeral sermon by Bro. Jost Bally, from Mark 10:14, the last part of the verse.

On the 26th of August, near Cold Spring, Washington county, Maryland, *Henry S. Shank*,

aged 49 years. He was buried at the Mennonite burying-ground. Funeral sermons were delivered by Daniel Roth and Benjamin Leasler, from Rev. 14:13. He was a member of the Mennonite church.

On the 22nd of November, in Waterloo county, Ontario, *Mary*, widow of Jacob Shantz (who died some two years ago), aged 85 years, 7 months, and 11 days. He leaves a posterity of 159 souls. On the 19th of August, in Blandford township, Oxford county, Ontario, *Henry P. Musselman*, aged 43 years, 9 months and 19 days. He was buried on the 21st at Blandford burying-ground. A funeral discourse was delivered by Enoch Detweiler from Rev. 3:5. He was a member of the Mennonite church.

On the 15th of August, in Lagrange county, Ind., *Isiah*, son of Moses Miller, aged 2 years, 6 months and 7 days. He was buried on the 17th. He was only child. The parents had left him at a neighbor's house while they went to meeting. During their absence the child left the neighbor's children and started towards home, and was found drowned on the way, by the folks returning from the meeting. The loss of this child caused much sorrow and many tears, but he has passed away into the world of light and joy. Funeral sermons by David Miller and John Nushbaum.

On the 15th of October, in champagne county, Ohio, *Abraham*, son of John K. and Ferronica Zook, aged 17 years, 4 months and 19 days. He was buried on the 17th, upon which occasion funeral discourses were delivered by Christian from Matt. 21:44. A large concourse of friends and relatives followed him to the grave. He was killed by a fall from a house. He lived about 24 hours after the fall and suffered great pain, but bore it all patiently as a lamb.

I was with him during the time of his suffering and until he died. He frequently told his parents not to mourn his death so much, for he hoped to see them all again. He also had little brothers in that land of rest, all of whom he hoped to meet. He also left a good counsel for all youthful souls, namely, that they should always obey their parents, and he regretted very much that he had not read his Bible more diligently. Truly this is a warning for the young. Oh! dear young friends, do not think that you are too young to die. He said also that he was still young, but yet he was old enough to die. Often during his sufferings he wished for his end, and said he was not afraid to die, because he trusted in God. He prayed for himself and desired others to pray for him, and desired to go and be with Jesus. We hope the loss of the parents and friends will be his eternal gain.

JOHN P. KING.

On the 10th of October, in Noble county Ind., *Joan*, son of Rev. David Hartler, aged 7 years, 2 months and 10 days. He was buried on the 14th at the Haw Patch Amenity grave-yard. Funeral sermon by Isaac Schmucker. He was a helpless child from his birth to his death, caused by a Nervous Affection of the Spine.

On the 12th of September, near Kalida, Putnam county, Ohio, *Catharine C.*, daughter of Daniel and Susanna Smith, aged 5 years, 5 months and 16 days. Funeral sermon by G. Brenneman.

The pleasant child is now at rest,

From pain and misery free;

No grief shall e'er its peace molest,

Till eternity.

On the 13th of October, in Michigan, *Eva*, son of Jacob Byler, of Haw Patch, Noble county, Ind., aged 11 years, 1 month and 28 days. He was buried on the 15th at the Haw Patch Amenity grave-yard. Funeral sermons by Isaac Schmucker and Dr. Cranib. He left home a few days before, on a visit to his grandmother in Michigan, and took sick suddenly, which ended in death af-

ter about two days duration. His parents reached his presence the morning previous to his death. They sorely lamented the loss of their only child, which left home in full bloom of health, and a few days after was brought back as a corpse.

On the 29th of October, in Salungo, Lancaster county, Pa., *Catharine*, wife of Tobias Stauffer, aged 42 years, 8 months and 8 days. She was buried at Landsville burying-ground, where impressive sermons were preached by the brethren Henry Shenk and John Brubaker in the German language, and Jacob N. Brubaker in the English language from 2 Cor. 4:10-18. Her disease was Consumption. She bore her afflictions with patience unto the end, and had a desire to leave this world and be with Christ.

On the 27th of October, on Muddy Creek, Rockingham county Virginia, *Anney F.*, daughter of Frances Whitmer, widow of David Whitmer, dec., aged 16 years, 10 months and 29 days. She was afflicted with Scrophula from almost a child, which in the last stage of the disease affected her lungs and soon put an end to her life. She was buried at the Bank church, where funeral discourses were delivered by Samuel Coffman and Daniel Heatwole from Rev. 11:13. She bore her afflictions with great patience. Through all of her sickness not one murmuring word escaped her lips; as young as she was her deportment and disposition was that of a pious woman. Several weeks before her death she became a member of the church of Christ by the rite of baptism. When the time of her departure was at hand and her strength was very nearly exhausted, she had a desire to speak to those around her, and called her two little sisters to her bed-side and spoke to them like an affectionate dying sister, exhorted them to be good children and try to meet her and their affectionate father and little brother that had already gone before her. In her last moments Bro. S. Coffman came in and asked her whether she was ready to depart. She seemed to be perfectly rational and said, yes, if the good Lord would but take me away this moment it would not be too soon for me. In this strong hope she fell asleep.

## Letters Received.

Susan Reessler, D Kreider, C Kohler, A M Kaufman, C M Stauffer, Peter Neff, D D Miller, P Litwiler, S Esblen, L F Miller.

### MONEY LETTERS.

A—J Augsburger \$5; J Albrecht 25 cts.  
B—B Burkhard \$10; Jacob Bowman 50 cts.; G Brenneman \$10; P Biler 50 cts.; J Bingenmuller \$2.75; Barbara Boley \$1.70; H Brubaker \$2; J Bender \$2.70; J Buchwalter \$1.25; J Bally \$1; C Beck \$1.70; D Boesinger \$1.40; J Bertsche 10 cts.; G Baer 70 cts.  
C—Abm B Ciemer \$2.50; J Coffman 20 cts.  
D—Tobias Denlinger \$1; J Detweiler \$1.50.  
E—Leah Esh 20 cts.; Widow Catharine Eby \$1; J Ehrisman 25 cts.; E H Eberly 70 cts.; J Eby \$1.30.  
F—Jos Furry 10 cts.; Christ Freyberger \$1; Georg Funk \$2.50.  
G—D D Geiger \$1; Martin Goss \$2.  
H—W G Heudrks 10 cts.; Mary Hersch \$1; B F Herr 70 cts.; D B Huber 25 cts.; Fanny C Hartzler \$2; C Hostetter 20 cts.; John Hazy 70 cts.; J K Hartler 10 cts.; B Herschberger \$2; J F Herr \$1.50; John Hege \$1.40; C Hechtstetter 70 cts.  
I—C Imhoff \$1.40.  
K—John Koel \$2.50; J Keichner \$1; Samuel Kindig \$6.20; D D Kaufman 75 cts.; Michael Kaufman \$1.70; A M Kaufman \$1.  
L—Eljah Longacre \$2.50; D Lehman \$1; David Landis \$1.85; H B Lehman \$1; D H Landis





# Herald of Truth.

A RELICIOUS MONTHLY JOURNAL.

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 6.—No. 12.

ELKHART, INDIANA, DECEMBER 1869.

Whole No. 72.

For the Herald of Truth.

## Pleading with God.

Jer. 10: 23, 24.

O Lord not in thine anger,  
Thy sinful child correct;  
Humbly I bow before thee  
And punishment expect;  
I've aggravated thee, O Lord,  
With wanderings far and long,  
Yet Father spare a little while,  
For now I know 'twas wrong.

Frail man is prone to wander,  
He cannot of himself  
Walk in the path of duty,  
He makes such crooked steps:  
The vanities of earth lie  
Thick on every side  
To help his fainting heart to stray  
Into the road so wide.

But Oh, my Father, still I plead  
With thee to bear awhile,  
With all my sins and follies,  
So great so base and vile.  
And Oh, correct in judgment,  
With mercy deal with me,  
Lest I be brought to nothing,  
As a withered worthless tree.

MARY C. M. POSTHUS.

*Herald of Truth.*

For the Herald of Truth.

## JOINING THE CHURCH.

When any one is convinced of his sinfulness, and led by the Spirit of God to repent, and seek for a new heart and for that peace "which passeth all understanding," then he feels like joining in with God's people, and uniting himself with a Church, and observing the ordinances established by the hand of God.

Such an one, trembling with a sense of his danger and of his unworthiness, will be beset by as many obstacles as Satan, the world, and the flesh can invent, but thanks to God, whose grace is sufficient to enable him to overcome them all. Satan will try to instil the sin of unbelief, or he will try to mislead

or dishearten him in many ways. For if he came to the Son of God in the wilderness and tempted *him* (Matt. 4.), then he will surely try *us*. "Your adversity, the devil, as a roaring lion, walketh about, seeking whom he may devour." (1 Peter; 5—8.) The world will offer all it can—its short-lived pleasures, many of which leave only woe behind them. Worldly companions may ridicule, and, as Peter says, (Peter 1: 4—4), "Think it strange that ye run not with to the same excess of riot, speaking evil of you." But all these things are not to be considered. He who would flee from the wrath to come, must, with Bunyan's Christian, not look back, but put his fingers on his ears and flee for "Life! life! eternal life!"

It is especially dangerous to hesitate and delay in such momentous matters as repentance, and the seeking of forgiveness of sins, and a new and clean heart, with the observance of baptism and other ordinances established in the Church. If God, in his great fatherly love, sends his spirit to strive with a sinner, who has gone astray and rebuked against his law, then how awful it must be for him to make light of repentance and obedience and to delay them till "a convenient season," as Felix would have it. (Acts 24: 25.) He does not know whether life will be spared, nor whether the Spirit of God will ever again strive with him and seek to lead him to true repentance and saving faith. Therefore do not delay till tomorrow or next summer. To the

awakened sinner there will never be a better time for repentance than to-day.

"To-day the Saviour calls,  
To refuge fly;  
The storm of justice falls,  
And death is nigh."

As a part of true repentance comes the duty of obedience to the requirements of the word of God. The ordinance of baptism is one of these requirements, and admits the recipient into the visible church of God on earth. Therefore we believe it to be a part of the duty of every penitent and pardoned sinner to be baptized, and unite with an evangelical church. But baptism and admission into the Church without faith and repentance, would avail nothing—would be nothing. "Joining the Church" must not be regarded as all that is necessary to convert one from unrighteousness to holiness. Faith and repentance must go before and prepare the way, and then love and obedience will follow and bring up, among other duties, baptism and Church-membership.

If this is an evangelical view of this matter, then it follows that for any one who would win an unconverted person to Jesus, to go to that person with entreaties for him to "join the Church," is like trying to build a house by beginning up in the air, and building downwards to the ground;—it is beginning at the wrong place. Faith and repentance—that is the place to begin at. He is a sinner and you would have him to be a child of God—an heir to the joys of heaven. What does he want to

make him sash? Not Church-membership only, for though *that* is essential, yet that alone will not help him. He needs, first of all, faith and repentance,—that vital faith in the promises and threatenings of God, which will vividly impress upon his soul the solemn conviction that he is living without hope and God in the world—a sinner under the curse and bandage of sin, with the wrath of a justly offended God suspended over his head. Then, becoming “poor in spirit, he may be led to true repentance, which will lead to a loving, grateful obedience. Reserving the ordinance of baptism and assuming the privileges and duties of Church-membership will then follow a part of this ordinance.

If we would seek the Salvation of any unconverted one, let us begin down at the bottom with faith and repentance. If praying for help and a blessing from heaven, we could be wise and courageous enough to get him to see the enormity of his sins, his neglect of opportunities and abuse of privileges, his ingratitude and rebelliousness, then we could hope that by the grace of God, faith and repentance might begin their work in him and carry it on to baptism and Church membership, and ultimately complete it in the kingdom of heaven.

As has been said, we believe that faith and repentance are a necessary preparation for baptism and Church-membership, and when any one feels that he has thus, by the help of God, been prepared for baptism and Church-membership it would not seem advisable for him to postpone these things. It is customary, in some places, for young people who intend to join the Church to wait till a number of their companions are willing to go with them; but this does not seem to be the best way. When one is prepared no duty so important should be postponed because others may not be ready and will-

ing. It is not yet everywhere customary for young people to join the Church in the winter as well as in the summer alone, as well as in company, but it ought to be so. Every member of the Church ought to gladly welcome and encourage any one who makes application, in a proper way, to be admitted to the Church, whether he come alone or not, and at whatever season of the year he may do so.

N. G. R.

For the Herald of Truth.

#### GOD PROTECTS THOSE WHO TRUST IN HIM.

We will rejoice in thy Salvation, and in the name of our God we will set upon our banners; the Lord fulfill thy petitions. Some trust in chariots and some in horses; but we will remember the name of the Lord our God. Psalm 20: 5-7.

The above words are the words of David, king of Israel, who was a pious and god-fearing man, and an eminent type of the Messiah. A banner is an ensign or flag which is borne aloft and is used to distinguish one officer, rank or party from another; also one company of soldiers, or one army from another; also to distinguish the ships of one nation from those of another, and David no doubt wishes to convey the idea that he means not only to rejoice in the Lord, but that he intends to be a standard bearer unto the Lord. That by his life and actions he means to show that he is on the side of the Lord. He will not hide his ensign, but take the field to battle against sin and unrighteousness as a servant of the most high God, putting all his trust and confidence in him. And thus God ever true to his promise delivered him from many dangers. His enemies often sought his life, but God delivered him.

The history of David and Goliath gives a strong proof that God protects those who trust in him, and punish those who trust in horses and chariots or in their own

strength. When the Philistines were at war with the Israelites, the former stood on one mountain, and the latter on another, with a valley between them. The Philistines had a champion, whose name was Goliath of Gath. His height was not less than nine-and-a-half feet, and he showed himself every morning and challenged the armies of Israel, which dismayed them. They thought they had nobody to cope with him; but God had provided a man for this purpose. David, the son of Jesse, the shepherd lad, who was but a youth of perhaps twenty, was the instrument through which God delivered his people. But when David showed himself, this uncircumcised Philistine disdained him, and cursed him in the name of his gods. But David said, “I come to thee in the name of the Lord of host, the God of the armies of Israel, whom thou hast defied.” Now the great conflict commences, the great champion comes in military array, and the shepherd lad, who had never seen war, comes to meet him with his sling and stone. It is not said where these combatants met, but it is very likely that each one went half way, so that the battle took place in the valley. Now we can imagine that thousands of people were watching, with anxiety, from both sides of the mountains, the result of the unequal conflict. As David approached his antagonist he took a stone and hurled it with the sling at the Philistine. But David did not trust in his own strength and weapon; he had set up his banner in the name of his God, who guided the stone with unerring precision to the vulnerable spot, which put an end to the vain boaster's career and released Israel again. This was the work of God. He chose David as the instrument to perform this great deed. He showed the people that a little man, who trusted in him, could do more than an idolatrous giant, who trusted in his own strength. This proves that the “fool-

ishness of God is wiser than man, and the weakness of God stronger than man.” Why did not Abner, the general-in-chief (who was experienced in war), come forth to meet Goliath? because he lacked confidence in God, and therefore his sword could not reach where the stone of David's sling reached. Sadrach, Meshach and Abednego, the three Hebrew children, also furnish strong proof that God protects those who trust in him. They did not regard Nebuchadnezzar's decree. They nobly refused to fall down and worship his golden image. They knew well enough the penalty of this, but their confidence in God was so strong that no threats of man could deter them. So the king, in his wrath, ordered them to be bound and cast into the fiery furnace; but the angel of God was directly in their midst, who protected them that the fire had no power to singe a hair of their head. Was not this a most wonderful instance of trust in God? Now, dear reader, let us remember this; it is a matter of great consequence. Let us examine ourselves and see how the matter stands between us and our God, especially those of us who have made a covenant with the Lord, and profess to be followers of Christ. Now if we would have to go through such a fiery trial, how many of us would hold out faithfully? We will say for instance the Governor of our State would make such an image, and issue a proclamation that all the people of the State should fall down and worship it, and whoever would refuse should be cast into the fiery furnace. O! this would be a hard trial! Something that we have never experienced in our country, where each one can worship God according to the dictates of his own conscience. This would show who was a Christian or a vain pretender. It would separate the gold from the dross. If then we have so many proofs that God protects those who trust in him, why is it that so few are trusting

in him? there are in the world thousands of people who are spending their precious moments in idleness, in eating and drinking, in cursing and swearing, in gambling, &c. This, however, is not trusting in God, and God will not protect them. They will not live out half their days, and they must, according to God's word, suffer everlasting destruction, which is the second death. O what a happy world this would be, if all its inhabitants would be like Daniel of old, whose trust in God was so inflexible that no king, nor prince, nor earthly power could shake it, and God protected him; even when cast into the lion's den God sent his angel, who shut the jaws of the ferocious animals that they could not harm him; but when his enemies, who did not trust in God, were cast into the den there was no angel there to deliver them.

If all the people had strong confidence in God, we would not hear so much murmuring and complaining, and even cursing and swearing about the weather, the bad roads and the deep mud, which I often have to hear with great reluctance. And when it gets a little to dry for vegetation to thrive, or when it gets very cold, or very hot, we hear the same complaint. Now this ought not to be so. It is God who overrules all, to our good, and who loves our souls. If he would bless our land with rain that it would yield abundantly, we would be apt to neglect our duties to God. We would perhaps think we were making the crops grow with our own labors, but we can only sow or plant the seed and God gives the increase.

Now we ought not to lose our confidence in God during a dry season and fear that we would have to starve. If nothing grows out of the earth, God will provide for us in some other way. He is the same God yet who sent manna from heaven for his people in the wilderness, and provided for the prophet Elija by sending him bread and

meat, through the instrumentality of ravens. But Elija had also set up his banner in the name of his God.

D. BURKHONDER.

Locke, Ind.

For the Herald of Truth.

#### Jude, Verse 3.

“Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.”

The proneness of man to give up the true substance of good principles, even when handed down directly from God, is shown in the whole record of man.

With all the religious privileges and blessings of the age, the blessings of religious freedom, and intelligence which far exceed those of any previous age, we can still see in our own church the prevailing tendency among the men of the world to grow careless about spiritual things. We will endeavor to cite a few such passages as may enable us to take a view of our religious principles.

We will bear in mind that the great plan of the common salvation did not begin at the date of the Christian era, but soon after the fall of man, our blessed Redeemer was promised, and when God called Abram from his kindred and country, with a promise that in him all the families of the earth should be blessed, the great work of redemption was begun. Many of the ceremonial laws of the Old Testament, though they do not concern us in a direct way, were types and shadows of better things to come, and were written for our admonition. If we compare the ancient mode of worship, the burnt offerings and feasts, with our mode of worship, since we are brought, through divine grace, to such a close relation to our God, that we can call him our Father, and offer unto him the sacrifice of prayer and thanksgiving, in the fire of the Holy Spirit, we might be inclined to look upon those ceremo-

nies as inconsistent, and unpalatable to our taste. Yet these were essential in their time, and were wisely adapted to lead man on step by step, and prepare him for better things. If we could behold in their full magnitude, the apparently little inconsistencies in our spiritual temples, we would probably be shocked at the scene. But we must here note another feature of the Jewish order, which was great cleanliness, or abstinence from unclean things. These ceremonies are given in Leviticus, chapters 11, 17, inclusively. While the former were not allowed to be neglected, they could not be lawfully performed without strict attention to the latter. Num. 9, 10—14.

Since they are beautiful types of ordinances which should decorate the religion which we profess, they command our serious consideration. "For even Christ our passover is sacrificed for us," and the abominations which pollute us are the fruits of the flesh. "For there is nothing from without a man, that entering into him, can defile him; but the things which come out of him, they defile the man." "From within, out of the heart of man, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness," and many others. From the principle of the fruits of the flesh, as far as they are manifest, we generally abstain; yet some that are among the most pernicious, we are probably not as careful as we should be to avoid. The drunkard and the fornicator, we excommunicate from our church; but the backbiter and the busybody, partly concealed with the mask of hypocrisy, sometimes escape our censure.

Are the former greater evils than the latter? In one view they are; yet while principle evils of a fornicator or a drunkard are confined to a few individuals, the backbiter or busybody exudes his filth upon all who associate with him. Behold the man who takes pleasure in cir-

culating humiliating or reproachful stories, or raising and increasing discord between brethren. Compare him with a true believer, as described in these words: "He that believeth in me, as the Scripture hath said, out of his belly shall flow rivers of living water." Compare his principles with true Christian love, which through faith is the basis of true religion. Can we as a church constitute the bride, pure and undefiled, if such principles are manifest among us? Since love is the great principle of Christianity, and as such principles spring from an opposite cause, and produce opposite effect, if we would strengthen the weak bonds of love, we must kindly rebuke, reprove, and finally withdraw from such members. The swine, and other animals which had some of the features of a clean beast, and one or more marks of uncleanness, were under the Jewish dispensation considered unclean. From this we can infer that a member who has the external appearance of a Christian, with the exception of an indisputable indication of one offensive principle, is an intolerable member.

We have all our imperfections, and our weak points at which Satan is sure to assail us; but there is a vast difference between a failure to overcome, and a disinclination to resist; and as the result in one instance is a willing and penitent confession, and self-justification or unwillingness in the other, the case is generally not difficult to discern. How inexcusable we must be in entertaining spiteful feelings against others for any cause, when we consider the infinite love which our Savior manifested for the whole sinful human race.

How eloquently does he express his anxiety in these words: "I am come to send fire on the earth, and what will I, if it be already kindled? But I have a baptism to be baptized with; and how am I straitened till it be accomplished!" When the hour of these sufferings drew near, the paschal lamb being

prepared, a meek emblem of himself, he said unto his disciples: "With desire I have desired to eat this passover with you before I suffer." The passover being ended according to the Jewish form, the Christian sacrament was instituted, for a future commemoration of the sufferings which he was about to endure, for the redemption of man. It is not definitely prescribed how often this ordinance should be observed, but if it is possibly celebrated often enough in our church, we can find nothing in the Holy Scriptures that will justify us in neglecting it from time to time; but on the contrary, if we are his true disciples it must cause us regret if we must at one time through necessity fail to be partakers of our Lord's sacrament. There may be obstacles in our way. There may be members in the church whom we think are unworthy. But if we do not apply the means which God has given us to remove this obstacle, we are inexcusable; and if we do our filial duty without satisfactory success, if we ourselves are prepared, we can take courage from the example which our Savior left us; for his betrayer was with him at the table. The way of our salvation is laid before us, and Christ is ever ready to help us if we are his true disciples. But he says, "Except ye keep my commandments, ye can not be my disciples." In the Jewish dispensation, the convicts received their prescribed judgment in the presence of the visible church; but it is not so in our Christian religion.

The religion which is necessary to prepare us for the kingdom of peace must emanate not alone from the fear of punishment, but we must love God in deed and in truth; and we must love righteousness for its own sake. No disappointment can be more indescribable, than the disappointment of those who seek to enter into kingdom of heaven, when they must hear the awful sentence: "Depart ye workers of iniquity." Therefore we ought to give the more earnest heed to the

For the Herald of Truth.

things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him? Heb. 2: 1—3.

### "Time is Short"

How busy is the world! How big with designs, all resting on to-morrow! But to-morrow's sun may never rise on thousands who are fondly hoping to behold a long range of following years. Short-sighted mortals! He who ruleth over all has assigned to each one a limit, beyond which the worldling cannot pass. Man hath his appointed time upon earth; his days are the days of an hireling. O, for wisdom to learn the measure of our days; and to compute with justness the extent of human life!

The volume of inspiration has done this with peculiar force and beauty. There, life is compared to a sleep; to the rapidity of a flood; to a tale that is told; to a vapor that appeareth for a little time; to a flower that flourisheth in the morning, and in the evening is cut down and withered; to vanity; to a shadow that passeth away.

Eternity.—That solemn word soon passes from the lip; but who can grasp the mighty, the immense idea which the word ETERNITY conveys? The mind may conceive, though faintly, of millions of ages heaped upon millions, until numbers are lost; or rather until we ourselves are lost in the vast calculation. But who can measure eternity; compared with whose everlasting lines, myriads of years are infinitely less than atoms floating in the mid day sun?

All men are hastening to eternity. All are standing on the brink of an interminable state of being. Yet all, except the little flock of Christ, are living as if life would never end; and die, as if there was nothing beyond the grave to awaken their solicitous concern.

Awful insensibility! How fatally sin blinded the mind of them that believe not! They flatter themselves that all will be well at the last, while they follow their own corrupt desires, in direct opposition to the revealed will of God.

Moses was well acquainted with the insensibility of the heart to eternal things, when he prayed, "So teach us to number our days that we may apply our hearts unto wisdom." We are walking each moment on the verge of eternity. A slight accident may loosen the cords which unite soul and body; and thus send us instantly into the world of spirits. Then why should we calculate upon length of

days? Why should we act as if we had years at command? So precious is time that infinite Bounty deals it out to us by seconds. And yet how we waste time, as if it were the easiest thing to attain, and its loss the easiest to repair. Dying sinners, whose consciences are awakened, and whose eyes are opened to see their danger, know the value of time. They seek each moment to be inconceivably precious, if in this fleeting remnant of time they can find the Savior, whom they have so often slighted, and through his pardoning grace be saved from the wrath to come.

"Is there any hope for me?" was the anxious inquiry of one about to pass away from earth.

With his eyes fixed upon the Christian friend beside him, he listened with eagerness to the precious truths of the gospel. Then came the despairing cry, "But oh! my lost time—my wasted life! Will Jesus receive me?"

"Jesus is able and willing to save to the uttermost, all that come unto God by him," said his friend.

"Can I expect mercy when I have so long slighted his love? O, is there still hope for me?"

"Jesus says, 'Him that cometh unto me I will in no wise cast out.' His precious blood cleanseth from all sin," was the reply.

As the light of truth gradually dawned upon his awakened mind, he exclaimed in the bitterness of sad regret, "O, that I had known all this before—that I become a Christian when I was young!"

Yes, it is at the dying beds that we learn something of the value of time. The self-reproaches of the convicted sinner show the folly of wasting days and hours which have a value beyond the power of human calculation.

O, let us think seriously of our dying hour! Nothing can stand the test of death and judgment but the religion of the heart, a real union to Christ by faith. Every earthly thing, weighed in the balance of eternity, is less than nothing, and vanity. And yet, strange to tell, the veriest trifle will drive fatality from our minds, till taught the value of the soul at the cross of Christ.

Have we received the converting grace of God? Jesus, our compassionate high priest, is ever waiting to be gracious. Let us go to him, as helpless sinners, in humble faith. He will reveal himself as our Savior; he will let all his goodness pass before us; he will say to each trembling heart, "I am thy salvation." Then we shall be able to contemplate eternity with joyful expectation, knowing that to be absent from the body is to be present with the Lord. S. A.

A hidden light soon becomes dim, and if it be entirely covered up, will expire for want of air. So it is with hidden religion. It must go out. There cannot be a Christian whose light in some aspect does not shine.

### What Shall I Do?

This question, as in days of old, still comes in the minds of men. We have before us a letter in which the writer says, "I am a reader of the Herald and have long desired to ask a question, or rather get the opinion of some who are more competent to give an answer to a question in which I feel greatly interested, and perhaps there are others who would feel a like interest in it."

"Every one who desires to unite with a Church, no doubt believes that all who would please God must live a life that is acceptable in his sight, and also that those only who fear Him and do his will, as the Scripture teaches, can entertain a hope of an inheritance in heaven, and that he will execute just judgment, and reward all according to their deeds."

Now then, when a person feels it his duty to unite with the Church and cast in his part and lot with the people of God, and is surrounded with a number of Churches of different creeds, none of which altogether suit his views, while the Church of his choice is not represented in the vicinity where he lives, and no opportunity to unite with that particular Church presents itself, what is he to do? Should he cast in his lot and unite himself in Spiritual Communion with those, with whose principles and practices he does not agree? Should he become a member of a Church whose members follow, without restraint, the follies and fashions of the world and worship God, as it were, to please the world, which he considers as wrong? or should he wait until an opportunity offers itself to join the Church of his own choice. My parents belong to the creed which the Herald represents and my own choice is not far otherwise."

We have considerably revised the above letter so as to give in as few words and plainly as possible the meaning of the writer, and we will try to give a few words of explanation.

The question is truly one of real practical importance, and we wish many more of our young people would be led to make similar inquiries.

We would not advise any one to unite with a Church whose practices and principles they could not fully endorse. Such a course often does violence to the conscience of an individual, besides we must by no means practice what we know to be wrong. "Let every man be fully persuaded in his own mind," says the Apostle Paul, and farther, "To him that esteemeth anything to be unclean, to him it is unclean;" or in other words, if our conscience tells us that a certain act is sinful, then it is sin unto us, and to keep a conscience void of offense we must not do it. Hence it would not be well for us to encourage in others and do ourselves those things, which according to our understanding of the word of God, are wrong. The Christian is to be a light of the world, and as such he must give a pure light, and throw his influence, as well



as his actions on the side of truth and holiness.

But as regards creeds, it might not be out of place to say a word. While we do not reject creeds entirely, as some do, we must, at the same time say, that we do not lay as much stress upon creeds as some, preferring rather to go to the fountain-head, the word of God itself. There are those in our day who trust in creeds and the traditions of men, to such an extent, that thereby they forget the word of God and are thus led into error. This we should not do. The Bible is our only rule of faith and practice. We have our creed, but that must in all cases, and under all circumstances, agree with the word of God, and if it does not, we must follow the word of God rather than the creed, but we believe our creed is according to the Gospel and therefore we sustain it and abide by it.

Now then we do not propose to convert a man to the creed, neither should any one feel that he would join the Church (to use a common phrase) in order to bind himself to a certain creed. We would preach Christ and him crucified. He is the only one to whom we can point the sinner, the only one who can save us, the only one in whom we have the promise of life. Creeds will not save us, Churches cannot save us, ministers cannot save us, but Christ alone through his atoning blood, which he shed upon the cross. The creed may set forth the faith, the Church teach and preach, both by precept and example, and ministers can warn and proclaim and instruct, but Christ alone can save.

Salvation cometh not by us uniting with the Church, neither by adopting a certain creed, nor yet by making a profession of religion, and pretensions to piety; these are all right in their places and the fruits and accompaniments of true religion, but before these there must be a true conviction; the sinner must feel himself a sinner, he must repent of his sins, believe in the Lord Jesus Christ as his only hope of Salvation, and though the operation of the Divine Spirit be renewed in his heart, he must, as the Saviour says, be born again—he must become a new creature in Christ Jesus. His affections and desires must be changed. He must come to feel as did those who cried out on the day of Pentecost, "Men and brethren what shall we do to be saved?" Like the prodigal son when he said, "I will arise and go to my Father," and like Saul when he inquired, "Lord, wilt thou have me do?" Then the promises and the invitations of the Gospel will become precious to his soul and he will rejoice in the name of God, and be glad that there is a balm in Gilead for the sin-weary and penitent soul. Then will emanate from the soul of the penitent, love towards God as his Creator, love to Jesus as his Saviour, love to the Holy Spirit as his guide into all truth, love to the Church as his Brethren in the Faith, love to the world as those for whom he should labor and pray that they might also come to a knowledge of truth, and love

to his enemies as needing his pity and prayers in their sad and lost condition.

When one has come to such a knowledge of the truth, then he will be led by the Spirit and be taught what he should do, and God will lead his steps aright, and bring him safely through every trial and affliction, if he continues in the Faith and in prayer and desires in his heart to obey all the precepts of his Divine Redeemer.

But to give a more definite answer to the anxious inquirer whose letter we have given above, we would say that if you desire to unite with the Church which we represent, and there is no regularly organized church in your vicinity, you could perhaps go to some place where there is a Church and be received as a brother in the Church. Perhaps it would require but a short journey to accomplish this. We have known persons to travel several hundred miles for this very purpose.

Or you might request a Minister of the Church to visit you, hold meetings in your neighborhood and thus an opportunity for you to obtain your desire might be afforded you, while it would give others also an opportunity to hear the word and peradventure it might lead, by the blessing of God, to the organization of a Church of your choice in your neighborhood, and thus the Gospel of Christ might be preached in other cities, or places, also, his kingdom extended and souls gathered in the Ark of Safety.

For you to wait until some convenient season, when an opportunity should be afforded, is neither wise nor prudent. Now is the time—do not delay; when we in our childhood years attended a Sabbath School we learned the following lines from a hymn:

These golden hours will soon be o'er  
When I can go to school no more,  
How shall I then endure the thought,  
Of having spent my time for naught?

The same words are applicable here. These golden, precious days of grace will soon be over, and death may bear us away before we have done half our work. And anything that we feel a duty towards God should not be deferred. Let us labor while it is to-day, while we have the promise; let us seek God while he may be found, and call upon him while he is near. JOHN F. FUNK.

## HOPE.

Which hope we have as an anchor of the soul, both sure and steadfast. Heb. 6: 19.

Christian hope is a confident persuasion of obtaining those good things which God has promised, both for time and eternity, founded on his unchangeable truth, the merits and grace of Christ, and the earnest of the Holy Spirit. This hope is easily distinguished from all worldly hopes, 1. By the excellency of its object, Col. 1: 27, 2. By the stability of its foundation, 2. Tim. 1: 12, And

3. By its cleansing nature, 1. John 3: 3. Every one who is born of God is bound for heaven, and, like a ship on the sea, must expect to meet with storms and tossings, both up and down, and be in constant danger. Our souls are vessels built by God, and are designed to go but one voyage across the sea of life, and it should therefore be our chief concern to make that a profitable one. Prov. 14: 32. The graces, comforts, happiness and expectations of our souls, are the invaluable cargo with which these vessels are laden; heaven is the port we are sailing to; afflictions, temptations, persecutions, fears and distresses may fitly be compared to the stormy winds and waves, because of their violence and so often threatening to make us a wreck. Ps. 69: 1, 2. But it should ever be remembered, that we are not sent to sea without "an anchor," for the hope of the gospel is the believer's anchor, and which hope we have as an anchor of the soul. What a blessed hope is ours! it serves as an anchor at sea and a helmet in battle. 1. Thess. 5: 8.

It is an anchor that might safely be relied upon as being sufficiently strong to hold our vessel in the heaviest of gales and storms, for it is "sure and steadfast." It is not like the hypocrite's anchor, made of sand, but is strong and substantially made of good hope, through grace. Our anchorage is also good, for our anchor has taken fast hold in the Rock Christ, and therefore must be steadfast. Let the winds roar, and the howling tempest drive through your masts and rigging, you will outlive the storm.

Fear not, hope is your anchor, Christ is your anchor-hold, Jesus is your pilot; your vessel and cargo are fully insured, and your sailing Master has engaged to conduct you safely into port. A Brother.

For the Herald of Truth.

## Intemperance.

Much has been said upon this subject. It is an abominable vice. Drinking to excess makes drunkards and a drunkard's life is a life of misery, and leads to eternal death. No drunkard shall inherit the kingdom of God. A drunkard also is a great disgrace to his family and friends, brings sorrow and distress to many hearts and especially to those of his own household. Many young men continually ruin themselves and destroy their character, their good name and all their expectations of future usefulness by this debasing habit. Their conduct should be warnings to us, but we often disregard the voice of warning that would call us to flee from the danger before us.

Our county and state prisons, our poor houses and insane asylums are to a considerable extent filled with those who, either directly or indirectly have been brought there by intemperance in one form or another, but chiefly through the use of strong drink.

Even little children often can attest to the truth of this. At public gatherings too, we

see that quarreling and fighting, cursing and swearing and other vices and crimes are produced by this indulgence of the appetite.

We should avoid these things. The apostle Paul directs us to avoid even every appearance of evil. We are also taught to be sober, vigilant and temperate in all things.

There are however several other points in this connection to which we might refer, besides drinking ardent spirits to excess, one of which is over eating. There are those who are continually complaining of ill health, produced by no other cause than over-eating. We often hear people say, "I have eaten too much, I don't feel good." Yet strange to say they little think of the fact that it is just as much a sin to eat too much as to drink too much, and it is repeated again and again until the constitution is broken down, the mind enfeebled and the usefulness of the individual is almost entirely destroyed. Some contend that sickness would not have prevailed if man had not sinned; it is no doubt true that much sickness is caused by intemperance in eating and drinking and by neglecting to take proper care of the body, and neglecting to observe what nature and revelation teach us. There would also be many other points to be considered under this head which are carried on to excess, as for instance, talking.

"The tongue," says the apostle "is an unruly member," and few there are who keep it under proper control. This often causes great trouble and difficulty both in communities and churches. Let us therefore give heed unto these things that we transgress not the commandments of God; let us first endeavor to pull out the beam in our own eye, and then we may see clearly to pull the mote out of our brother's eye; let us endeavor to keep the golden rule and do unto others as we would wish others do unto us, and the blessing of God may go with us.

## A Compassionate Savior.

As Jesus passed the lowly bower  
Of those who pine in sorrow's hour:  
He stooped to shed the kindly tear,  
And drive away their erring fear.

He soothed the anguish of the soul;  
He made the wounded spirit whole;  
He gave the meek submissive will,  
And sweetly whispered "Peace, be still."

He checks their sighs—He heals their woes;  
He quicks their souls their inward foes!  
He builds His mansion in their breast,  
And gives them everlasting rest.

O blessed Jesus! love like thine,  
Shed down on worms, must be divine;  
Thy voice is still, "Come, rest in me,  
Nor ever fear, for I am He."

And shall we ever doubt thy power,  
To save in every trying hour?  
Forbidden Lord—we hear Thee cry,  
"Be strong," "Fear not," for "It is I."

Thou, only Thou, canst save from sin,  
And make these temples pure within—  
O come, make known thy cleansing love,  
And all that's vile in us, remove.

So shall our souls in God be strong;  
So shall we speak with flaming tongue;  
And slumbers shall wake and bless  
The Lord our Life and Righteousness.

So shall our peace like rivers flow,  
And earthly sorrows cease to know;  
Thy glorious fulness we shall prove,  
And all the nights of perfect love.

Our robes transformed shall ever shine  
In spotless hues of grace divine;  
Our Savior's image we shall bear,  
And all his lamb-like nature wear.

Refined from earth, and dead to sin,  
Our heavenly kingdom fixed within,  
Like Jesus is our walk below,  
Toward all we His compassions show.

Our race we run—the warfare o'er,  
We gain at length the sunlit shore,  
Translated from earth's surging strand,  
Transfigured in the glory-land! W. B. O.

[It is December now; by the time this reaches some of our dear readers the year will be well nigh ended, and then it will be appropriate to read the following article about the two Books which we find in an old paper, and hope it will prove beneficial to us all.]

## The two Books.

It was the last night of the year. Many sad reflections crowded upon the mind as the history of the year was reviewed. Many words and acts were recalled with painful feelings of self-condemnation.

While thus musing the scene suddenly changed. I was walking alone with a heavy heart, and a mind filled with gloomy forebodings. In my hand I carried a book. It was that book which weighed so heavily upon my spirits.

I was approaching the gate of a beautiful palace. I had been that way before. Just one year before I went up to that gate to seek admittance. I was a homeless wanderer. I had learned that many such had found entrance there, and I knew that I too must find it or be evermore a wanderer. I knocked. The gate was opened by one of severe aspect, who demanded my business. I told him that I had come to ask admittance. Upon this he left me for a little time, but soon returned with a book which he put into my hands. It was a blank book of fair, white paper, containing just three hundred and sixty-five pages. "You cannot enter now," he said. "Take this volume. Fill one page each day. You have in your possession a book which will inform you how each page should be written. When every page is filled some again, and if your work has been well done you shall be admitted."

It was this book I now held in my hand. Every page had been filled, but too well I knew that it had not been well done. There was many a foul blot, many a line which should never have been written. Sometimes I had consulted my book of directions, but

many a time I had neglected to do so. Often had I resolved and re-resolved that the remaining pages should be written according to the rules in that book, but these good resolutions had all been broken, and page after page was dictated by self-pride and passion. With this book I was going to the gate of the palace. I knew well that it could not be accepted, but I also knew that I must take it there and bide the issue.

Soon the gate was reached. With a heart that sank within me and knees that smote together with fear, I knocked. Instantly the gate was opened by the stern keeper. He said not a word, but held out his hand for the book. Oh the dark frown that gathered on his brow as he opened it and looked at its pages! There I read my doom, the doom which my own heart had too well foreboded. I should be rejected, turned away from this beautiful home to wander ever in darkness and gloom.

But just at this moment, as the gate was closing, I saw a radiant form appear and beckon the stern keeper aside. He held in his hand a book like the one which had been given me one year before. He cast on me a look of inexpressible compassion and tenderness, as he said, "I give you this volume. Write the name of the giver at the top of each page. Fill it up according to the rules laid down in your book of instructions. Above all, never forget the name at the top of the page." "What name?" I asked, trembling both with fear and hope. With ineffable sweetness he answered, "You know it, 'the name which is above every name.'"

I took the book and went my way. Each day a page was filled. Often with prayers and tears I consulted my book of directions. When full, it was a very different book from the last. Still it was far, very far from perfect. There was many a blot, many a sad mistake. I felt that it could not be accepted for its own merits. But one thing I had not neglected. I had written that "name" first on every page.

After the last page had been written, I found myself again approaching the gate of the palace. When I thought of the very imperfect volume I had to offer I trembled; but somehow, when I thought of "the name" at the top of the page, a sweet hope nestled in the top of the page. The stern keeper again I knocked. I trembled when I gave him the book; but, lo! when he opened it, "the name" at the top of the page shone with such a radiance that nothing else could be seen.

"This is all right," said the keeper of the entrance. "Come in thou blessed of the Lord." Then as I stepped over the golden threshold I heard a song of welcome that thrilled my heart, and with that sound I awoke just in time to hear the last stroke of the clock which told me that the old year had gone, and the New Year with its three hundred and sixty-five fair pages was before me. Shall not the name of Jesus be written on every page? my heart whispered.

## Herald of Truth.

Elkhart, Ind., December 1869.

**Correction.**—On Page 170, in the 7th answer to Questions, in the 14th line from the top, in the middle column, instead of *This however is from eternity*, Read, *The Son is from eternity*, &c.

**Original Articles.** We notice that some of the articles which we receive as original articles, are very much like those taken from books or other papers. We hope there are none of those who pretend to send us original articles who would so far forget the right as to copy an article and then send it in as original. That would certainly be wrong. We hope no one will sign his name to any article which he himself has not written. We can often use selected articles, and shall be right glad to have our friends send them in, but we want them always to state where they have obtained the article.

**Title-Page.** With this number we again send the title-page and table of contents for the present volume, so that all those who wish to have their papers bound in order to preserve them, may be able to do so. We shall again, as last year bind the Herald of Truth as follows,

In cloth back and paper sides, 1 vol.,	.50
“ “ “ “ 2 “	.75
“ “ “ “ 3 “	1.00
“ Leather “ “ 1 “	.75
“ “ “ “ 2 “	1.00
“ “ “ “ 3 “	1.25

The English and German papers taken together for 1867, 1868 or 1869 are considered as two volumes and will be bound in cloth back and paper sides for 75 cts., or in leather back and paper sides for \$1.00. We can still furnish complete volumes of the Herald from its first issue.

**Subscriptions.** Please send in your subscriptions early. We hope all our patrons will exert themselves to renew their subscriptions in good time, so that we may know how many copies will be needed for January. Send along as many new subscribers as you are able to obtain.

**Valedictory for 1869.** Once more it becomes our duty to write our last article, for the last number of our paper, for the year 1869. It shall be brief so that our readers weary not in reading it.

Our paper, as usual, has made its monthly visits to its patrons, filled with the best reading matter that it was possible for us, under the circumstances, to provide, and we hope and trust that it was beneficial and edifying to all the readers. Under all circumstances we have tried with the help of God to do our duty; how near we have accomplished it, our readers may judge and the future will more fully reveal it. Our intercourse with our readers and friends has been pleasant on our part—we hope all that we did was done to the glory of God and to the mutual gratification and edification of both ourselves and our readers. We hope our labor has not been in vain, but that precious seeds have been sown whose fruits shall gladden many hearts even in eternity. We thank our friends for their generous support, their kind help, their cheering words, their welcome communications, and hope that the future as the past may bring to us all the smiles and the blessings of heaven.

But we are coming to the close of the volume, we are writing the last lines—thus sometime, we will write our last lines on the sin-stained pages of the book of life—we are about to close our intercourse with the year, these days will be no more, but their remembrance will meet us at the bar of God. We are spared and blessed thus far—soon, a new page will lay before us, a new year will be entered upon, and a new volume commenced. Let us try to use the present that the future may be blessed to our happiness.

Once more dear friends, we thank you for all the kindness you have shown us during the past; we hope you will continue to help us wherever you can in the future; we say, indeed Goodbye to the passing year, but we do not wish to say Goodbye to a single one of our subscribers; we hope to retain all the old names and add many new ones to our list. Let us all be faithful, and hope and labor on.

**The coming Year** our paper will, by the help of God, be published as heretofore, and what we desire particularly to impress on the minds of our people is this: It is not, as some are inclined to think, a paper belonging to an individual; it is the paper of the church, it works for the interest of the church, it is sustained by the members of the church, and hence we should all feel that interest in it which alone can make it what it ought to be and what its name indicates, a

*Herald of Truth.* We hope by the help of God to make it much more interesting during the coming year than it ever has been. We will try and fill it as much as possible with original matter, and we expect to be able to devote more time and attention to the various departments and thus try to furnish a paper, that while it is unexceptional in its character, will yet be interesting and edifying to all the readers. The value of such a paper in a family cannot be estimated. We may not be able to see the direct results of it now, but it will appear in the future. It will help form opinions and principles which will be as leaven hid in the meal. The children will read it and the truth will become confirmed in their minds, and in years to come they will bear with them the principles and truths which through this silent messenger, perhaps in their early years were planted in their youthful hearts. Oh! that it may only be a bearer of precious seed to thousands and millions whose hearts are yet corrupted with the bitter weeds of sin.—May it be a light to dispel the darkness of ignorance, a lamp to make plain the pathway of many wandering souls, and a guide to those who have strayed from the path of rectitude; may it indeed during the coming year, and through all the years of its existence, be a strong advocate, a firm defender and an earnest Herald of the Truth wherever it is received, and with God's blessing its great mission will be accomplished.

**The Mennonite Almanac,** is now completed and ready for delivery, and quite a large number have already been sent abroad, and as we have issued only a small edition of the Almanac (as this is the first year of its publication), it may be well for those who wish to obtain a copy of it to send in their orders early. Price, by mail, 10 cents per copy, 70 cents per dozen, or when sent by express at purchaser's expense \$5.00 per 100 copies.

**Baer's Almanacs.** We have also Baer's (Lan. Pa.) Almanac. If any of our friends prefer these almanacs, we can supply them. And as the Mennonite Almanacs are nearly all sold, we will fill what further orders we have with the Lancaster Almanacs, hoping however by another year to print an edition large enough to fully supply the demand.

**From Brother Jost Bally** of Secor, Woodford Co., Illinois, we have recently received a letter in which he expresses the desires that ministers who are able to speak both in the English and German languages, should visit the church in that place more frequently. And he also desires that some minister who is able to preach in both languages would settle there and aid in building up the church at that place. That a minister who is able to preach in the English language would be much needed there, there is no doubt, for it is at this time necessary in almost every church in the land, and in some churches the growth and prosperity of the church depends almost entirely upon this one thing, namely, whether the church will be provided with English preaching or not. Our young people are growing up and do not understand the German language, and the ministers cannot preach English, so that one of two things must be done. Either the churches in general must exert themselves to provide German schools for the children and young people to teach them the German language, or they must introduce English preaching and English worship. And if one or the other of these is not done, there will remain nothing, but to behold the sad consequence which must follow, namely, our young people will leave our church and join others, which would be a matter of deep regret to all who have the interest of our church at heart. But could we even maintain our churches in the German language entirely, and not preach the Gospel of truth in the English language, the command of our Savior, “Go and teach all nations” would still sound in our ears. Behold ye stewards of the household of God and in his church, let us look well to it that we disregard not, nor neglect, neither despise the solemn and important commands of our Savior whom we profess to serve.

If there is a minister who has the ability thus to preach, who desires to change his place of residence, he is earnestly invited to come and help the aged brother.

In reading this article no one must however think that those who are able to preach the German language only are not welcome there also. That the German language should be preached, and that the German language is just as important, and just as acceptable, and just as necessary, and in some churches even more necessary, is self-evident to every thinking mind. But let each language be used in its proper place, applied to its proper purpose, esteemed in its proper value, and

used to the edification of the church, the salvation of souls and the glory of God, is the proper view which all should take of the matter.

**Brother Jacob Kauffman, of Olivet,** via. Burlingame P. O., Osage County, Kansas, writes as follows: There are four families of us here. We belong to the Omish Mennonite Church. Last spring we moved from Lee Co., Iowa, and settled here. Those who travel through the west are cordially invited to visit us also, and see where we live. We will receive them kindly. He notes the following obituary: Died, on the 11th of September, in Osage county, Kansas, BARBARA SESANNA, daughter of Jacob and Magdalena KAUFFMAN, aged one year, 5 months and 11 days.

**The Swiss Brethren** in Allen Co., Ohio, built themselves a new meeting house during the past summer, and had their first meeting in it on Sunday the 21st of November.

**The brethren** near Burr Oak, Michigan, have so far completed their new meeting house, that they were enabled to hold meeting in it for the first time, on Sunday the 14th of November.

**In the Church** at Line Lexington, Bucks county, Pa., a deacon was recently elected. The lot fell on Bro Samuel Lapp. May the Lord fit him as an instrument in his hand through whom the church may be edified and blessed.

**In the Church** in Fairfield county, Ohio, Bro. Geo. Steman was elected to the office of Deacon on the 25th of October. May the Lord bless him in his work.

**Canada Currency.** Those of our friends who reside in Canada, and find it more convenient to send us Canada currency, either for books or for the paper, will be allowed a premium of 15 cts. on the dollar as long as gold remains at about its present rate.

**How to send Money.** If in sums of more than a dollar, it is best to obtain either a draft, or a Post Office money order, or where these cannot be obtained, get the letter registered.

**Those of our Subscribers** who do not wish to take the Herald of Truth any longer, will please to inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention.

## Christmas.

Christmas will soon be here again. Probably before this paper reaches all our readers, Christmas will make its appearance as the great holy day of the Christian world.

Why do we have Christmas day? Because on this day we celebrate the birth of Jesus Christ, the Redeemer of the world. That it is really the day on which Jesus was born, is very doubtful. But it is the day which the whole christian world commemorate as the birth-day of Christ, and should we be required with certainty to designate the day of his birth, we would not be able to do it. Hence we are satisfied to let the matter rest in the way it is, and rejoice more especially in the fact that Christ came into the world as our Redeemer, in whom we may believe, whom we may love already here on earth, in whom we may sincerely rejoice, and in whom we may trust and hope as the one who has promised never to leave or forsake his children and to be with them even unto the end of the world, and then to take them unto himself into the rest of the blessed, where they shall rejoice in unending happiness.

This day should be highly prized by all Christians, and the deepest solemnity should fill our hearts when we consider the history of the Savior's birth, how he came down from his Father's throne and was laid as a helpless infant in the manger at Bethlehem, and how he already suffered persecution in his childhood; But blessed be God, he humbled himself very low that he might again, and we with him, be exalted.

Many Christians esteem this day very lightly, and many spend it very foolishly. They perhaps little think of the great and important events, which, we believe, this day should present to our minds. Let us not forget how deeply we were fallen and how impossible our salvation must have been, had not Jesus come to save us; for there is none other name given under heaven among men whereby we can be saved, except the name of Jesus.

Let us therefore consider well the meaning of Christmas. Let us consider well how Jesus humbled himself, how he suffered for us, how he loved us, and how he still loves us to day; how he invites us to come unto him and learn of him, and take his yoke upon us, and how through his word he gives us the beautiful promises to help us and lead us in the true way of life, and finally how he seeks to bring us in peace to the rest which remaineth for the people of God.

O let us not forget the dear Savior, let us love him in return for his great love, let us seek to keep his word, to follow him in his footsteps, to be obedient and faithful unto



death, and the crown of life shall be ours. Yea let us not only think of these things on Christmas day, but on every day of our lives, and let us bear in mind that we have been purchased by this same Jesus, not with perishable gold and silver, but with his precious blood which he shed upon the cross. May he give us grace that we may become prepared for his heavenly kingdom, because for this purpose did he come, and for this reason should we endeavor to spend this day in solemn praises to his name.

### Channels of Usefulness.

There are many ways of being useful and doing good, and we wish in the following article to refer our readers to a special few which we hope will address themselves to every christian heart.

The winter is at hand, and it seems as though it might be a long, and perhaps a severe one, and in the light of this fact it becomes us to consider well our duties to our fellow men. There are thousands of poor who will need assistance. In every neighborhood there are poor, there are widows and orphans, there are aged and infirm—they all need help sometimes. Let us try to keep an eye to doing good. If they do not need material aid, as food, fuel and clothing, they may sometimes need words of cheer and encouragement; even a friendly visit or a kind word, a cheerful smile from a friend may prove a blessing. So, dear reader, if it is in your power, do not forget to accomplish something for your fellow man. Do not turn the poor and needy ones away, who come to your door to beg a morsel or a mite;—deal kindly with them and let them feel the sweet sunshine of kind words and kind acts upon their sad and weary hearts. I must often feel for the poor and homeless ones who wander up and down the earth so cheerless and forlorn; they have a weary way to travel, and it becomes us as christians to show them all the kindness that we can.

We do not mean, however that those who have the ability and strength to support themselves, should be maintained in idleness—this would be no charity, but with all who are in such circumstances that they have not a way to make their own living, we should aid in securing a position where they can, if possible support themselves by honest and faithful industry. Let us then not forget the poor, the widow and the orphan, for here indeed we may find ways of doing good to ourselves and to others, and thus we may fulfill the great design of God in using for others the blessings thus which we enjoy.

While we are engaged, however, in doing good to the bodies of our fellow beings, often the very best opportunities present themselves for doing good also unto the souls of men. Let us not neglect these; but while we administer to their outward comforts, let us also speak to them of the spiritual blessings of God, that if perchance they may yet be out

of the ark of safety, and have never tasted the sweetness of the grace of God, we may gently lead them into the fold, where they also may have a precious hope of life, which is far better than all the treasures of the world. Sometimes only a word or a sentence spoken in weakness may be the means of converting a soul to God—sometimes a line or a passage that is written or printed and read has been the means of awakening a sinner from the sleep of sin, and bringing him to God, and this leads us on to a train of thoughts which we also will lay before our readers as appropriate to this subject and indeed applicable in this connection.

How much good has already been done by the publication and circulation of religious books and papers. It is but a short time since that religious reading was comparatively scarce, and cost considerable money. Now it is cheap and plenty. Bibles and Testaments are so cheap and plenty that everybody may have the opportunity of possessing and reading them. The poor may obtain them free, without money and without price. Provision for this purpose has been made by the American Bible Society, and thousands of volumes of the blessed word of life have been given to those who were destitute of it, and too poor to buy, and thus they may still be obtained. Who can estimate the amount of good that has been done just through the circulation of the Bible among the various classes of mankind. Then besides this the Bible has been translated and printed in a great many different languages, and circulated among the different nations and in different countries. How many precious souls have been brought to Christ in this way, eternity alone will reveal,—and all this has been done by the liberality and generosity of those who willingly gave for this purpose, their substance with which God had blessed them.

Besides this there is a vast number of other religious books, pamphlets, tracts and papers printed and circulated chiefly from the voluntary contributions of benevolent friends, all of which have a strong influence, and are a very material help in opening the way for the word of truth, and in spreading the light among thousands who otherwise would be given over to ignorance, superstition and infidelity. Many of the religious newspapers are largely supported by those who bestow their abundance to such purposes.

By these remarks we wish merely to show what has been done, and what is still continually done in circulating religious reading among the people; and the reason that we wish to do this, because we are also engaged in the same work and therefore deeply interested in the matter. The publication of the Herald of Truth has claimed our attention for a period of six years, and in that time by the aid and support of our brethren and friends, we have circulated about 250,000 copies of our paper, which shows that the Mennonite churches in this country are not altogether indifferent in this work, and that they are not entirely unmindful of the solemn responsibility resting upon us all as Christians

to promulgate the truth. Now we do not say this boastingly; we do not at all wish to be so understood. What we here say is only a plain statement of what has been done and this has not been done through human strength or human wisdom alone; it was by the grace and the blessing of God that this was accomplished. We do not claim that it was our work; it is the work of the church, yea, it is the Lord's work, and we believe it is for good. We repeat, *we do not make this statement boastingly*, for that would be wrong, besides we have nothing to boast of. It is only a very little that we have done toward what we might have done, and we are admonished that when we have done all these things which are commanded us, to say, "We are unprofitable servants: we have done that which is our duty to do," and *nothing more*. Where then should we have reason to boast?

We have not the least. It is true our paper has now reached a circulation of about 5000 per month, but this is a small circulation for the population connected and interested, in the Mennonite church. It is not too much to say that the number of subscribers for the Herald of Truth should at least be double what it is at present; not so much for the purpose of increasing its revenue, but that it might reach a larger number of readers, and thus speak its words of truth and encouragement to many more than at present. It is indeed true that we need more means to carry on the work effectually; we need more help, and it is only because the means would not justify the end that we have labored as we have, and sacrificed what we have, and denied ourselves as we have, that the church should have a paper that was self-supporting. With the strictest economy we can say that the paper has met all its expenses, and at the end of each year it has left its pages clean of debt, while many others perhaps have not done this. We feel thankful indeed to God and the brotherhood that our work has been thus blessed. But now our work has become more arduous, and as one called to preach the gospel, we must often leave home at times when we would be much needed at our editorial post, so we have felt that under the circumstances it would be only right and proper that we should take to our assistance some faithful and devoted brother who would aid us in the work, and thus help to make our paper all the more interesting and increase its usefulness. But in endeavoring to carry out this we must also see that we have the means to provide a man with the necessary means of subsistence, and this is one reason why we ask for a more extended circulation of our paper. We do not ask for charity, or free contributions—we do not ask money without value for it; we have never asked this, though some of the brethren have generously contributed for the purpose of sending papers to the poor, and a great many papers are thus also sent at our own expense; we only ask that our subscription list may be increased to that extent that it will give us fair and ample means to sustain the paper in a manner which will be worthy of the sacred

object to which it is devoted without endangering our health by laboring too hard and too constantly. Our subscription list may, we are confident, very easily be increased to the extent that will bear us out without trouble or difficulty. We ask no remuneration for our own labor, but the men whom we employ must be paid. Hence it is that we are led to make this appeal to the brotherhood, and hope every reader of our paper will make an effort to add new subscribers to our list, and we shall be able not only to give better reading matter, but also to reach many more, and thus increase greatly, the influence and the usefulness of our paper.

What we have here said, we say with good intentions and with solemnity and sincerity of heart. We have on earth, but a short time to finish our work and let us not waste time, nor means, nor talent, but do with zealous hearts the work given us to do. We believe there is no way in which more good can be done than by the circulation of a good religious paper. A certain writer says, "It is a powerful preacher of righteousness whose voice reaches more thousands than any living preacher reaches hundreds." Our paper ministers monthly to the spiritual comfort of several thousand of earnest christians, and it has been blessed of God to the benefit of many souls. May God grant that its usefulness may be continually increased and extended, and through it may many souls be enlightened and led to God. J. F. F.

## Correspondence.

### A Journey.

I left home on the 29th of October, 1869, and took the cars at West Liberty, Logan Co., Ohio, in company with Moses Stutzman of Champaign county, for the purpose of visiting the brethren and sisters in Indiana. On the 30th we arrived at Preacher David Hertzler's, in Haw Patch, in Noble county, Ind., and in the evening we went to Pre. Isaac Schmucker, and on Sunday we celebrated the Lord's supper together with a large number of brethren and sisters. Here we also met Pre. Elias Miller, from Holmes county, and other ministers to the number of fourteen.

On the 1st of November, in the evening, we attended a meeting where a large number of very anxious hearers were present. May God bless this Church. On the 2nd the communion of the Lord's supper was celebrated, in the Little Elkhart Church, in Elkhart county, where also a large number of brethren and sisters participated. On the 3rd we went in company with J. D. Troyer of Marshall county, Isaac Schmucker, Elias Miller, Jonas Yoder and others to Pretty Prairie, in Lagrange county, where we attended a meeting in the evening, where the brethren and sisters, as we trust, assembled themselves to the honor and glory of God. They seemed to have a strong desire to hear the word of truth. On

the 4th the communion of the Lord's supper was observed in this place. On the 5th the ministers went to visit the Michigan church, where on the 6th also the communion of the Lord's supper was observed. On the same day John Troyer, S. K. Yoder and myself went to visit the Clinton church in Elkhart county, where on the 7th we again met the ministers who had gone to Michigan, and with them, and a large number of brethren and sisters celebrated the communion of the Lord's supper, as we trust to the glory of God. On the 8th I again went with John Troyer and S. K. Yoder to Haw Patch, where we attended another meeting in the evening, where also a large audience was present, and it seemed as though they had a very earnest desire to hear the word of truth. On the 9th James Morrell and his son David took us to Ligonier, where we separated for the purpose of proceeding on our journey home. On the 10th we arrived home safely and, thanks be to God, found our family all well. I hope God will richly reward the brethren and sisters for their kindness and love which they manifested towards us. Our sincere thanks to them for the same, and would yet say in the language of the poet:

"O brethren watch! O sister's watch!  
And let us faithful be,  
That we from grief and sorrow may  
Forever be made free."

JOHN P. KING.

West Liberty, Logan Co., Ohio.

### A Visit to Ohio.

On the evening of the 14th of November, accompanied by the brethren Henry Yother, H. B. Brenneman and A. and P. Thut, I took the train at Elkhart, with a view to visit the friends and brethren in Allen and Putnam counties, Ohio. In conversation with one another on the way the time passed pleasantly and swiftly by.

At Toledo all of our company except Bro. Yother, who was on his way to visit the churches in Pennsylvania, left the train going east, and waited about ten hours for the train going south. At Columbus Grove the brethren A. and P. Thut left us, and at Cairo brother Henry and myself also alighted and went to uncle David Brenneman's, and from there to Bro. J. M. Brenneman's the same evening. The next day we visited at Bro. Geo. Brenneman's, and then went to Bro. J. Huber's, whose oldest daughter and a little child were both sick. The next evening we had meeting at the school-house near George Brenneman's. The next day at Bro. Henry Shenk's, we met Bro. C. D. Beery, from Branch county, Michigan. In the evening we had meeting at a schoolhouse, and the next day at the meeting-house. It was to me a source of much joy to meet so many of our friends and former acquaintances. But we could not stay long with our brethren and friends. It was as the poet says:

On earth, when friends together meet,  
And find the passing moments sweet;  
Time's rapid motions soon compel,  
With grief to say, *dear friends*, farewell.

Bro. Abraham Steiner (minister) from near Bluffton also met us here, and his presence added to the interest of the meeting. The Church here seems to be in a prosperous condition. There have been recently, a goodly number, mostly young people, added to the church. Oh! how encouraging, and how commendable that the young attend to this most important matter in the healthful vigor of youth, while the evil days come not nor the years draw nigh in which they may be compelled, hopelessly to exclaim, "I have no pleasure in them."

After meeting we went to Bro. J. M. Brenneman's, intending to go home with Bro. Steiner the next morning. But during the night word was brought to us that J. Huber's child had died. In the morning Bro. Henry and Sister Mahala Good (who accompanied us to Elkhart) went home with Bro. Steiner, and Bro. Moses Brenneman and myself went to Bro. Huber's, and remained with the afflicted family until early next morning, when we took our leave, much as we would have desired to remain for the funeral services, as the meeting near Bluffton had been announced for that afternoon, and by remaining we could not have reached the place in time. I was loth to leave the dear friends so soon in their hour of trial and sadness, though all seemed to feel assured that it was *well with the child*. Parents sighed deeply and tears flowed freely at the remembrance that one of their darling twins had been taken away; brothers and sisters too, mourned and wept as they remembered the days gone by in which the dear little brother Amos (now asleep in the embrace of death) and sister Emma stood side by side and joined hand in hand in their innocent enjoyments and harmless amusements, but no doubt, God who is too wise to err, had a good purpose in view. Let it suffice that we know, that all things work together for good to them that love God. As said, I was loth to leave my friends, a brother and sister beloved, a weeping mother who is my own sister, who helped to watch and care for me when I was a motherless child. May God watch over and guard her and her family now that she is growing old, and be their very present help in every time of need.

After a rough, cold and tedious ride of 16 miles, we arrived at Bro. A. Steiner's, just as they were about starting away to attend a meeting of the Swiss Mennonites, where we all attended, and in the afternoon we went to the old Mennonite meeting house where the appointment had been announced for us. Here for the first time we stood in the place where our beloved brother John Thut, deceased, for many years labored in the Lord's vineyard. We trust that he now rests from his labors, and "other men have entered into his labors," and we rejoice to learn that the young ministering brethren there are willing



to labor with the ability which the Lord sees proper to bestow upon them. Some have recently united with the church here, and no doubt there are others who are almost persuaded to be christians.

After meeting we went home with Bro. C. Steiner, where a number of brethren and sisters gathered in with whom we enjoyed ourselves well. The evening was spent in conversation, exhortation, singing and prayer. Bro. C. Steiner then brought us to Columbus Grove, where we took the train at five o'clock in the morning for Toledo, and without much delay, arrived safely at home in the evening of the same day (Nov. 22nd), and found our families all in usual health. Blessed be the name of the Lord.

DANIEL BRENNEMAN.

Elthart Ind.

## Children's Column.

### Good News.

Dear little Friends, Perhaps those of you who love to read the *Herald*, often wish for its arrival, and perhaps often ask your father or mother, How soon will the *Herald* come? And when your father or brother returns from the Post-Office you run out to meet him, and the first question you ask is, Did you get the *Herald*? If he says yes, you almost leap and clap your hands, and perhaps say, O, I am so glad. So we are all sometimes unable to feel glad when we hear good news. Perhaps when we hear of one of our near friends, a brother, a sister, an uncle or aunt, who lives many miles away and whom we have not seen for a long time, is coming to see us, we say, O, what good news! and when at last they arrive, how glad we are to see them.

Now as I know you all love to hear good news, I will tell you the best news that ever any one heard; perhaps you have heard it before; I often have, but I still love to hear it as well as ever I did, and so does every one that loves God, every one that loves happiness and comfort loves to hear it; it is so good that it never becomes old, we never get tired of hearing it.

More than eighteen hundred years ago, there were shepherds watching their sheep by night so the wolves and other wild beasts should not come and tear them and carry them off; and as they were watching, suddenly there came an angel to them, and they were afraid; but the angel told them they need not be afraid. "For behold," he said, "I bring you good tidings of great joy (tidings means news), which shall be to all people. For unto you is born this day in the city of David, a Savior, which is Christ the Lord."

A savior is one who saves, and Christ came into this world to save us. If he had not come we never could have been saved, we never could have gone to heaven where God is. O, will you not all say this is good news? It was so good that the angels rejoiced; for

when the angel had told the shepherds that Jesus was born, there came a great many more angels down from heaven, and they praised God and said, "Glory to God in the highest, and on earth peace, good will toward men."

The angels did not need to rejoice for themselves, as the Savior did not come to save them, for they were already as happy as they could be; but they were glad and rejoiced because he came to save us poor creatures. And now should not we also rejoice with all our hearts, and obey God, and praise him as did the angels, for his goodness in sending Jesus into the world to save us.

Christmas is the time upon which many people suppose Jesus was born, and as it will be near Christmas by the time you read this, when the day comes, I want you all to think of the birthday of Jesus, and instead of acting foolishly and doing things which you ought not, talk about Jesus, and read the second chapter of Luke, commencing at the eighth verse. I hope you will all read this chapter, and then sing,

Glory to God most high!  
Peace and good will to men;  
For Jesus came to earth to die  
And save us from our sin.

We'll raise our voices high,  
And glory to him give,  
Who came to earth to bleed and die  
That we through him might live.

O for a thousand tongues  
To sing my Maker's praise,  
I'd come to him with joyful songs,  
And praise him all my days.

O Lord we bless thy name,  
Aloud to thee we sing,  
Do thou accept our humble praise  
To thee our God and King.

Glory to God again!  
We'll raise our voices high;  
Glory and honor to his name  
Who came for us to die!

BROTHER HENRY.

### Only one Brick on Another.

Edwin was one day looking at a large building which they were putting up just opposite to his father's home. He watched the workmen as they carried up the bricks and mortar, and then placed them in their proper order.

His father said to him, "Edwin, you seem to be very much taken up with the bricklayers; pray, what may you be thinking about? Have you any notions of learning the trade?"

"No," said Edwin smiling, "but I was just thinking what a little thing a brick is, and yet that great house is built by laying one brick on another."

"Very true, my boy. Never forget it.—

Just so is it in all great works. All your learning is only one little lesson added to another. If a man could walk all round the world, it would be by putting one foot before the other. Your whole life will be made up

of one little moment after another. Drop added to drop makes the ocean. Learn from this not to despise little things. Learn also not to be discouraged by great labors. The greatest labor becomes easy, if divided into parts. You could not jump over a mountain, but step by step takes you to the other side. Do not fear, therefore, to attempt great things. Always remember that the whole of that great building is only one brick upon another."

### The Children's Task

I will not give you any new task this month, but I want you to review all that I have given you heretofore; look them all over carefully, then have some one to look after, and see if you are able to repeat them all, so as to get them all well fixed in your memory.

Here they are; May, Matthew 7: 12, and 1st Psalm. June, John 14: 21, and 23d Ps. July, Psalm 111: 10, and Matthew 5: 1—12. Aug., John 13: 34, 35, and Matt. 6: 9—13. Sep., Isa. 58: 13, 14, and 4th commandment. Oct., John 14: 15 and Proverbs 3: 13—26. Nov., Psalm 51: 10 and Matthew 6: 9—13. This last one is the same I gave you in Aug.

The first day of January I wish you to commit to memory the first verse of the 15th chapter of John, the second day the 2nd verse, and so on, every day a verse till you have the whole chapter, then the 100th Psalm, so you will have a verse for every day in the month and one over. All the children who will learn one verse, and read one chapter every day of the coming year, will, at the end of the year receive something from

BROTHER HENRY.

### Children's Letters.

Dear Brother Henry, I am a reader of the *Herald* and I like it very much: I am going to join the little Bible-readers to read the Bible and Testament.

Dear reader, let us try to help Brother Henry so he need not work so hard, and so keep up the *Children's Column*.

JOHN H. MELLINGER.

Brother Henry, It is well to encourage one another in doing good, we will never regret it. We have no abiding-place in this world; we know not the moment nor the hour that we must part from our friends. Do not get tired in doing good. I have read the Testament through.

ABM. C. HERSHEY.

Although I do not get a great many letters from the children, yet I am much encouraged by them, and by their writing I know there are some who read the *Children's Column*

and also the Bible. It also strengthens my love for them, and when I sit down to write for them, although it seems like a heavy task, when I think of their little letters, and feel assured that there are some who love me; when I feel my own heart burning for them; when I think of how Jesus loves them and feel my heart overflowing with love for my dear Savior, I forget the heaviness of the task and go at it cheerfully.

Therefore do not be discouraged my little friends, because you cannot write much; I do not want you to write big letters; only a few words or lines will please me as much as a great many.

### My Journey.

It may perhaps be interesting to my little friends if I tell them that I lately took a trip to Ohio, in company with brother Daniel, to visit my friends and relatives, and in my visits among my brothers and sisters, I was made to feel both joyful and sorrowful; I was glad to meet those who are near and very dear to me, my own brothers and sisters. On one occasion I felt sorry when I saw my sister's little boy, a little twin brother, lying at the point of death, who also died soon after our arrival. His twin mate is a little sister. Poor little girl, how lonely she will be; after her brother was dead she frequently asked, "Where is Amos?" May little Amos and Emma meet again in the beautiful world above, where they need never to part.

During my visit I conversed with several of my near relatives about giving their hearts to God, urging them not to delay the matter; as they never would find a better time than now. Whenever we feel the Savior knocking at the door of our hearts, then is the time to bid him come in.

I attended five meetings while gone, at two of which I took the liberty to talk to the children, as I feel so great an interest in their welfare that I thought I could not pass them by without speaking to them a few words of advice. On one occasion I told them of the great importance of obeying God and keeping his commandments; of reading the Bible, obeying their parents &c. They all listened very attentively. I then gave each of them my hand, bidding them farewell.

I hope these little friends, with whom I talked, will not soon forget what I told them, and always remember that if they wish to enjoy themselves and be happy in this life and also after they leave this world, they must obey God.

I think of some time before long, if God spares my life, to visit you again, when I shall have more time to talk to you, and shall tell you a great many things that will be interesting to you and do you good.

How glad I should be if I could visit more of my little friends and talk to them of the goodness of God, how he loves us, and how Jesus loves us and wants us to come to him and be happy. I think of you often, my dear little friends. I often ask God to bless you. I hope you will often think of your

BROTHER HENRY.

### WHAT HAVE I LOST?

A good old man, a few days since, was speaking of his conversation with a skeptic, who was bringing up various arguments to prove that religion was all a delusion. The old man was unlearned, and could not confute him by reasoning, but he used the simple logic of a true Christian's heart, and there was no gain-saying it.

"I have tried," he said, "to serve my God for fifty years, and have found sweet enjoyment in his service. It has been a sure support and comfort in every trouble and every sorrow. Now, if it is all a delusion, what have I lost?"

The man had no answer for him. Well he knew that his boasted reasoning would never afford a solace to the heart when the storms beat and the floods rose round it.

"But if religion is true," continued the old man, "what have you lost?" And well might he ask that question, and well would it be for that scoffer if he would ponder it deeply. He had lost his immortal soul if he persisted in his unbelief.

"My religion has made me happy in this life," said the aged man referred to, "and when I come to the end of it I expect to be happier still. What have I lost by being a Christian?"

There was never yet an infidel death bed made happy by its boasted philosophy. In that solemn hour, when the soul stands face to face with its Creator, it knows how vain are all cloaks it may seek to throw about it to hide itself from his all-seeing eye. Sometimes the proud heart mails itself in a calumny exterior, that the world may not witness its agony; but oftener the anguish of despair masters every other feeling, and the hearts that are nearest and dearest are wrung with tenfold grief, as they must stand by helplessly, while the poor lost soul—

"Haves round the Walls of her clay tenement,  
Runs to each avenue and shrieks for help,  
But shrieks in vain."

Oh, it were worth a lifetime of cross-bearing here, to gain the victory over death alone. But after death we know there comes the judgment. Oh, what eternal gain to have Christ for our advocate then!

### A Parable by Spurgeon.

A certain tyrant sent for one of his subjects and said to him, "What is your employment?" He said, "I am a blacksmith." "Go home and make me a chain of such length." He went home; it occupied him several months, and he had no wages all the time he was making it. Then he brought it to the monarch, and he said, "Go and make it twice as long." He brought it up again, and the monarch said, "Go and make it longer still." Each time he brought it up, there was nothing but the command to make it longer still. And when he brought it up at last, the

monarch said, "Take it, and bind him hand and foot with it, and cast him into a furnace of fire." These were the wages of making a chain. Here is a meditation for you, ye servants of the devil. Your master, the devil, is telling you to make a chain. Some have been fifty years in welding the links of the chain; and he says, "Go and make it still longer." Next Sabbath morning you will be drunk, and put on another link; next Monday you will do a dishonest action; and so you will keep on making fresh links to this chain; and when you have lived twenty more years, the devil will say, "More links on still!" And then at last, it will be, "Take him and bind him hand and foot, and cast him into a furnace of fire." "For the wages of sin is death." There is a subject for your meditation. I do not think it will be sweet but if God makes it profitable, it will do you good. You must have strong medicines some times, when the disease is bad. God apply it to your hearts.

### Christmas Hymn.

Again the Christmas morning dawns,  
The birthday of our Lord.  
Our praises with the dawn shall rise,  
And heart and voice accord.

The Christmas morn,  
The Christmas morn,  
That gave the Savior birth—  
Good will to men  
We sing again,  
Peace and good will to earth.

'Twas India's silent plain,  
The angel told it first;  
Shepherds and angels caught the strain,  
And loud the chorus burst.

Good will to men,  
Good will to men,  
The heavenly music ring;  
Good will to men,  
We sing again  
The song the angels sung.

The wise men watching, waiting long,  
Followed the guiding star;  
Saw where the infant child was laid,  
And brought their gifts from far.  
Oh! wondrous gift,  
The Christmas gift,  
The Christ child, meek and young;  
Good will to men,  
We sing again  
The song the angels sung.

Not myrrh, nor gold, nor frankincense,  
Our Christmas gift shall be—  
Take them, dear Lord, our hearts we bring,  
Our offering to thee.  
'Tis Christmas time,  
'Tis Christmas time,  
Sing praises loud and long;  
Good will to men  
We sing again,  
And join the angels' song.

## The Love of Christ.

"And to know the love of Christ, which passeth knowledge." Eph. 3: 19.

I want to know the measure of that love which filled the Savior's heart, when down to man He brought good tidings of eternal joy, And gave himself to die, but all in vain. Like a vast tree whose topmost bough might shade The throne of God, the love of Jesus towers: My highest thought can't reach the lowest bough To pluck the fruit, but gladly sits beneath, To gather that which falls upon the ground.

— I. P. L., in the Christian Secretary.

For the Herald of Truth.

## From Darkness to Light.

In the dark! no ray of sunlight  
Beaming o'er my clouded way;  
No kind star to lead me onward;  
As through tangled paths I stray.  
All alone! no one is near me;  
No sweet voice to cheer me on;  
Through the wilderness I wander,  
In the dark, and all alone.

Weak and weary, faint and hungry,  
With no food, no rest in sight;  
With no refuge from the tempest;  
Nought to make my burden light.  
Thus I'm toiling in my weakness,  
Trying in my strength alone  
To pursue the road to heaven,  
There to gain a happy home.

Now with tearful eyes I'll venture  
To look upward to that Friend,  
Who has promised to be with us  
If we'll trust him to the end.  
Ah! how soon the noontide glory  
Bursts upon my pathway now;  
And I see with faith's clear vision,  
Yonder crown made for my brow.

And I hear a kind voice speaking  
Gently to my erring heart,  
Saying, "I'm thy strength forever;  
Trust in me where'er thou art."  
And the earnest invitation  
Now is sounding in my ear,  
"Come for all things now are ready;  
Hungry soul, come feast thee here."

Glad I come to Thee my Savior,  
Now that I have heard thy voice;  
Casting all my care upon Him  
Who has bid my heart rejoice.  
And I'll rest now here forever,  
Knowing that thine arm is strong,  
Keep me, Lord, from sinful wand'ring  
Till I join the heavenly throng.

Edw. J. Ind.

ISABEL.

For the Herald of Truth.

## The Prodigal Son.

A certain man had two sons. And the youngest of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. And not many days after, the younger son gathered all together, and took his journey unto a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that

land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks which the swine did eat; and no man gave him any. And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare and I perish here with hunger.

I will arise and go to my father, and will say unto him, Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son, make as one of thy hired servants. And he arose and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven and in thy sight, and am no more worthy to be called thy son. But the father said unto the servants, Bring forth the best robe and put it on him; and put a ring on his hand, and shoes on his feet; and bring hither the fatted calf and kill it, and let us eat and be merry.

Dear friends, think of the great love and goodness of this tender parent, who was willing to receive even with open arms his poor repenting son.

## Foot-Prints in the Snow.

It has been appropriately said that "he who gives good precepts and follows them by bad example, is like a man who should take great pains to light a fire and then throw cold water upon it."

And yet too many pursue precisely this course. They say, but do not, and thus leave it very questionable in the hearts they would impress whether they believe their own teachings.

A good example is like a friendly footprint in the snow to the lost traveler leading him on to a place of clear and safety.

Ah, there is no power like a godly life to make the world feel that there is a reality in the religion of Jesus, and no influence which tells more powerfully against the interests of Christ's cause than the inconsistency of those who profess his name. That distinguished courtier who was once the guest of Fenelon, acknowledged this power when he said to that good man at parting, "If I stay here any longer I shall become a Christian in spite of myself."

How different the testimony of Lord Byron, when he says, "I date my first impressions against religion from having witnessed how little its votaries were actuated by true Christian charity."

That excellent minister, J. A. James, dated his conviction of sin which led to his conversion to the simple act of a humble companion who shared his room kneeling down before he went to rest and silently praying to God. He had been religiously educated, had been taught to pray in his childhood, but had long neglected the duty. This simple confession

of Christ smote his heart with reproach, and led him to humble himself before God in view of his sinfulness. Fifty years afterward he alluded feelingly to "that little chamber, that humble couch, and that praying youth," nor did he expect ever to forget them, "even amidst the splendors of heaven, and through the ages of eternity."

Can we ever think an action trifling when it may have such vast results for good or evil wrapped up in it? If the foot-prints in the snow lead only to the brink of a fearful precipice, how fearful the danger of the unwary traveler. There will be surely some to follow in our path. Whither are we leading them?—*Exchange.*

**The Bible in School.** The School Board of Cincinnati, after a long decision, has recently decided that neither the Bible nor any other religious books should be allowed to be used in the public schools. The reason given for the action is, that Catholic parents might also send their children to these schools. The Bible however is a good book, and if all would read it carefully, and prayerfully and follow its divine precepts, the world would be better, much better than it is.

On the 10th of November the General Assemblies of the old and new school Presbyterian churches met at Pittsburgh, Pa. for the purpose of consummating a plan for the uniting of the two churches. A schism or division existed between the two bodies for thirty years, and by this action 256 presbyteries and 56 synods, 5000 ministers, and 500,000 communicants are united into one church.

THE *Christian Advocate* says that Rev. Mr. Richardson, of Washington, Ohio, is probably the oldest living American clergyman.—Yet he appears by no means supernannated; for, although one hundred and six years of age, he walks five miles on Sundays and preaches a sermon.

## Married.

On the 30th of November, in Lancaster County, Pa., by Bishop Benjamin Herr, Pres. SAMUEL WENGER, of Leacock Township, and LUDIA WITMER, of Goodville.

On the 23d of November, in Hickory County, Mo., by Samuel Yoder, Jacob STUCKEY and CATHERINE NAFZINGER, both of the above mentioned place.

## Died.

On Sunday, the 2d of May, in Wilmot Township, Waterloo County, Ontario, Widow CATHERINE BOCK, aged 71 years, 2 months and 4 days. Her maiden name was Schupp. She was sick about

## Letters Received.

deceased leaves three small children. Their mother died the 16th of June, and now the father took typhoid fever, which soon bore him off into eternity. Funeral services were conducted by Samuel Wenger and Amos Herr from Mark 13: 32—36.

A father and mother 'beloved' and kind, have gone from earth and left us all behind. The chain that bound our hearts in love, We trust will bind in heaven above.

On the 31st of October, in Lancaster County, Pa., David Wenger, aged 88 years, 4 months and 20 days.

On the 11 of September, in Fairfield County, Ohio, Hannah, wife of Jacob Patch, aged 73 years, 11 months and 10 days. She had been afflicted many years, and bore her sickness with patience and expressed a willingness to die. Text Rom. 8: 1. She was a sister in the church.

CORRECTION.—In the death notice of Abraham Zook, in the last number of the *Herald* it was stated that he fell from a house. It should have been, He fell from a horse.

On the 27th of September, in Warwick Township, Lancaster County, Pa., Mary, daughter of Abraham and Elizabeth Burkhard, aged 7 years, 1 month and 9 days. Also on the 29th, Abraham, a little son of the same parents, aged 1 month and 3 days.

On the 8th of October, in Cass County, Mo., of Hematimetes, Joshua, son of Jonathan and Rachel Zook, aged 6 years, 4 months and 5 days.

On the 15th of October, in the same place, of Enteritis and Complication of Kidneys, Moses, son of the same, aged 2 years and 7 months.

On the 12th of October, in Erie County, N. Y., of Consumption, Edward L. Metz, son of Abraham Metz, aged 27 years, 4 months and 6 days. He was sick about 5 months. He bore his sickness with patience.

He was much concerned about the salvation of his soul. I visited him several times during his sickness. He desired to be prayed for. Several days previous to his death he sent for me. When I arrived, I asked him what his desire was and why he had sent for me. "O," said he, "I still think I ought to be baptized." He was then baptized upon a confession of his faith and received as a brother into the church. Before he died, he gave his father and mother and brother and other friends, who were present, his hand, and bade them all farewell, and died in the firm hope of eternal life. He was buried on the 14th, on which occasion funeral sermons were preached by the writer, in German, and Rev. Yeakham, in English.

(Oh, that God might fill our hearts with the solemn importance of Salvation, while our lives are so uncertain. We have no promise of life further than to-day, and do not know how soon the Master will call us to an account. It is therefore of the greatest importance that we consider what is needful to our Salvation while the day of Grace is still ours. Let no one delay his repentance to God, till he is laid on a bed of sickness, but let us all make our preparation in the days of health and strength, that we may be ready when the Lord comes.) J. LARV.

On the 3rd of December, in Montgomery County, Pa., of Typhoid fever, with which he suffered two weeks, Abraham S. Fretz, son of Abraham and Elizabeth Fretz, aged 17 years, 3 months and 14 days. He bore his sickness with Christian fortitude. On the 6th he was buried at Gehman's burying ground, on which occasion Bro. John Allenbach preached at the house and Bro. Abel Horning at the meeting house; the later from Rev. 14: 13.

On the 5th of December, in Stark County, Jacob Conrad, aged 82 years, 8 months and 7 days. He was buried on the 7th, on which occasion a funeral discourse was delivered to a large number of people.

Maggie F.—A Gilom, D C Yoder, Dr Herr-  
ring, L Bock, D P Yoder, M S Kauffman, J C  
Kenney, J G Stauffer, J Hildebrand, Elias Riehl,  
A Baumgardner, A D Weaver, J G Schmucker,  
Ann Detweiler, Jos F Herr, C F Detweiler, P  
Ann Detweiler, J Berr, J Berr, J Byler, J Lapp  
Litviller, B Ely, J Berr, J Hege, B Musser, J C  
Hooley, A C Hershey, M W Shank, S B H, J  
Buckwaite, P Hartman, A L Rife, J Rosenber-  
ger, H Ayle, B Eicher, D Nafziger, J B Tyson.

## NONEY LETTERS.

A—J U Amstutz \$1 50; C Augsburg \$1 25;  
G K Augsburg \$6 60; Rev J Augsburg \$2 20;  
J S Augsburg \$1 25.

B—J L Brubaker \$25 cts.; B Brennenman  
\$1 40; S R Berg 70 cts.; J N Brubaker \$8 80;  
J Bertsche \$1; S M Burkholder 35 cts.; G Bear  
\$2 10; Jos Bally \$4 10; S Baré \$1; A Bach-  
man \$2; J W Borntrager 20 cts.; S Brunk 10 cts.;  
L D Bowman \$2 20; W H Buzard 35 cts.; A L  
Bowers 22 cts.; D G Bair 12 cts.; C Berger  
W Bowers 22 cts.; J B Berg \$1 45; S K Baré \$1 30;  
J M Brennenman 50 cts.; J Byler \$5 20; J K  
Brubaker \$1.

C—James Coyle 70 cts.  
D—Jacob Diller 70 cts.; J H Detweiler \$1;  
Jos Detweiler \$2; David Detweiler \$4 10; Anna  
Detweiler 25 cts.

E—Peter Eby \$5 50.  
F—Magdalena Fretz 10 cts.; T De Frees \$1 50;  
Jos Frantz \$10; B M Frick \$2; G Funk 10 cts.;  
D Funk \$2 20.

G—S J Grove \$1 50; A R Gervin \$2; D Ger-  
ber \$1 20; F Graybill \$1 50; W Galle \$4; A  
Good \$1 50; Jacob Gell \$3; J S Gell 75 cts.;  
J N Guesho 20 cts.; A Galt \$1 50; J G  
Guesho \$1 60; J Guesho \$1 15; F Gervin 10 cts.;  
Chr Gut \$1 35.

H—C H Hunsicker \$2 40; J Hershey 65 cts.;  
U Hertzler \$1 95; H Hartman \$4 70; D Hartz-  
ler \$1 50; Benj Helmholt 10 cts.; Rebecca Hertz  
10 cts.; J Hege 70 cts.; Peter Halter \$1 35;  
Elizabeth Anna Herr \$5; J G Hershey \$1 50;  
A Hartman \$1; Amos Herr \$2; J Holdeman \$1;  
A Hartman \$1; A Hartzler for J Hartzler \$2;  
P Hartman \$1 50; J R Hildebrand 10 cts.; B  
Herschberger 50 cts.; A Herber \$2; Geo Holde-  
man \$1 50; J D. Hershey \$1; C J Hochstetler  
\$7 50; J Hershberger \$2; A Horning 10 cts.

I—C Imhoff \$4 50; Maria Imhoff \$1.  
J—N Johnson \$1.  
K—C Keesey \$2; D Kreider \$5 60; Henry  
Kilmer 20 cts.; C Keim \$2; D H King 10 cts.;  
J P King—; C Krehbiel 13 cts.; J Kohli  
\$2 50; David Kurtz \$2 15; J Kilmer 70 cts.;  
Jos Kulp \$1 50.

L—C P Lehman 10 cts.; S Lantz 70 cts.; Chr  
Lantz \$2; Jacob Lehman \$1 60; John Lehman  
Lantz \$2; P Lantz \$1 50; P S Lehman \$3 25;  
30 cts.; P Lantz \$1 50; C T Martin \$2;  
B Lapp \$1 50; J L Miller \$2; C Lefevre \$2;  
J Lehman \$1; C Legron \$4 30.

M—H Miller 70 cts.; T L Miller \$2; S Miller  
\$1 20; S D Miller \$1 60; B M Miller \$1; E R  
Miller 50 cts.; M S Moyer \$1; C T Martin \$2;  
C Miller J C Miller \$2; J J Merner 50 cts.; C Miller  
J C Miller \$2; Ben Martin \$5; Martin Miller \$4 50;  
J 50; M Moyer 10 cts.; J E Metzler \$1 50.

N—C B Nissley \$1; M W Nafziger 45 cts.;  
J Neuschwaner 20 cts.; J Nusham \$2; Amos  
Neff 25 cts.

P—John Plank 85 cts.  
R—Daniel Roth \$1; And Ropp \$1 10; M B  
Resler 70 cts.; P Rood \$1 10; C Ropp \$1 50;  
J Resler \$2; A Rosenberger 10 cts.; S Rescor  
\$2 35; D Rudy \$1; Elizabeth Richmond \$1; T  
A Rose \$2 10.

S—Chr Summers \$1; E Suter 10 cts.; A Stauff  
for \$2 00; J H Schneek 30 cts.; John Schwartz  
\$1; A Scheuffer 70 cts.; J Stauffer \$1 10; M  
Salzman 50 cts.; C Schlatzer \$3; S V Shantz \$1;  
C P Steiner \$1; A Suter 10 cts.; Jos Stucky  
\$1 40; J Shank 10 cts.; D Stemen \$1 40;  
S Stahly 70 cts.; C Stucky 70 cts.; J A Sloneker  
\$3 25; S Sechrist \$1; P Schrock 50 cts.; Elias  
Snyder \$1 10; C Shank \$1 70; H Shantz \$1 10;  
Wm Stauffer \$1; C Stucky \$1 75; Sarah Schares  
\$2; Peter Schantz \$2 20; Carl J Van der  
Schmuisen \$8; D R Stauffer 70 cts.; P L Snyder  
\$2; Fanny Shank \$2; D Schmucker 10 cts.

T—C Thut \$1 50; Abm Thut \$1 50; P B  
Thut \$1; D Troyer 70 cts.; J D Troyer \$1 50.  
U—J Unziker \$2 75.

V—John Verklor 10 cts.

W—Geo Witmer 20 cts.; Rev J Weaver 90 cts.;  
C G Winey & Co 70 cts.; A Walter \$1 50; J J  
Weaver \$1; Mary Wanner 30 cts.; Abm Witmer  
10 cts.; Lydia Wenger \$1; C Wagler \$1 50.

Y—D D Yoder \$17; Samuel Yoder \$1 25; C  
S Yoder 25 cts.; D C Yoder \$1; G C Yoder 50 cts.;  
Jacob D Yoder \$2; D Yoder \$2 50.

Z—J W Zook \$1 20; S K Zook \$2; Sol Zook  
\$1; S J Zook 25 cts.; Jacob Zook \$2; M Zim-  
merman \$1 40; P O Ziegler 10 cts.; C K Zook  
\$1; A Zehr \$2 20; J Zook \$1.

Send D D \$2 50; please send your name and  
P O address.

## TIME TABLE.

### Michigan Southern & Northern Indiana Railroad.

Passenger trains leave Elkhart as follows:

#### GOING EAST.

Mail, (Main Line), 10 50, A. M.  
Toledo Accommodation, (Air Line), 12 01, P.  
New York Special Exp., (Main Line), 12 10, "  
Atlantic Express, (Air Line), 9 25, "  
Night Express, (Main Line), 1 10, A. M.

#### GOING WEST.

Special Chicago Express (Main Line), 6 40, P. M.  
Night Express, (Main Line), 2 25, A. M.  
Mail, (Main Line), 4 45, P. M.  
Pacific Express, (Air Line), 5 20, A. M.  
Mail (arrive), (Air Line), 6 35, P. M.

Trains for Detroit connecting with the Great  
Western Railway leave Elkhart as follows:

Express, 12 10, P. M.  
Night-Express, 1 10, A. M.

All trains run on Cleveland time which  
is 20 minutes faster than Chicago time.

Sleeping cars on all night trains.

Time and fare the same as by any other  
route.

C. F. HATCH, Genl. Supt.

C. GREENE, Agent at Elkhart.

## Books for sale at this office.

The following books are sent by mail, postage  
prepaid.

THE ENGLISH MENNONITE HYMN BOOK. A new  
edition of the English Mennonite Hymn Book has  
just left the press, and is now ready for delivery,  
at the following price:

Single copies, by mail postage prepaid, 60  
Per dozen, " " sent by express at purchasers' expense, 5 00  
Pocket edition, " " 75

THE GERMAN SPELLING BOOK, a work of 160  
pages, adapted for schools, Sunday schools, and  
those who wish to study the German language  
without a teacher.

Price per copy, by mail, 25  
Per dozen, by express at purchasers' ex-  
pense, \$2 50

For larger quantities special rates will be given  
on application.

GERMAN CATECHISM OF QUESTION BOOK. We  
have just published a small German Catechism,  
which was originally published by the Mennonite  
church in Germany, and republished in 1824 by  
the brotherhood in Canada. This little book is  
especially adapted to the use of children in schools  
and Sabbath schools, and wherever our brethren  
maintain German Sunday schools, they should have  
of these books. We hope to be able also  
soon to publish one in English.

The little Catechism may be had at our office,  
at the following prices:

Single copies, per mail, postage prepaid, \$ 20  
Per dozen, " " 1 90  
" " hundred, by express, 12 50

ANGEBEHRE STUNDEN IN ZION. The little Book,  
"Angehörige Stunden in Zion," written by Ulrich  
Steiner, a Mennonite minister in Switzerland, to  
the Sonnenberg church in Wayne county, Ohio,  
has been reprinted and may again be obtained at  
this office, at the following rates:

Per single copy, postage prepaid, \$ 10  
" dozen, " " 1 00  
" " hundred, by express, at purchasers' expense, 7 50

This is a beautiful little work, in the German  
language, worthy of being read by all.

WE HAVE yet a small number of the Virginia  
edition of the Confession of Faith, translated by  
Joseph Funk and also published by him, which  
we will send, postage prepaid, to any address in  
the United States, for 75 cents.

A new edition of *Christianity and War*, in the  
English and German languages has been issued.  
Send for a copy. Price, 10 cts.

Also a new edition of *Pride and Humility*, Eng.  
and Ger. by M. Brenneman, has been issued.  
Price per single copy 10 cts, per dozen 75 cts.

*Freemasonry*. An essay showing its inconsistency  
with Christianity. A pamphlet of 48 pages,  
8vo. Price, 25 cts.

English Mennonite Hymn Book, \$ .60  
Conversation on Saving Faith, }  
(Confession of Faith,) English } .60  
" " German } .60

English-German Testaments .75  
German Bible, small size 1.00  
English Bible " 1.00

German Testaments, small size .20  
" " large size, with clasps 1.50  
English Testaments, small size .15 to .50  
" " large size .40 to .60

Dymond on War .50  
Should Christians Fight? .50  
Peace Manual .10

Prince of the House of David, English. 2.00  
" " German. 1.75

Harmonia Sacra (Music Book) 1.40  
Christian Hymn and }  
Sabbath School Songster, } .35  
American Tract Primer, Eng. or Ger. .35

Sanders' Pictorial Primer (Eng. & Ger.) .35  
German Spelling Book .30  
Ahn's German Grammar 1.25

Meuno Simon's Foundation (Ger.) 2.00  
Gemeinschaftliche Lieder-Sammlung  
(gemeinsames Liederbuch) .60

Upwardsteigende Lieder-Sammlung  
(amisches Liederbuch) .60  
Spiegel der Taufe (Ger.) .25  
Heinrich Funk's Erklärung 1.50

Ernsthafte Christenpflicht .95  
Johann Arnd's Complete works (Ger.)  
including Arnd's Wahres Christenthum,  
Paradies Garten, &c., by express 3.50

Buck's Theological Dictionary  
Bibles of different sizes and prices  
Cottage Bible, with notes, in two volumes,  
per volume by express 4.00

English & German Dictionaries, 1, 50, 3, 7,  
and 12 dollars per volume.  
English Dictionary, 75 cts, 1, 5, 6, and  
12 dollars per volume.

Health, or how to live 1.25  
Brown's Pocket Concordance 70  
Mind and Words of Jesus 70  
Morning and Night Watches 70

Bound volumes of the Herald of Truth for  
1894, 1895, and 1896, bound in one volume,  
English or German, 4.50  
For '97, or '98 bound in 1 volume, Eng. or Ger. 1.50

Any person desiring any books that we  
have not on hand, we will send for them and  
forward them at the publisher's prices.

## H. B. BRENNEMAN,

Formerly of Bremen, Ohio, would inform his old  
patrons and others, that he is now residing at  
Elkhart, Ind., and is prepared to fill all orders,  
at publishers prices, for the following musical  
publications:

THE HARMONIA SACRA published by Jos.  
Funk's sons,  
Price per single copy, Postage prepaid \$ 1.40\*  
" " doz., Express charges at  
purchasers expense 12.00  
" " " prepaid 14.50

THE SONG CROWNED KING, published  
by A. S. Kieffer.  
Price per single copy, postage prepaid, \$0.60  
" doz. 6.00

THE CHRISTIAN HARP AND SABBATH  
SCHOOL SONGSTER published by A. S. Kieffer.  
Price per single copy, postage prepaid, \$ 0.85  
" doz. 8.00

Persons residing near Bremen Ohio, may  
obtain the above books of C. C. Beery, of  
that place.

I have also A. N. Johnson's publications, one of  
the best systems for learning to read music now  
published. One copy prepd. \$1.40, per doz. \$12.  
Orders and letters will receive prompt atten-  
tion.

H. B. Brenneman  
Elkhart, Ind.

## Herald of Truth.

### A Religious Monthly Journal.

Devoted to the interests of the Mennonite Church,  
the exposition of Gospel truth, and the  
promotion of practical piety among  
all classes, is published by

JOHN F. FUNK & Bro., Elkhart, Ind.,  
in English and in German, at \$1.00 a year in  
either language, or \$1.50 for both the  
English and the German paper  
to the same person.

#### PAYABLE IN ADVANCE.

Persons subscribing should be particular to  
state whether they wish the English or the  
German paper. Specimen copies sent free.

Address, HERALD OF TRUTH,  
Elkhart, Ind.

Mennonite Book Store, Book and Job Printing, and Book Bindery, by J. F. FUNK & Bro., Elkhart, Ind.